



The ne-

we Testament yet once agay
ne corrected by Willjam Tindale:
Where vnto is added a Kalendar
and a necessarpe Table wherin ca-
sely and lightely maye be foun-
de any stozpe contained in the
foure Euangelistes and
in the Actes of the
Apostles.

Printed in the yere of oure
Lorde God. M.D.
C. xxv.



Can Almanack for .xvi. yeares.

Numero anno:um.	Idalia.	Aureus numerus.	Literarum miniculis.	Idalius.
M. d. xxxv.	xxviij. Mar.	xxvi	A	B
m. d. xxxvj.	xxvj. Aprilis	xxvij	B	C
m. d. xxxvij.	j. Aprilis	xxviij	C	D
m. d. xxxviij.	xxj. Aprilis	xxix	D	E
m. d. xxxix.	vj. Aprilis	j	E	F
m. d. xl.	xxviij. Mar.	ij	F	G
m. d. xli.	xxvj. Aprilis.	iiij	G	H
m. d. xliij.	ix. Aprilis	iiij	H	I
m. d. xliij.	xxv. Mar.	v	I	K
m. d. xliij.	xxij. Aprilis	vi	K	L
m. d. xlv.	v. Aprilis	vij	L	M
m. d. xlv.	xxv. Aprilis	vij	M	N
m. d. xlvij.	x. Aprilis	viii	N	O
m. d. xlvij.	ij. Aprilis	ix	O	P
m. d. xlix.	xxj. Aprilis	x	P	Q
m. d. l.	vj. Aprilis	xj	Q	R
m. d. lj.	ix. Mart.	xij	R	S
m. d. lij.	xxviij. Aprilis	xij	S	T
m. d. lij.	ij. Aprilis	xiii	T	U
m. d. liij.	xxv. Mar.	xv	U	V
m. d. liij.	xxij. Aprilis.	xvj	V	W
m. d. lv.	xxij. Aprilis.	xvij	W	X

The yere hath .xii. monethes. lii. wekes & one daye. And it hath in all .liij. C. & lxxvi. dayes and .viij. houres.

January hath .xxxi. dayes.

Idalius.	Idalia.	Idalius.
ix	b oct. saynt Stephane	ix
xi	c oct. saynt John	xi
xix	d oct. saynt Innocentes	xix
vij	e	vij
xvi	f Epiphany	xvi
v	g saynt Felix & January	v
xix	h saynt Lucan	xix
v	i saynt Joyce	v
xix	c saynt Paule feyst her.	xix
ix	d The sunne in aqua.	ix
xix	e	xix
x	f oct. Epipha. Hilary	x
xix	g. saynt Felcepreste	xix
xviij	h saynt Aure Abbote	xviij
vij	i	vij
xv	c saynt Anthony	xv
ix	d saynt Polica virgyne	ix
xix	e	xix
xix	f saynt Fabiane & Sebast.	xix
xix	g. saynt Agnes virgyne	xix
xix	h saynt Vincent martyr	xix
ix	i saynt Emerencyane	ix
ix	c saynt Timothe	ix
ix	d Conversion of. Paule	ix
xv	e saynt Polycarp byshop	xv
v	f saynt Iuliane byshop	v
xix	g saynt Agnes the seconde	xix
ix	h saynt Valery byshop	ix
ix	i	ix
ix	c	ix

Lilio/iannus. Epi. sibi vdicat oc. fel. mar. & p. d. fab. ag. vinc. ti. paulus mobile lumen.

February hath. xxviii. dayes.
The moneth. xii.

	d saynt Bygit virgyne.	f
xi	e Purif. caryon of our lady	g
xix	f saynt Blase byshop	ix
xviii	g saynt Gylberte	x
	a saynt Agathe virgyne	xi
xvi	b	xii
x	c saynt Angule byshop	xiii
	d saynt Paule byshop	xiiii
xv	e saynt Apollone virgyne	xv
xii	f saynt Scolastica virgyne	xvi
ix	g saynt Eufraſye virgyne	xvii
	a The same in p.	xviii
	b	xix
xviii	c saynt Valentyn martyr	xx
xv	d saynt Faulſyne & ioupte	xxi
xiii	e saynt Juliane virgyne	xxii
x	f saynt Polycron byshop	xxiii
	g saynt Symeon byshop	xxiiii
xvii	a saynt Sabine martyr	xxv
xiv	b saynt Mhildeſede virgyne	xxvi
xi	c saynt Iric. martyrs	xxvii
	d Cathedra saynt Petri	xxviii
xviii	e Alois dilecti	xxix
xv	f saynt Matthe Apoſt.	xxx
xiii	g Inuencion of S. Paul.	xxxi
x	a saynt Nestor byshop	xxxii
	b saynt Austayne	xxxiii
xvii	c saynt Oswolde byshop	xxxiiii

Byt/Pur/blasy/ag/dor/febru/ap/scolastica/
valent. Iuly coniunge tunc Petram/Matthi
am inde.

March hath. xxxi. dayes
The moneth. xii.

ix	d saynt David byshop	i
xviii	e saynt Chadde byshop	ii
xvi	f saynt Martyne	iii
x	g saynt Adriane	iiii
	a	v
xv	b saynt Victor & Victoryn	vi
xiii	c saynt Perpetue & felicite	vii
x	d Deposicion saynt Felix	viii
	e xl. martyrs	ix
xvii	f saynt Agape virgyne	x
xiv	g saynt Quiryon & candide	xi
xi	a saynt Gregory	xii
	b saynt Theodoze matrone	xiii
xviii	c The same in p.	xiiii
xv	d saynt Longinus martyr	xv
xiii	e saynt Helari & iacoani	xvi
x	f saynt Patryke byshop	xvii
	g saynt Edwardde kyng	xviii
xvii	a saynt Joseph	xix
xiv	b saynt Luthberte abbate	xx
xi	c saynt Benet abbate	xxi
	d	xxii
xviii	e saynt Theodoze preste	xxiii
xv	f saynt Agapite martyrs	xxiiii
xiii	g Inuencion of our lady	xxv
x	a saynt Castor martyrs	xxvi
	b	xxvii
xvii	c saynt Dorothe virgyne	xxviii
xiv	d Victoryne	xxix
xi	e saynt Myrine	xxx
	f saynt Adelme byshop	xxxi

Martins/adria/per/decoratur gregorio / cyz.
Gertrud/alba/bene/inuncta Maria genitrice.

April hath. xxx. dayes.
The more. xix.

xl	G saynt Theodole virgyne	ix
	H saynt Mary Egypcian	x
xix	b saynt Wycharde byshop	xi
xviii	c saynt Ambrose byshop	xii
xvii	d saynt Martinian & martia	xiii
xvi	e saynt S. Ictus	xiiii
xv	f saynt Euphemye	xv
	G	xvi
xiiii	H saynt Perpetuus byshop	xvii
xiii	b	xviii
xii	c saynt Butlake	xix
xi	d The same in June	xx
x	e saynt Juliana	xxi
xviii	f	xxii
xvii	G saynt Oswald archbyshop	xxiii
xvi	H saynt Ilydoze	xxiiii
xv	b saynt Anicete	xxv
xiiii	c saynt Cleuther	xxvi
xiii	d	xxvii
xii	e saynt Victor	xxviii
xi	f saynt Symeon byshop	xxix
x	G saynt S. other	xxx
xviii	H S. George mar.	
xvii	b saynt Wilfrid byshop	
xvi	c S. Bathemangell.	
xv	d saynt Elete	
xiiii	e saynt Ananase	
xiii	f	
xii	G saynt Peter of mylan	
xi	H saynt Erkenwalde	

April in Ambrosij festis et atq; Tributi,
 et valer. sanctiq; georg. n. a. r. l. q. n. e. v. i. t. a. l. i. s.

May hath. xxxi. dayes
The more. xxx.

xl	b Philip & Jacob apost.	ix
	c	x
xix	d Resurrection of the xre.	xi
xviii	e	xii
xvii	f saynt Godarde	xiii
xvi	G S. John bore latyn.	xiiii
xv	H saynt John of benetly	xv
	b	xvi
xiiii	c Trans. of saynt Nicolas	xvii
xiii	d saynt Gordian & epimach	xviii
xii	e saynt Anthony marty	xix
xi	f	xx
xviii	G saynt Sernatius confes.	xxi
xvii	H The same in June.	xxii
xvi	b saynt Ilydoze marty	xxiii
xv	c	xxiiii
xiiii	d Trans. of saynt Bernarde	xxv
xiii	e saynt Dioscor marty	xxvi
xii	f saynt Dunstane byshop	xxvii
xi	G	xxviii
x	H saynt Helyne quene	xxix
xviii	b saynt Juliane virgyn	xxx
xvii	c saynt Desybery marty	
xvi	d Trans. of S. francys	
xv	e	
xiiii	f saynt Austayne	
xiii	G saynt Bedepreste	
xii	H saynt Germaine byshop	
xi	b	
x	c saynt Felse	
xviii	d saynt Patronilla virgyn	
xvii	Philip / Crux / flor / goth / Johan latyn / epi /	
xvi	nce / ser / et soph. Mayns in hac serie tenet Me	
xv	ban in pede Lan.	

June hath. xxx. dayes.
The mone. xxix.

	e	saynt Nicodeme martyr	i
xix	f	saynt Marcelline & Pet.	ii
viij	g	saynt Erasmus	iii
xvi	A	saynt Petrice	iiii
v	b	saynt Boniface	v
	c	saynt Mellon archbys.	vi
xij	d	Trans. of S. Wulstane	vii
i	e	saynt medarde & gildarde	viii
	f	Trans. of saynt Edmund	ix
x	g	saynt yue	x
	A	saynt Barnabe apostle	xi
xviii	b	saynt Basylide/cirine. &c.	xii
vii	c	The sun in Cancer	xiii
	d	saynt Basyl byshop	xiiii
xv	e	saynt Uite/modeste & cre.	xv
iiii	f	saynt Rycharde	xvi
	g	saynt Botulph.	xvii
xiii	A		xviii
	b		xix
	c	Trans. of saynt Edward	xx
ix	d	Walburge virgyn	xxi
	e	saynt Albone martyr	xxii
xvii	f	Wygell.	xxiii
vi	g	Patini. saynt John bap.	xxiiii
	A	Trans. saynt elegy byshop	xxv
xiiii	b	saynt John & s. Paule	xxvi
iii	c	saynt Crescens	xxvii
	d	Wygell.	xxviii
xii	e	Peter & Paule apost.	xxix
	f	Comeme. of saynt paule	xxx
Nic. marcelli. boni. dat Jun. primi. ba. cyrini. Cricus. mar. p.ocus. al. sancti. ioan. io. doz. le. Pe. Pan.			

July hath. xxxi. dayes
The mone. xxx.

xix	g	oct. of saynt John baptist.	i
viii	A	Wysytacion of our la.	ii
	b	Trans. of saynt Thom. ap.	iii
xvi	c	Trans. saynt Martyne	iiii
v	d	Zoe virgyn & martyr	v
	e	oct. of saynt peter & paule	vi
xiii	f		vii
ii	g	saynt Gymbalde	viii
	A	saynt Cyrill byshop	ix
x	b	Seuen brothers mar.	x
	c	Trans. of saynt Benet	xi
xviii	d	saynt Rabor & Felix	xii
vii	e		xiii
	f	The sunne in Leo	xiiii
xv	g	Trans. of saynt Swithun.	xv
iiii	A		xvi
	b	saynt Kenelme kynge	xvii
xii	c	saynt Arnulph byshop	xviii
i	d	Ruffyne & Justyne	xix
	e	saynt Margarete virgyn	xx
ix	f	saynt Marede virgyn	xxi
	g	Mary magdalene	xxii
xvii	A	saynt Apolinaris byshop	xxiii
vi	b	Wygell.	xxiiii
	c	S. James apostell	xxv
xiiii	d	S. Anne mother. &c.	xxvi
iii	e	The seven sleepers	xxvii
	f	saynt Hanson byshop	xxviii
xii	g		xxix
	A	saynt Abdon & sennes	xxx
xix	b	saynt Germaine byshop	xxxi
Jul. Wylt huldrych. oc. bll. chili. fra. bene mar- gar. apett. al. Arnulphus. pax. Mag ap. chris Jacobiqz sim. abdon.			

Augustus hath xxx. days.
The more xxx.

bij	c		
xvi	d	saynet Steven	i
v	e	Inuencion of saynet Steven	ii
	f	saynet Justine p[re]ste	iii
xix	g		iiii
ix	A	Trans. of our Lorde	v
	b	The feste of Jesu	vi
xviii	c	saynet Lysake & his felo.	vii
viii	d	Mygell.	viii
	e	saynet Laurence marty	ix
xv	f	saynet Eustachius marty	x
v	g		xi
xix	A	saynet ppolite & his felo.	xii
ix	b	Mygell.	xiii
	c	Assumpcion of our lady.	xiv
xviii	d	The same in Mygell	xv
viii	e	oct. of Laurence	xvi
	f		xvii
xv	g	saynet Magnus marty	xviii
v	A	saynet Leuys byshop	xix
	b		xx
xix	c	oct. assumpcion. ac.	xxi
ix	d	Mygell.	xxii
	e	Bartholomew apostell	xxiii
xviii	f	saynet Leuys kynge	xxiiii
viii	g	saynet Sencryne	xxv
	A		xxvi
xv	b	saynet Austayne	xxvii
v	c	Decolla. of saynet John	xxviii
	d	saynet Felix & audacte	xxix
xix	e		xxx

De/steph/steph/p[ro]thys/lyr/don/cy/ro/lauc/
tybur/hyp/cus. Sumptio/agapiti/tymo/bac
tholo/rust/aug/coll/aucti.

September hath xxx. days.
The more xxix.

xvi	f	saynet Gyls abbate	i
v	g	saynet Anthony marty	ii
	A		iii
xix	b	Trans. of saynet Eusther	iiii
ix	c	Bertine abbate	v
	d	saynet Eugenius	vi
xviii	e		vii
viii	f	Trans. of our Lorde	viii
	g	saynet Gorgone marty	ix
xv	A	saynet Sylus byshop	x
v	b		xi
	c	saynet Marcyane byshop	xii
xix	d		xiii
ix	e	Cruc. of the holy crose	xiiii
	f	The same in Mygell	xv
xviii	g	Edyth virgyne	xvi
viii	A		xvii
	b	saynet Victor & corone	xviii
xv	c	saynet Jannarius mar.	xix
v	d	Mygell.	xx
	e	Bartholomew apostell	xxi
xix	f	saynet Maurice & his comp.	xxii
ix	g		xxiii
	A	saynet Andoche marty	xxiiii
xv	b		xxv
v	c	saynet Cyprian & iustine	xxvi
	d	Cosme & Damiane	xxvii
xix	e		xxviii
viii	f	Michael archangel	xxix
	g		xxx

Egidium sep. habet / Mat/ gorgon. pretique.
cruc. me. Lambertique. Bath. mauricius &
da. vuen. Mich. hier.

October hath. xxi. Dayes
he mone. xxx.

xvi	A saynet Remige byshop	i
b	b	ii
xv	c	iii
h	d saynet francys confessor	iiii
	e Apolinaris mar.	v
x	f saynet Fayth	vi
	g	vii
xviii	A saynet Delage	viii
vii	b	ix
	c saynet Ercen & victor	x
xv	d saynet Richalys bishop	xi
iiii	e saynet Wylfryde	xii
	f Trans. of saynet Edward	xiii
xiii	g	xiiii
i	A Mulfrau byshop	xv
	b A he sunne in sa. i. s. s. s.	xvi
ix	c saynet Andrey virgyne	xvii
	d Iucas euangelist	xviii
xvii	e saynet Fredeswyde virg.	xix
vi	f Austreberte virgyne	xx
	g xi. thousande virgy.	xxi
xiiii	A Mary salome	xxii
iii	b saynet Romayne byshop	xxiii
	c saynet Bagloze byshop	xxiiii
xii	d saynet Crispine & Crispi.	xxv
	e	xxvi
xix	f Wygyl.	xxvii
viii	g A Simon & Jude.	xxviii
	A saynet Marciscus byshop	xxix
xvi	b saynet Germain capua.	xxx
v	c saynet Quynryn. Wygyl.	xxxi
	Remigis/franciscus/marcus/di/ger/artis/r calix. Galli/Lucas/vl vnde/se / sene crispi m/Simonis/quin.	

November hath. xxx. Dayes
he mone. xii.

	d A he felt of al sayntes	i
xix	e A l soules daye	ii
h	f saynet Wenefrede virgyn	iii
	g saynet Amantius	iiii
x	A saynet Letepreste	v
	b saynet Leonarde	vi
xviii	c saynet Wylfryde archebys.	vii
vii	d	viii
	e saynet Theodore	ix
xv	f	x
iiii	g saynet Martyne Byshop	xi
	A saynet Patene martyr	xii
xiii	b	xiii
i	c Trans. of saynet Erkenw.	xiiii
	d A he sunne in sa. i. s. s. s.	xv
ix	e saynet Edmunde archeby.	xvi
	f A he byshop	xvii
xvii	g oct. of saynet Martyne	xviii
vi	A saynet Elizabeth	xix
	b saynet Edmunde kynge	xx
xiiii	c Presente of our Lady	xxi
iii	d Cecily virgyn	xxii
	e saynt Clemente	xxiii
xii	f saynt Grylogone mar.	xxiiii
	g A thecyne virgyn	xxv
xix	A	xxvi
viii	b saynet Agricole	xxvii
	c saynet Rufe martyr	xxviii
xvi	d saynet Saturnine Wygyl.	xxix
v	e saynt Andrewe Apollle.	xxx
	Omnenouember/leon/qua/theo/martin/bic thique. Post hec Eliza/ce/cle/gris/Katherina/ sat/An.	

December hath xxx. dayes **The moneth.**

	f	
xix	g	saynt Albane
xviii	a	Depol. saynt Dununde
xvii	b	saynt Barbara virgyn
xvi	c	saynt Sabbe Abbote
xv	d	Concep of our Lady
xiiii	e	oct. of saynt Andrew
xiii	f	Quintus byshop
xii	g	saynt Cyprian Abbote
xi	a	
x	b	saynt Damase
ix	c	The sunne in Ea.
viii	d	saynt Lucie virgyn
vii	e	
vi	f	saynt Valery byshop
v	g	St. Lepetia
iiii	a	saynt Lazarus byshop
iii	b	Crastane byshop
ii	c	
i	d	saynt Iuliane martyr
	e	St. Thomas Apolst.
	f	xxx. martyrs
	g	Victorie virgyn
	a	Mygell.
	b	Descente of our Lady
	c	St. Stephen prothomartyr
	d	St. John Evangeliste
	e	Chyldeemas daye
	f	
	g	Transf. of saynt James
	a	saynt Syluester
		December/barba/Nicolan/a alma Lucia.
		Sanct? abinde Thomas/modo Nat. Steph
		Jo/Pu/Syl.

The office

of all estates.

A Byllhope must be fautelesse/the husbände of one wyfe/sober/discrete/honestly appareled/herberous/apt to teache/not drunken/no fyghter/not geuen to fylthpelucre:but gentle/abhorrynge fyghtynge/abhorrynge couetousnes/and one that ruleth his awne house honestly/haupnge chyliden vnder obedience/with all honestie.

Rulers.

Ye that are rulers of the erth / se that you loue ryghteousnes/& that you cōmpt none vnyghteousnes in iudgement. Thou shalt not fauoure the poore ner honour the myghty/but shalt iudge thy neybour ryghteouslye.

The Commens.

Ye shall not deceaue youre bryethen/nether with weyght ner measure:but shall haue true balances and true weyghtes/for I am the lord your God.

Husbandes.

Husbandes loue youre wyues/euen as Christ loued the congregacion/& gaue him selfe for it to sanctifie it/& clesed it in the fountayne of water thorow the worde/to make it vnto him selfe a glorious congregacion with oute spot or wrynckle or any soche thinge.

So ought men to loue their wyues/as their awne bodyes. He that loueth his wyfe/ loueth him selfe. For no man euer yet hated his awne fleshe but noysshed it. &c.

Wyues.

Wyues submyt youre selues to youre awne husbandes/as vnto the Lord. For the husband is the wyues heede euen as Christ is the heede of

the heed of the congregacion. Therfore as the congregacion is in subiectyon to Christ lykwylse let the wyues be in subiectyon to their husbandes in all thynges.

Fathers and mothers.

ye fathers / moue nat youre chyldren to wrath / but brynge them vp with the nurture and informacyon of the lord.

Chyldren.

Chyldre / obey your fathers & mothers in the lord / for so is it right. Honour thy father & mother (that is the fyrst comaundemēt that hath any promyse) that thou mayst be in good estate / and lyue longe on the erth.

Maisters.

ye maisters / do vnto your seruantes that which is iust & equall / puttynge away al bitterness and thyrerynnges / knowynge that euen ye haue also a mayster in heuen.

Seruantes.

Seruantes / be obedient vnto your bodily masters in all thynges / nat with eye seruyce as men please / but in synghleness of hert / feryng god. And whatsoeuer ye do / do it hertely / as though ye dyd it vnto the lord / and nat vnto men / for asmoche as ye knowe that of the lord ye shall receyue the rewarde of inherytaunce / for ye serue the lord Christ.

Wydwes

She that is a very wydow and frendlesse / putteth her trust in god / and contynueth in supplicacion and prayer nyght and daye.

The somme of all.

Love thy neyghbour as thy selfe / & what soeuer ye wolde that other shulde do to you do you euen the same to them : and what ye wolde nat that other shuld men shulde do to you / so that ye do it nat to them. **Finis.**

Ephe. vi.

Ephe. vi.

Collos. iii.

Collos. iii.

i. Timo. v.

William Tyndale Vnto the Christen Reader.



Ere thou hast (moost deare Reader) the newe Testament or couenaunt made with vs of God in Christes bloude. which I haue looked ouer agayne (now at the last) with all diligence / and compared it vnto the Greke /

and haue wedded oute of it many fautes / which lacke of helpe at the beginninge and ouersight / dyd sowe therein. If ought seme chaunged / or not all to gether agreinge with the Greke / let the fynder of the faute consider the Hebrue phrase or maner of speche lest in the Greke wordes. Whose preterperfecte and presentence is ofte both one / and the futuretence is the optatiue mode also / and the futuretence is ofte the imperatiue mode in the actiue voyce / and in the passiue euer. Lykwylse person for person nombze for nombze / and an interrogacion for a condicionall / and soche lyke is with the Hebrues a comen vsage.

I haue also in many places set lyght in the mergent to vnderstonde the text by. If any man fynde fautes ether with the translacon or ought beside (which is easier for many to do / then so well to haue translated it themselves of their awne pregnant wittes / at the beginninge with out fore ensample) to the same it shalbe lawfull to translate it themselves and to put what they lust therto. If I shall perceaue ether by my selfe or by the informacion of other / that ought be escaped me or myght be more playnlye translated / I will shortly after / cause it to be mended. Howbeit

* in ma

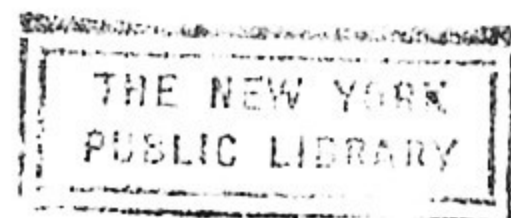
In manye places/ me thinketh it better to put a declaracion in the mergent/ then to runne to farre from the text. And in manye places/ where the text semeth at the fyrst choppe harde to be vnderstonde / yet the circumstances before and after/ and often readinge to gether/ make it playne ynough. &c.

Moreover / because the kyngdome of heauen which is the scripture and worde of God/ maye be so locked vp / that he which readeth or heareth it/ cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharisees had so shut it vp. Matthew .xxij. and had taken awaye the keye of knowledge. Luke .xi. that their Jewes which thought them selues with in/ were yet so locked out/ and are to this daye that they can vnderstonde no sentence of the scripture vnto their saluacion/ though they can rherse the textes every where and dispute therof as sottelye as the popishe doctours of dunces dercke learnynge/ which with their sophistrie/ serued vs/ as the Pharisees dyd the Jewes. Therefore (that I myght be founde faythfull to my father and lord in distributyng vnto my brethren and felowes of one fayth/ their due and necessarie fode: so dressynge it and ceasonynge it/ that the weake stomakes maye receaue it also/ and be the better for it) I thought it mye dutye (most deare reader) to waine the before/ and to shew the the right waye in/ and to geue the the true keye to open it with all / and to arme the agynst false prophetes and malicious pprocrites/ whose perpetual stodye is to leuen the scripture with gloses and there to locke it vp/ where it shuld saue the soule/ and to make vs shote at a wronge marke/ to put oure trust in those thinges that proffit their belyes onlye and see oure soules.

The

The right waye: ye and the onlye waye to vnderstonde the scripture vnto saluacion/ is that we earnestlye and aboue all thinge/ serche for the profession of pure baptyme or couenantes made betwene God and vs. As for an ensample. Christ sayth Mat. v. Happy are the mercifull/ for they shall obtayne mercye. For here God hath made a couenaunt with vs/ to be mercifull vnto vs/ yf we wilbe mercifull one to another: so that the man which sheweth mercye vnto his neybour / maye be bolde to trust in God for mercye at all nedes. And contrarie wyse/ iudgement without mercye/ shalbe to him that sheweth not mercye. Iaco. ij. So now/ yf he that sheweth no mercye/ trust in God for mercye/ his fayth is carnall & worldlye/ and but vayne presumption. For God hath promysed mercye onlye to the mercifull. And therfore the merciflesse haue no Godes worde that they shall haue mercye: but contrarye wyse/ that they shall haue iudgement without mercye. And Mat. vi. If ye shall forgeue men their fautes/ your heavenly father shall forgeue you: but and yf ye shall not forgeue men their fautes/ no more shall your father forgeue you your fautes. Here also by the vertue and strenght of this couenaunt wherewith God of his mercye hath bounde him selfe to vs vnworthe/ maye he that forgeueth his neybour/ be bolde when he returneth & amendeth/ to beleue and trust in God for remission of whatsoeuer he hath done amysse. And contrarye wyse/ he that will not forgeue/ cannot but dispeare of forgiuence in the ende/ and receaue iudgement without mercye.

The generall couenaunt wherin all other are comprehended & included/ is this. If we meke oure selues to God/ to kepe all his lawes/ after the ensample of Christ: then God hath bounde
* . ij . De him



W. T. to the Reader

Lawe. De him selfe vnto vs to kepe and make good all the mercyes promysed in Christ/ thorough out all the scripture.

All the whole lawe which was geuen to vtter oure corrupt nature/ is comprehended in the ten commaundementes. And the ten commaundementes are cōprehended in these two: loue God and thy neybour. And he that loueth his neybour in God and Christ fulfilleth these two/ and consequente the ten/ and finally all the other. Now yf we loue oure neybores in God and Christ: that is to wete/ yf we be louynge/ kynde and mercyfull to them/ because God hath created them vnto his lyknes / and Christ hath redemed them/ and bought them with his bloude/ then maye we be bolde to trust in God thorough Christ and his deseruyng/ for all mercye. For God hath promysed and bounde him selfe to vs: to shew vs all mercye/ and to be a father almighty to vs/ so that we shall not nede to feare the power of all oure aduersaries.

Now yf anye man that submitteth not him selfe to kepe the commaundementes do thinke that he hath any fayth in God: the same mannes fayth is vayne/ worldlye/ damnable/ deuylishe & playne presumption/ as it is aboue sayde/ & is no fayth that can iustifie or be accepted before God. And that is it that James meaneth in his epistle. For how can a man beleue (sayth Paul) with out a preacher. Ro. x. Now reade all the scripture & se where God sent anye to preache mercye to anye saue vnto them only that repent and turne to God with all their hertes/ to kepe his commaundementes. Vnto the disobedient that will not turne is threatened wrath/ vengeaunce and damnacion accordyng to all the terrible curses and fearful ensamples of the Byble.

Fayth

W. T. to the Reader

Fayth now in God the father thorough oure Lorde Iesus Christ/ accordyng to the cōuenauntes and apoyntemēt made betwene God and vs/ is oure saluacion. Wherefore I haue ^{what sayth} euer noted the cōuenauntes in the mergetes/ ^{it is that sa} and also the promyses. Moreover where thou ^{ueh/} findest a promyse & no cōuenaunt expessed therewith/ the must thou vnderstonde a cōuenaunt: that we when we be receaued to grace/ know it to be oure dutie to kepe the lawe. As for an ensample: when the scripture sayth Mat. vii. A re knocke and it shalbe geuen you: seke and ye shall finde: knocke and it shalbe opened vnto you. It is to be vnderstonde/ yf that when thy neybour seeth / seketh or knocketh to the / thou then shew him the same mercye which thou desyrest of God/ then hath God bounde him selfe to helpe the agayne/ and else not.

Also ye se that two thinges are requyred to ^{Two thing} begin a Christen man. The fyrst is a stedfast ^{ges are res} fayth and trust in almighty God/ to obtayne ^{quired to be} all the mercye that he hath promysed vs/ ^{ginn a ch} thorough the deseruyng and merites of Christes ^{then may} bloude onlye/ with out all respect to oure awne workes. And the other is/ that we forsake euyll and turne to God/ to kepe his lawes and to fyght agaynst oure selues and oure corrupt nature perpetuallye / that we maye do the will of God euery daye better and better.

This haue I sayde (most deare reader) to warne the/ least thou shuldest be deceaued and shuldest not onlye reade the scriptures in vayne and to no proffit but also vnto thy greater damnacion. For the nature of Gods worde is / ^{what the} that whosoever reade it or heare it reasoned / ^{nature of} and disputed before him/ it will beginne imme- ^{Gods wor} diatly to make him euery daye better and bet- ^{is.} ter/ tyll he be growen into a perfect man in the knowledge of Christ/ & loue the lawe of God: *iij. or else

M. C. to the Reader

Or else make him worse and worse/ tyll he be hardened that he openly resist the spirite of God/ and then blaspheme/ after the ensample of Pharao / Coza / Abiron / Balam / Judas / Symon Magus and soche other.

This to be euen so/ the wordes of Christ/ Joh. iij. do well confyrme. This is condemnation (sayth he) the lyght is come into the worlde / but the men loued dercknes moare then lyght/ for their dedes were euill. Beholde/ when the lyght of Godes worde cometh to a man whether he reade it or here it preached and testified/ and he yet haue no loue thereto/ to fashion his lyfe thereafter / but consenteth styll vnto his olde dedes of ignorance: then beginneth his iust damnacion immediatly/ and he is henceforth with out excuse: in that he refused mercye offered him. For God offereth him mercye vpon the condicion that he will mende his liuynge: but he will not come vnder the couenaunt. And from that houre forwarde he wareth worse and worse/ God takynge his spzite of mercye and grace from him for his vnthankfulnes sake.

And Paul wyrteth. Roma. i. that the He- then because when they knewe God/ they had no lust to honour him with godly liuynge/ therfore God powred his wrath vpon them and toke his spzite from them/ and gaue them vp vnto their hertes lustes to serue synne/ from iniquitie to iniquitie/ tyll they were thow hardened and past repentaunce.

And Pharao/ because when the worde of God was in his contre/ and Godes people scattered thow out all his lond and yet nether loued them or it: therfore God gaue him vp/ and in takinge his spzite of grace from him/ so hardened his herte with couetousnes/ that after ward no miracle coulde conuert him.

Here

M. C. to the Reader

Here to pertayneth the parable of the talentes. Mat. xxv. The Lorde comaundeth the talent to be taken awaye from the euill & slothfull seruaunt/ and to binde him hand and foote/ and to cast him into vtter dercknes/ and to geue the talent vnto him that had ten/ saynge: to all that haue/ moare shalbe geuen. But from him that hath not/ that he hath shalbe taken from him. That is to saye/ he that hath a good herte toward the worde of God/ and a set purpose to fashion his dedes there after/ and to garnisse it with godly liuynge/ and to testifie it to other/ the same shall increase moare and moare dayly in the grace of Christ. But he that loueth it not/ to lyue thereafter and to edifie other the same shall loose the grace of true knowledge/ and be blinded agayne and every daye ware worse and worse/ and blinder and blinder/ tyll he be an vtter enemye of the worde of God/ and his herte so hardened/ that it shalbe impossible to conuert him.

And Luke. xij. The seruaunt that knoweth his masters will / and prepareth not him selfe/ shalbe beaten with many stripes: that is/ shall haue greater damnacion. And Mat. vij. All that heare the worde of God and do not thereafter/ bylde on sande: that is/ as the foundation layed of sande cannot resist violence of water/ but is vndermined and ouerthrowen/ euen so the fayth of them that haue no lust nor loue to the lawe of God/ buylde vpon the sande of their awne ymaginacions and not on the rocke of Godes worde accordynge to his couenantes/ turneth to desperacion in tyme of tribulacion and when God cometh to iudge.

And the vyneparde Matthew. xxi. planted and hyed oute to the husbandmen that wolde not render to the Lorde of the frute in due tyme/ and therfore was taken from them and hyed

* .iiij. red oue

W. T. to the Reader

red oute to other / doth confirme the same .
For Christ sayth to the Jewes / the kyngdome
of heauen shalbe taken from you / and geuen to
a nacion that will bringe forth the frutes ther
of / as it is come to passe . For the Jewes haue
lost the spirituall knowledg of God and of
his commaundementes and also of all the scri-
pture / so that they can vnderstonde nothinge
godlye . And the doze is locked vp that all their
knocking is in vayne / though many of the ta-
ke great payne for Godes sake . And Luke . xij .
the sygge tree that beareth no frute is com-
maunded to be plucked vp .

And finally hereto pertayneth with infin-
ite other / the terrible parable of the vncleane
spete (Luke . xj .) which after he is cast oute /
when he cometh and findeth his housse swepte
& garnished / taketh to him seuen worse then
him selfe / and cometh and entreth in and dwel-
leth there / and so is the ende of the man wor-
se then the beginnyng . The Jewes / they had
clensed them selues with Godes worde / from
all outward ydolatrie and worshippinge of ydo-
les . But their hertes remayned styll faythles-
se to God warde and to warde his merce and
truthe and therfore without loue also and lust
to his lawe and to their neybourres for his sa-
ke / and thorow false trust in their awne workes
(to which heresie / the chylde of perdition / the
wyched Bythope of Rome with his lawyers
hath brought vs Christen) were more abho-
minable ydolaters then befoze / and become
ten tymes worse in the ende then at the be-
ginnyng . For the fyrst ydolatre was sone
spied and easie to be rebuked of the Prophe-
tes by the scripture . But the latter is more
cotte to begyle with all and an hundred tymes
of more difficulte to be weeded oute of men-
nes hertes .

This

W. T. to the Reader

This also is a conclusion / nothinge more
certayne / or more proued by the testimonye and
ensamples of the scripture : that yf anye that
faouureth the worde of God / be so wake that
he cannot chaste his fleshe him will the Lor-
de chastice and scourge euery daye sharper and
sharper / with tribulation and misfortune / that
nothinge shall prospere with him / but all shall
go agaynst him / whatsoeuer he taketh in hon-
de / shall viset him with pouertie / with sick-
nesses and diseases / and shall plague him with
plage vpon plage / eche more intolsome / terri-
ble and fearfull then other / tyll he be at utter
despaynce with his fleshe .

Let vs therfore that haue now at this tyme
oure eyes opened agayne thorow the tender
merce of God / kepe a meane . Let vs so put
oure trust in the mercy of God thorow Christ /
that we knowe it oure dutie to kepe the lawe
of God / and to loue oure neybourres for their
athers sake which created them and bought
them so derely with his bloude . Let vs walke
in the feare of God / and haue oure eyes open
into both partes of godes couenauntes / certi-
fied that none shalbe partaker of the merce /
but he that will fyght agaynst the fleshe to
kepe the lawe . And let vs arme oure selues
with this remembraunce that as Christes wor-
des iustifie from synne and let vs in the fauour
of God / so oure awne dedes thorow wor-
shippinge of the spirite of God / helpe vs to conty-
new in the fauoure and the grace / into which
Christ hath brought vs / and that we can no
onger contynue in fauoure and grace then ou-
herthes are to kepe the lawe .

Furthermore concerninge the lawe of God /
this is a generall conclusion / that the whole la-
we / whether they be ceremonies / sacrifices / pe-
sacramentes ether / or preceptes of equitie
betwene

Christes de-
des set vs
in the fa-
uour of
god & oure
awne helpe
vs to conty-
new therein

W. T. to the Reader

Loue is the
fullfillinge
of the lawe

Fayth is
cause of lo-
ue.

betwene man and man thoroughout all degrees
of the worlde/all were geuen for oure profit
and necessite onely / & not for anye nede that
God hath of oure keepinge them / or that his
ioye is encreased thereby or that the dede it self
se/doth please him. That is / all that God re-
quireth of vs whē we be at one with him / and
do put oure trust in him / and loue him / is that
we loue euery man his neybour to ppytie him
and to haue compassion on him in all his ne-
des and to be mercyfull vnto him. This to be
euen so / Christ testifieth Mat. vii. sayenge
this is the lawe and the Prophetes. That is
to do as thou wouldest be done to (accordynge
I meane to the doctrine of the scripture) and
not to do that thou wouldest not haue done
the / is all that the lawe requyrezeth & the Pro-
phetes. And Paule to the Romayns. xiiij. affi-
meth also that loue is the fullfillinge of the
lawe / and that he which loueth / doth of his
awne accorde all that the lawe requyrezeth. An-
j. Timo. j. Paul sayth that the loue of a puri-
hert and good conscience and fayth vnfaigned
is the ende and fullfillinge of the lawe. For
fayth vnfaigned in Christs bloude causeth
loue for Christs sake. Which loue is the puri-
loue onely / and the onely cause of a good con-
science. For then is the conscience pure / whē the
eye loketh to Christ in all his dedes / to do the
for his sake / and not for his awne singuler ad-
uantage or anye other wycked purpose. And
John both in his Gospell / and also pistles / be-
herth neuer of anye other lawe the to loue or
another purely affirmynge that we haue before
him selfe dwellynge in vs and all that God
despyrezeth / yf we loue one the other.

Seinge then that fayth to God / and loue
& mercyfullnes to oure neybores is all that
the lawe requyrezeth / therfore of necessite the

we must

W. T. to the Reader

we must be vnderstonde and interprete by the
So that all inferiour lawes are to be kept & ob-
serued as longe as they be seruauntes to fayth
and loue: and then to be broken immediatlye
yf thow anye occasion / they hurte ether the
fayth which we shuld haue to Godward in the
confidence of Christs bloude or the loue which
we owe to oure neybores for Christs sake.
And therfore when the blynde Pharises mur-
mured and grudged at him and his disciples /
that they brake the Saboth daye & traditions
of the elders / & that he him selfe dyd eate with
publicans and synners / he answereth Mat. ix
allegynge Elaias the Prophet: go rather and
learne what this meaneth / I requyer mercy /
& not sacrifice. And Matthew. xxi. Wh that ye
wysst what this meaneth / I requyer mercy /
and not sacrifice. For onely loue and mercyfull-
nes vnderstonde the lawe / and else nothynge
And he that hath not that wrytten in his harte
shall neuer vnderstonde the lawe no: though
all the angels of heauen went aboute to tea-
che him. And he that hath that grauen in his
harte shall not only vnderstonde the lawe / but
also shall do of his awne inclination all that is
required of the lawe / though neuer lawe had
been geuen: as all mothers do of them selues
without lawe vnto their chyldren / all that can
be requyred by anye lawe / loue ouercomynge
all payne / grefe / tedynousnesse or lothsomnes:
and euen so no doute yf we had contynued
in oure fyrst state of innocencie / we shulde cur-
re haue fullfilled the lawe / without compulsion
of the lawe.

And because the lawe (which is a doctryne
thorough teachynge euery man his dutye / doth
utter oure corrupt nature) is sufficiently de-
scribed by Moyses / therfore is lytle mencion ma-
de therof in the new testamēt / save of loue on-
ly wherin

Onlye loue
vnderstond-
eth the lawe
ue.

W. T. to the Reader

ly wherein all the lawe is included as seldom mention is made of the new testament in the olde lawe/ saue here and there are promises made vnto them/ that Christ shuld come and blesse them and deliuer them/ and that the Gospell and new testament shulde be preached and published vnto all nations.

Gospell.

The Gospell is glad tydings of mercy and grace and that oure corrupt nature shal be healed agayne for Christes sake & for the merits of his deservynge onely: Yet on that condition that we will turne to God / to lerne to kepe his lawes spiritually / that is to saye/ to loue for his sake/ and will also soffre the cure of oure infirmities.

New testament.

The new testament is as moche to saye as a new couenaunt. The olde testamēt is an olde temporall couenaunt made betwene God/ and the carnall chyldren of Abraham/ Isaac/ & Jacob other wyle called Israel/ vpon the dedes & obseruynge of a temporall lawe. where the reward of the keepynge is temporall lyfe & prosperite in the lande of Chanaan/ and the breakeynge is rewarded with temporall deeth & punishment. But the new testament is an ewerlastynge couenaunt made vnto the chyldren of God thow sayth in Christ / vpon the deservynge of Christ. Where eternall lyfe is promised to all that beleue and deeth to all that are vnbeleuynge. My dedes yf I kepe the lawe are rewarded with the temporall promyses of this lyfe. But yf I beleue in Christ Christes dedes haue purchased for me the eternall promyse of the everlastynge lyfe. If I comyt nothing worthy of deeth / I deserue to my reward that no man kylle me: yf I hurte no man/ I am worthy that no man hurte me. If I helpe my neyghoure/ I am worthy that he helpe me agayne. &c. So that with outward dedes with which

I serue

W. T. to the Reader

I serue other men / I deserue that other men shoulde lyke to me in this worlde: and they extend no further. But Christes dedes extend to lyfe everlastynge vnto all that beleue. &c. This be sufficient in this place concernynge the lawe and the Gospell/ new testament and olde: so that there is but one God/ one Christ/ one sayth and one baptisme/ euē so thou vnderstonde that there is but one Gospell/ though manye wyse it and manye preache it. For all preache the same Christ and bringe the same glad tydings. And therto Pauls pistles with the Gospell of John and his fyrst epistle and the fyrst epistle of saynt Peter / are most pure Gospell and moost playnlye and ryghtlye describe the glorye of the grace of Christ: If ye requere more of the lawe seke in the prologe to the Romayns and in other places where it is sufficientlye intreated of.

Repentaunce.

Concernynge this worde repentaunce or (as they vled) penaunce / the Hebrue hath in the olde Testament generally (Job) turne or be conuerted. For which the translation that we take for Saynt Jeromes hath most parte (conuertere) to turne or be conuerted/ and some tyme pet (agere penitentia) and the Greke in the new testament hath peritely (Metanoeo) to turne in the heart and mynde/ and to come to the ryght knowledge/ and to a mānes ryght wylt agayne. For which Metanoeo) S. Jeromes translation hath: so tyme (ago penitenciam) I do repent: some tyme (peniteo) I repent: some tyme (peniteor) I am repentaunt: some tyme (habeo penitentia) I haue repentaunce: some tyme (penitet me) it repenteth me. And Erasmus vseth moche this worde (resipisco) I come to my selfe or to my ryght mynde agayne. And the verbe sens and significat

signification both of the Hebrew & also of the
Greke worde is/ to be converted and to turne
to God with all the hert / to knowe his will
and to lyue accordyng to his lawes/ and to be
cured of oure corrupt nature with the oyle
his spirite and wyne of obedience to his doctryne.
Which conuersion or turnyng of it becometh
fayned / these foure do accompanye it/ and are
included therein: Confession/ not in the presence
eare/ for that is but mannes inuencion/ but
God in the hert and before all the congrega-
tion of God/ how that we be synners and syn-
full & that oure houle nature is corrupt and in-
clined to synne & all vnrightheousnes / & there-
fore euell/ wycked and damnable/ and his lawe
Holy and iust/ by which oure synfull nature
rebuked: and also to oure neybores/ yf we haue
offended any person particularlye. The
contricion sorrowfullnes that we be soche dan-
erous synners / & not onely haue synned/ but are
hollye inclined to synne still: The thirdlye sayeth
(of which oure olde doctours haue made men-
tion at all in the description of their peni-
tence) that God for Christes sake doth forgive
us and receaue us to mercye/ and is at one
with us and will heale oure corrupt nature.
And fourthlye satisfaction or amendes makynge
not to God with holye workes/ but to our
neyboure whome I haue hurt/ and to the con-
gregation of God whome I haue offended (as
any open crime be founde in me) and submyt-
tyng of a mans selfe vnto the congregacion
or church of Christ / and to the officers of the
same/ to haue his lyfe corrected and gouerned
hence forth of them/ accordyng to the true doctryne
of the church of Christ. And note this
that as satisfaction or amendes makynge is
required of the synner before the worlde & ap-
poynted of the synne: so that the worlde when
haue made

The foure
partes of
repentaun-
ce.

haue made a full amendes hath no further to
complayne. Euen so sayth in Christes bloude
is counted righteousnes and a purgynge of all
synne before God.

Moreouer/ he that synneth agaynst his bro-
ther synneth also agaynst his father almyghty
God: And as the synne comytted agaynst
his brother/ is purged before the worlde with
makynge amendes or arnyng for geuence/ euen
so is the synne comytted agaynst God/ pur-
ged thorough sayth in Christes bloude onely.
For Christ sayth. Joh. viij. except ye beleue
that I am he / ye shall dye in your synnes.
That is to saye/ yf ye thinke that there is any
other sacrifice or satisfaction to Godward/
when me/ ye remaine ever in synne before God
howsoeuer righteous ye aspyre before the worlde.
Wherefore now/ whether ye call this Meto-
noia/repentaunce/contricion or turnyng agayn-
e to God/ either amendyng &c. or whether ye
saye/repent/ be conuerted/ tourne to God/ amē-
de your lyfynge or what ye lust / I am con-
tent so ye vnderstande what is meant thereby
as I haue now declared.

Elders.

In the olde testament the temporall hee-
des and rulers of the Jewes which had
the gouernaunce ouer the laye or com-
men people are called elders/ as ye maye
see in the foure Euangelistes. Wote of which
custome Paule in his epistle & also Peter/ call
the Prelates and spirituall gouerners which
are Bysshoppes & Priestes elders. Now whe-
ther ye call them elders or Priestes/ it is to me
all one so that ye vnderstande that they be of-
ficers and seruautes of the worde of God/
vnto the which all men both hye & lowe that
will not rebell agaynst Christ / must obeye as
longe as they preache and rule trulye/ and no
longer.

A pprologe into the. iiii. Euangelistes shewynge what they were/and their audoite. And fyrst of S. Matthew.

A touchynge the Euangelistes: ye see in the new Testament clearly what they were. Fyrst Matthew (as ye reade Mathew. ix. Mar. ij. Luke. v.) was one of Christes Apostles/and was with Christ all the tyme of his preachynge and sawe and heard his awne selfe all most all that he wrote.

¶ Marke.

Marke ye reade (Actes. xij.) how Peter (after he was loosed oute of prison by the angel) came to Markes mother's house/where manye of the disciples were prayenge for his deliuerance. And Paul and Barnabas toke him with them from Jerusalem/ & brought him to Antioche/ Actes. xij. And Actes. xij. Paul and Barnabas toke Mark with them when they were sent oute to preach: from whome he also departed as it appeareth in the sayde chapter/and returned to Jerusalem agayne. And Actes. xv. Paul and Barnabas were at variance aboute him/ Paul not willynge to take him with them because he forsoke them in their fyrst Jorneye. Not withstanding yet/ when Paul wrote the Epistle to the Collossians/ Marke was with him/ as he sayth in the fourth Chapter: of whome Paul also testifieth/ both that he was Barnabas syster's sonne and also his felowe worker in the kyngdome of God.

And. ij. Timothe. iiij. Paul commaunded Timothe to bringe Marke with him/ affirmynge that he was nedefull to him/ to minister to him. And when he wrote to Philemon/ Marke

was with him. Finallye he was also with Peter when he wrote his fyrst epistle/ and so familiar that Peter calleth him his sonne. Wherof ye see/ of whome he learned his Gospel/ eue of the verbe. Apostles/ with whome he had his cōtynual couersacion/ & also of what audoite his wrytynge is / & how worthy of credence. Luke.

Lucas was Paul's companion/ at the least waye from the. xvj. of the Actes forth & with him in all his tribulacion. And he went with Paule at his last goynge vnto Jerusalem. And from thence he folowed Paul to Cesarea where he laye two yere in prison. And from Cesarea he went with Paul to Rome/ where he laye two other yeres in prison. And he was with Paul when he wrote to the Collossians/ as he testifieth in the fourth chapter sayenge: the beloued Lucas the physician saluteth you. And he was with Paul when he wrote the secōde pistle to Timothe/ as he sayth in the fourth chapter sayenge: Onlye Lucas is with me. And lyke wyse when he wrote to Philemon/ Lucas was with him. wherby ye see the audoite of the man and of what credence and reuerence his wrytynge is worthy of and thereto of whome he learned the sōrpe of his Gospel/ as he him selfe sayth/ how that he learned it and seached it oute with all diligence of them that sawe it and were also parttakers at the doyng. And as for the Actes of the Apostles/ he him selfe was at the doyng of them (at the least) of the moost parte/ & had his parte therein and therfore wrote of his awne experience.

¶ John.

John/ what he was / is manifest by the thre fyrst Euangelistes. Fyrst Christes Apostle and that one of the chiefe. Then Christes nye kynsman/ and for his singuler

guler innocencie and softenes / singulerlye be-
loued & of singuler familiaritate with Christ
and euer one of the thre wytnesnes of moost
secret thinges. The cause of his wytyng was
certayne heresyes that arose in his tyme / and
namelye two / of which one denyed Christ to
be verye God / and the other to be verye man
and to become in the verye fleshe / and nature
of man. Agaynst which two heresyes he wrote
both his Gospel and also his fyrst epistle / and
in the beginnyng of his Gospel sayth that
the worde or thinge was at the beginnyng /
and was with God / and was also verye God /
and that all thinges was created and made by
it and that it was also made fleshe: that is to
saye became verye man. And he dwelt among
vs (sayth he) and we sawe his glorie.

And in the beginnyng of his pistle / he sayth
we shew you of the thinge that was from the
beginnyng / which also we heard / sawe with
oure eyes / & oure handes handeled. And agay-
ne we shew you euerlastyng lyfe / that was
with the father and apered to vs / & we heard
and sawe. &c. In that he sayth that it was fro
the beginnyng / and that it was eternall lyfe /
and that it was with God he affirmeth him to
be verye God. And that he sayth / we heard / sa-
we and fealte / he wytnesseth that he was verye
man also. John also wrote last / and therfore
touched not the stoye that the other had com-
piled. But wyteth most of the sayth and pro-
myces / and of the sermones of Christ. This be
sufficient concernnyng the .iiij. Evangelistes /
and their auctorite and worthynes
to be beleued.

A table for the

Evangelistes wherein thou mayst
find the synne any stoye containned in them / and
initiallye it ye shall note that by the syde of e-
very chaptre standeth these capitall letters. A.
L. W. and the fyrst stoye that I resyte to be
in the chaptre standeth vppermost / & the secon-
de farther into the chapter / and so the thyrde /
and the last standeth lowest & the fyrst hyghest
and by notyng of this order thou shalt lycht-
ly fynde any stoye containned in them / & fyrst
beginne with Mathew.

S. Mathew.

The generation of Jesu Christ.
The byrth of Christ.

How the wyse men came from the east
to worship Christ whose starre they had sene.
How Herode enquired of the Wyse men the ty-
me of the starre.
How Joseph fled with the chylde and his mo-
ther into Egypt.
How Herode commaunded all the chyliden to
be slayne that were vnder .ij. yere olde.
How Joseph after the deeth of Herode was
called out of Egypt into Israel.
John Baptist preached the kyngdome of god
and remission of synnes.
John had his garment of camels here.
Jesus was baptised of John in Jordan.
How Christ was tempted of the deuell.
The callinge of Peter and Andrew / and the
sonnes of Zebede.
The .viij. blessinges.
The salt of the erth who they be.
Thou shalt not kyll.
Thou shalt not breke matrimonye.
Of divorcement.

S. Mathew

Thou shalt not swere.
Soffre gladly iniuries and wronges.
Loue youre enemyes.

bi. Of almes/prayer and fastynge.
To not regarde erthy thinges but / seke that
which is heuynly that will byde.
Cast all care vpon God / for he careth for all.

biij. Judge not that ye be not iudged.
Vre and it shal be geuen you.
Forgeue as ye wolde be forgiven.
The strypte gate and broade waye.
Beware of false prophetes.
To byld on a rock is sure.
To byld on sande auayleth nothinge.

biij. A leper is censed.
The Centurion that came to Christ.
Peters motherelaw was healed.
Foxes haue holes and byrdes haue nestes.
Let the deed burye their deed.
Jesus slept in the ship.
How the swyne were carped hedlyng into the
see of the deuilles.

How the herd men fled to the cite.
Of the synke of the palseye.

iiij. How Mathew was called.
How Christ late and ate with publicans and
synners.

The rulers daughter.
The woman that had the bloudy pisse.
Two blynde are cured.

Of him that was domme and deffe.
The haruest is great.

v. The sendynge forth of the Apostles to preache
Shepe amonge wolues.

Wyle as serpentes and innocent as doves.

vi. John sent disciples to Christ.
Come vnto me all ye that labour.

The yoke of Christ is easy.

vij. How the disciples dyd eat forne vpon the se

S. Mathew

both dayes?

The wythered hand was healed.
The blynde and dome was healed.

The Pharises requyred a signe.
The vncleane spirite that walketh thozow
bye places.

How the mother and brethzen of Christ stode
at the doze.

The parable of the sower and expounded xij.
by Christ.

The parable of the tares.

The kyngdome of heuē is lyke to mustard seed
Another parable of leuen.

The parable of the tares is expounded.

The kyngdome of heuen is lyke to treasure.

The kyngdome of heauen is lyke to a mar-
chant.

The kyngdome of heauen is lyke vnto a net.

New and olde.

A Prophet is without honoure in his awne
contry.

How Herode put John in prison and hed-
ded him for Herodias sake. xiiij.

Of the fyue loues and two fyfthes.

Jesus walked on the see.

Peter walked on the see.

Of the breakynge the commaundementes
of God to obserue the traditions of men. xv.

Blynde leaders.

The woman of Cananpe.

Of the great nombze that Christ healed.

Of the vij. loues and a few fyfthes.

The Pharises desyer a signe.

Beware of the leuen of the Pharises. xviij.

How Christ asked his disciples whome men
sayde that he was.

Of the confession of Peter which spake in
the mouth of all the other disciples.

How Peter intreated Christ to fauer him sel.

xx. iij. fe who

S. Mathew.

fe/whome Christ called Satan immediatly
for his labour.

Of the iudgement to come/and how men shal
be rewarded.

xxij. The transfiguration of Christ.

John Baptist is Helyas.

The spyte of the fallynge synnes which could
not be cast out but by prayer and fastynge.

xxij. How Peter went to fetch mony out of the
mouth of a fysh to paye for Christ and him.

How the disciples enuyzed amonge them
selues who shuld be the greatest amonge them
wo be to the that geueth occasion of offences.

Of the hundred shepe.

How men bynde and loose.

The power of byndinge and loosynge.

Of him that ought ten thousand talentes.

A couenaunt to the vnnmercifull.

six. The question of the Pharises/whether it
was lawfull for a man to be deuozed from his
wyfe or not.

There are chaste which are so bozne.

Younge chyliden were brought to Christ.

Of the ryche man that asked Iesus what he
myght do to obtayne eternall lyfe.

He that forsaketh for Christes sake any thin-
ge the same shall receaue an hundredfold in the
lyfe to come.

xx. The parable of the vyneyard/and of the la-
bozers that were hyred to worke in it.

The mother of Zebedes chyliden.

The men that were blynde.

xxj. Of the Aste and hyz colte.

How the byers and sellers were dzyuen out
of the temple.

The sygge tre that had no frute.

How the chiefe rulars and Prestes asked of
Christ by what auctorite he dyd those thinges
that he dyd.

The que

S. Mathew.

The question of Christ to the Pharises.

The parable of two sonnes.

The parable of a vyneyard which was let out
to hyer.

The parable of the maryage.

xxij.

One had not on his weddyng garment.

The question of Herodes seruauntes and the
Pharises to Christ whether it were lawfull
to paye tribute.

The question of the Saduces that beleued
no resurreccion.

Of the doctoz that asked Christ/which was
the chiefe commaundement.

The question that Christ asked of the pharises

They that syt in Moyses seate must be obeyed
Christ rebuketh the Scribes/Pharises & ypo-
crites shewenge their wyckednes & ypocrisy.

xxij.

The destruccion of the temple.

xxiiij.

The tokes that shall come befoze the last daye
How false prophetes shall aryse befoze that
daye and with sottle miracles and straunge
holy termes and with soche lyke deceaue the
Christen makynge them to worship in secret
places that for God which is not/but beleue
them not sayth Christ.

Watch for no man knoweth the houre ner the
tyme.

The ten virgyns of which fyue were wyse
and fyue were folishe.

xxv.

The parable of the talentes.

Of the comynge of Christ to iudgement/
and the maner of it.

The assemblynge of Cayphas and the hye
Prestes/which counceled agayne Christ.

xxvj.

How Iesus was anoynted of Mary of Be-
thany.

How Judas solde Christ vnto the prestes and
scribes/for thyrty peces of syluer/which after
he had betrayed Christ/he brought agayne.

Christ

S. Mathew.

Christ dyd eate the ester lambe with his disciples.

The institution of the Sacrament of Christes bodye and bloud.

How Christ armed him selfe agaynst he shuld suffer.

How Judas the betrayer came with them that tooke him.

How Peter denyed that he knew Christ.

xxvij.

Christ was deliuered to Pylate.

Judas repented.

Of the cruell tormētes and paynes of Christ

How the bodie of Christ was begged & layde in a sepulchre & comitted to keepers for to kepe.

xxviij.

The resurrection of Christ.

Of the keepers of the sepulchre which also were witnessers of his resurrection.

How Christ before all his Apostles ascended into heauen / geuyng them commaundement that they shuld preache his Gospell thowow the hole worlde.

¶ Thus endeth the table of the Gospell of Saynt Mathew.

¶ Here foloweth the Gospel of Saynt Marke.

i. Of John Baptist / and how Christ was baptised of him in Iordane.

The callinge of Peter and Andrew and the sonnes of Zebede.

Of him that was possessed of a deuell.

How Peters motherelaw was healed.

How Christ healed diuers diseases.

Of the leper that was cleansed.

ii.

Of him that had the palseye.

Of Leuy the sonne of Alphaey.

Jesus ate with publicans.

How the

S. Marke

How the disciples dyd eate the eares of corne upon the Sabboth daye.

How and olde agre not.

The Sabboth was made for man.

Of him that had the wythered hand.

iii.

The callinge of The Apostles.

How the Apostles supposed Christ to be oute of his wyl.

The blasphemy of the Scribes.

The blasphemy of the holy goost.

Christes brethzen sought him.

The parable of the sower.

iiij.

The sower is expounded.

The worde of God maye not be hyd

Jesus slept in the shyp.

How Jesus rebuked the wynde and see.

Of the legion of deuyls.

v.

The rulers daughter that was sycke.

The woman that had the bloudy yssue.

A Prophet hath none honoure in his awne contre.

vj.

How Christ sent forth his Apostles and gaue them power to heale diseases.

Of Herode and John Baptist.

Of the fyue loues and two fyshes.

Jesus walked on the see.

How the disciples dyd eate with vnwasheden hondes.

vij.

Of the breakinge the commaundementes of God to obserue the tradicions of men.

That which goeth into the mouth defyleth not / but that which cometh oute.

The Syrophenissa.

Of him that was both deffe and domme.

Of the seuen loues and a few fyshes.

vij.

The Pharises requyred a signe.

The leuen of the Pharises.

Of the blynde man.

Christ enuyzed of his disciples whome men sayde

S. Marke

sayde that he was.

How Peter perswaded Christ.

Peter is called Sathan.

Who is Christes disciple.

ix. How Jesus was transfigured.

The spere of the fallinge sickness is cast out.

The disciples disputed betwene them selues who shuld be greatest.

wo be to them that geue offences.

x. Of deuozement.

Of the riche man that demaunded of Christ what he might do to obtayne eternall lyfe.

It is hard for ryche men to enter into the kingdome of God.

Of the sonnes of zebede.

Of Barthimeus that was blinde.

xj. Of the colte which Jesus sent his disciples to fetch.

Of the figge tree that was dyled by.

How the byers and sellers were cast out of the temple.

what sayth in God can do.

For geue and ye will be for geuen.

The questiō moued of the Scribes to Christ.

The question of Christ to them agayne.

xij. The byneyard that was let oute to hyer.

The question of tribute.

The question of the Saduces.

Of the Scribe that demaunded of Christ which was the chefest commaundement.

The questiō that Christ moued to the scribes Beware of ypocrites.

Of the poore wydowe that offered. ii. mites.

xij. The destruccion of the temple.

Of the last daye & tyme knoweth no man.

The similitude of the figge tree.

watche for ye knowe not the houre.

xij. Of hir that anoynted Jesus with oyle.

Jesus was betrayed of Judas.

The

S. Luke

The etter lambe.

The institution of the Sacrament.

Of the heaynes of Christ.

The denyng of Peter.

The sentence of the hye prestes.

He was deliuered to Pylate.

xv.

He was deliuered to death.

His body was begged of pylate.

How he was buryed.

The resurrection of Christ.

xvj.

To whome he appered after he rylse.

How he committed his Gospell to his disciples to preache.

How he was receaued into heuen.

Thus endeth S. Marke.

Here foloweth of S. Luke.

Of the father & mother of John Baptist /
& of his natiuite. j.

The salutation of oure ladye.

How Mary visited Elizabeth hir cousin.

The songe of oure lady called Magnificat.

The songe of zacharias called Benedictus.

The taxation of the worlde.

ij.

The byrth of Christ.

Of the shepardes that songe Gloria in excelsis

A signe was geuen to the shepardes.

The circumcision of Christ.

The songe of Simeon called Nunc dimittis.

Anna the Prophetesse.

Christ is founde disputinge in the temple.

John preached the baptyme of repentance. iij.

Of the that asked John what they shuld do.

Of Herode and John.

Christ is baptised.

The genealogie of Christ.

How Christ fasted & was tēpted of Sathā. iij.
Jesus

S. Luke.

Jesus beinge brought of the Jewes unto the edge of an hye mountayne to haue been throwen downe/hyd him selfe and departed from them.

Of the vncleane sprete.

Of Symon Peters motherelawe.

How he healed diuerse that were diseased.

b. Of the draught of fyfthe.

Of the leper.

Of him that had the palseye.

Of Lear the Publican.

How Jesus dyd eate with publicā's & synners.

Wherefore the disciples of John dyd fast and

Christes not.

New and olde agre not.

bj. The disciples beinge hungrye dyd eate of the corne as they went on the Sabbath daye.

Of him that had the wythered hand.

The election or chosinge of the Apostles.

Of the blessings.

we must loue oure ennemyes.

Forgeue and ye shalbe forgeuen.

It is not lawfull to condempne oure neybour.

The tree is knowne by his frute.

The tonge speaketh of the aboundaunce of the hert.

To bylde on a roke and on a sande what it is.

bij. The Centurions seruauit was sycke.

The onely sonne of the wedowe.

John sent disciples to Christ.

Of hyz that anoynted Jesus with oyntment.

bij. The parable of the sower.

The sower is expounded.

Of the mother and brethzen of Christ.

How Christ rebuked the see.

Of him that had a legion of deuyls.

Of the rulers daughter.

Of the woman which had an yllne of bloude.

ix. How Jesus sent forth the xij. and gaue the power

S. Luke.

power and auctorite.

Herode heard of Jesu what myracles he dyd.

Of the fyue loues and two fyfthes.

How Christ axeth of his disciples whome me sayde that he was.

The trasfiguration of Christ.

The spirite of the fallinge sicknes is cast out.

The disputacion who shulde be the greatest of the Apostles.

Of him that was forbydden of the Apostles that he shuld not cast out deuyls.

Christ forbyddeth that they shulde despyr vengeance of them that wold not receaue them to harbour.

The seuentie are sent.

The question of the lawyer.

Of the Samaritan that fell in the handes of theues.

Of Martha and hyz syster Mary.

The Pater noster.

Prayer what it doth.

Of him that was domme.

Of the woman that cryed to Christ.

Who be happie.

Of them that requyzed a signe.

Of the Pharisee that bade Christ to dyner.

How Christ rebuketh Scribes / Pharisees and hypocrites.

The leuen of the Pharisees.

Of him that requyzed Christ to deuide his inheritance betwene his brother and him.

The parable of the ryche man.

For erthy thynges we cught to take no thoughte Louetousnes must be despised.

Of the watchinge seruauit.

Contende not with youre aduersaries.

Of the Galileans and them of Siloe.

The fygge tree that bare no frute.

The woman that was bowed to gether is.

healed.

healed.

The Saboth is broken.

The parable of mustard seed & leuen.

Of him that enquired whether there shuld be many sauēd or no.

Of them that shewed Christ that Herode layd wayte for him.

Jerusalem killeth the Prophetes.

xiii. Of him that had the dropsie.

Louet not the vppermost seates.

Feast the poore rather then thy frendes.

Of them that were bidden to the supper.

The parable of the towze.

Salt is good.

xv. The parable of the hundzed shepe and ten grotes.

Of the wastfull and ryetouse sonne.

xvi. The wycked steward.

On tytle of the lawe shall not scape till all be fulfilled.

To deuorze is not lawfull.

Of the riche glotten & poore Lazarus.

xvii. Wo be to him that geueth offences.

Forgeue thy brother yf he offende the: what sayth mayedo.

Of the ten leppers.

The Pharises ared of Christ when the kynge dome of God shulde come.

xviii. Praye and cease not,

Of the wycked iudge.

Of the Pharise and the Publican.

To chyldze belongeth the kingdome of God.

Of the riche man that camē to Christ.

Of him that was blinde.

xix. Of zacheus the Publican.

Of the ten seruantes to whom the talentes are geuen.

Of the cole that Christ sent for.

Jesus bewayled Jerusalem.

Jesus

Jesus cal out the byers and sellers in the temple.

Of the elders that enquired of Christ by what power he dyd those thinges.

The parable of the vyneyarde.

The question of tribute.

Of the Saduces that denyeth the resurrection.

The question of Christ agaynst the Pharises.

Of the poore wedowe that offered two mytes.

Of the destruccion of the temple.

Jesus sheweth before the tokens that shall come afoze the destruccion of Jerusalem.

The signes.

Watche continually and praye.

Christ is betrayed of Judas.

Of the ester lambe.

xxi.

The institution of the Sacrament.

Of the stryfe betwene the Apostles which of them shulde be the chiefe.

How Christ was troubled in the flesshe.

Malchas eare was stryken of.

Jesus was led vnto the chiefe preste.

He was led to Pylate.

xxii.

He was mocked of Herode.

Pylate and Herode were made frendes.

Simon of Sirene was compelled to bere the crosse.

Of the women that bewayled Jesus.

The maner of his tozmentes and death.

His body was begged & layde in a sepulchre.

The women visited the sepulchze.

xxiii.

Peter ranne vnto the graue.

Of the pilgrimes that went vnto Emaus.

Jesus stode in the myddes of his disciples.

How Jesus ascended into heauen.

Thus endeth S. Luke.

Here foloweth of S. Iohn.

- i. Iohn Baptiste bare wytnes of Christ.
The Jewes enuyzed of S. Iohn yf he were Christ.
Of the callinge of Andrew/Peter/Philip/and Nathanael.
- ii. Of the mariage in the Lane of Galile.
Of them that were cast oute of the temple.
How Iesus sayde destroye ye this temple.
- iii. Of Nicodemus and Iesus.
Of the baptyme of Iesus and Iohn.
The question of purification.
- iiii. Of the woman of Samarie.
The rulers sonne that was sycke.
v. Of him that was xxxviij. yere sycke.
The Jewes sought Iesus to destroye him.
Of the resurreccion.
Search the scripture.
Moses accuseth the Jewes.
Of the syueloues and two synnes.
- vi. Iesus hid him selfe because the people wolde haue made him a kynge.
Iesus walked on the see.
The people folowed Iesus with shippes.
The people requyzed a signe.
Of the heauenly bread.
Many of the disciples of Iesu wēt backe from him.
What Peter sayde to Christ.
- vii. Iesus went pryncely vp vnto the feast.
The Jewes marueled how he knewe the scriptures/and was not learned.
How the people were deuided for Iesus.
How the rulers and Nicodemus dyd cōtende.
- viii. The woman that was taken in adultery.
Of them that axed Iesus what he was.
How they axed him of his father.
The fredome that Christ promyseth to them that

- that beleue in him.
Of them that sayde Iesus had a deuyll.
The Jewes wolde haue stoned him because he sayde he was afore abraham was.
- ix. Of him that was borne blinde & the busyness that was betwene him & the Pharises.
Of the good shepherd and hyred seruaunt.
Iesus walked in Salomons porche.
The Jewes toke vp stones to haue stoned him.
- x. Of the raylinge agayne of Lazarus.
Of the counsell of the Pharises and Priestes agayne Iesus.
- xi. Marie anoynted the fete of Iesus.
How the people toke palme in their handes & saluted Christ.
- xii. Of the Grekes that enuyzed of Iesus.
Iesus came a lyght into the worlde.
Iesus washed his disciples fete.
- xiii. Judas went forth to betraye him.
Iesus chargeth vs one to loue another.
Peter axed Christ whether he went.
- xiiii. Thomas sayde he knew not whether Christ went.
Judas Thaddeus axed of Christ a question.
Christ promyseth to sende his disciples a comforter which is the holy goost.
- xv. That Christ is a very vyne.
Christ commaundeth perfite loue to be had.
Christ sheweth his disciples before/ what shall happen vnto them.
- xvi. The holy goost shall rebuke the worlde.
Of that he sayde/a lytle & ye shall seme.
A woman that trauayleth hath sorowe.
What ye are in my name/the father shall geve it you.
- xvii. The prayer of Iesus for them whome he had geuen to him.
Iesus is betrayed.
- xviii. The Jewes fell backe to the erth at the word

The Actes

de of Christ.

Peter strycke of the eare of Malchus:

Jesus was led to Annas and Cayphas/ and from them to Pylate.

xix. Jesus was condemned to the deeth of the rolle.

Of them that stode by the crosse.

Jesus was thrust in with a speare.

Joseph begged the body of Jesus and buryed it.

xx. The resurrection of Christ.

Mary Magdalene came fyrst to the graue/ & to hir appered Christ fyrst.

As the disciples were gathered to gether/ Jesus came and appered vnto them.

xxi. To Peter and other that were a fysshinge/ dyd Christ appere agayne.

To Peter he gaue commaundement to fede his shepe and lambes.

Christ shewed befoze vnto Peter what death he shulde dye.

Thus endeth S. John.

A table for the Actes of the Apostles.

i. After Christ was ascended/ the disciples remayned to gether.

The fyrst sermone of Peter.

The ende of Judas.

How the lot fell on Mathias.

ii. How the disciples receaued the holy goost.

How they spake with diuerse tonges.

The people wondered at them/ and thought them dronken.

At the

Of the Apostles.

At the preachinge of Peter were conuerted a great multitude.

How goods were comen amōge the Apostles.

The halt is cured in the name of Christ. iij.

Peter had nether golde ner siluer.

The sermon of Peter.

Peter and John was presoned.

Peter and John were presoned because they confessed Christ to be the only sauy oure. iiij.

The answer of Peter at his examination.

Peter and John were forbydden to preache Christ.

The prayer of the Apostles.

All thinges were comen.

Ananias & Saphira his wyf was slayne for v. lyenge to the holy goost.

How wonderfull myracles God dyd by the hondes of the Apostles.

How the Apostles were presoned & deliuered agayne by the angell of God.

God is rather to be obeyed then men

The counsell of Gamaliel.

The Apostles ceased not preachinge.

How. viij. deacones were chosen to minister vj. to the poore.

The accusation of Stephyn

The sermon of Stephyn.

Stephyn is stoned to deeth and prayeth for his enemyes. viij.

Saul consented to his death.

How the congregacion was persecuted.

The buryenge of Stephyn.

Saul made hauocke of the congregacion.

Philip preached in a cite of Samaria.

Of Simon Magus.

Many obtayneth not the gyfte of God.

Philip conuerted the Eneuche.

Saul had a commission to persecute the congregacion.

***.ij.

How

The Actes

How Paul was conuerted and baptised by Ananias / and preached at Damasco.

How he scaped from Damasco and came to Jerusalem to the Apostles.

Eneas was healed by Peter.

Tabitha was rayled from deeth by Peter.

f. Of Cornelius the captayne.

The vision of Peter.

xj. Peter wolde not be worshipped.

How Peter was rebuked of the Apostles for preaching Christ vnto the Gentyls.

Barnabas was sent to Antioche to preache.

Agabus shewed of a dearth to be in Iury.

xij. Herode put James to deeth and put Peter also in prison.

How the congregacion prayed for Peter.

How the angell of the Lorde deliuered Peter oute of prison by night.

How he went to the house of Mary the mother of Iohn called Marke.

How he was stryken to deeth of the angell of the Lorde.

xij. Barnabas and Paul are sent to preache.

Barisus resisted Paul and Barnabas.

Sergius Paulus was conuerted.

The sermon of Paul at Antioche.

xij. How the Jewes resisted the truthe.

At Iconium were conuerted both Jewes and Gentyls.

The vnbeleuinge Jewes moued debate.

How Paul fled to Lистра.

A creple is healed.

To Paul and Barnabas wolde the men of Lистра haue offered sacrifice.

How Paul was stoned and lefte for deed.

Paul and Barnabas ordayned preachers in euery congregacion.

xij. Of the false Apostles that taught circumcision to be a necessary thinge.

The

Of the Apostles.

The determinaciō of the Apostles as touchynge the dissencion of circumcision.

The dissencion betwene Paul and Barnabas.

Timothe was circumcised.

xvj.

Timothe went forth with Paule.

The vision of Paule.

Of the woman of Lydia.

How the spirite was cast oute of the mayde that prophesied.

How Paul and Silas were beten with rods and cast in prison.

How they prayed the Lorde in prison.

Of the earth quake.

The keeper of the prison was baptised with all his howsholde.

How the Rulers wolde haue had them gone their wayes / but they wolde not.

Paul preached Christ to the Thessalonians **xvij.**

The vnbeleuinge Jewes wolde haue kyled Paul.

The Thessalonians searched daylye the scriptures.

How Paul fled to Athens.

Paul preached Christ to the Athenians.

How Dionysius and many other were conuerted.

How Paul abode at Corinthum with Aquila and Priscilla. **xvij.**

Paul was a maker of tentes.

Paule was accused afore Gallio.

How Paule share his heed at Chenecea.

How Apollos preached Christ.

Paul preached at Ephesus.

xix.

How the vncleane spirite tare the exorcistes.

Of the bookes that were burned / and the pyre of them.

Of Demetrius the siluersmyth.

How Paule preached at Macedonia / vntyll mydnyght.

Of him

The Actes

Of him that fell out at the wyndow.
The comunicacion of Paule with the elders
of Ephesus.

xxj. How Paule went forth on his iorney warde
How despyous and glad Paule was to soffre
for Christes sake.

At the councell of Jamys/Paule purtued him
selfe after the maner of the Jewes.

How Paule was taken and commaunded to
pelson.

xxij. Paule declareth to the Jewes how he was
conuerted to Christ.

Gamaliel was Pauls master.

xxij. Paule shewed him selfe to haue wronge becau
se he was beaten he beyng a Romayne.

Paul defendeth him selfe.

Ananias the hye prest commaunded him to be
strycken.

Paule sayth he was a pharisyse.

What the Saduces beleued and what the Pha
rises beleued.

How the Jewes bowed to kyll Paul.

How the councell was knowen to Paul which
also caused the ruler Lysias to haue knowledg
e therof.

xxiij. How Paul was sent to Felix.

Certullus an oratour accused maul before
Felix.

How Paule defendeth him selfe agaynst Cer
tullus.

How Felix entreated Paule.

To Felix and his wyfe Paule preached Christ.

xxv. How after the death of Felix/Festus raygned
in his Rome.

Paule was accused afore Festus.

xxvj. Paule appealeth to Cesar.

How Paule was brought afore kynge Agrip
pa and Bernice.

How Paule wysshed Agrippa with all the com
pany

Of the Apostles.

pany that was there to be Christened.

Here Paule taketh his iorney to Rome. xxvij

How Paule shewed before of their dangerous
passage and was not beleued.

How Paule comforted them that were with
him ad exhorted them to take meat.

How they were cast on an ylonde called Myle
tum.

The kyndnes that the people of that ylonde xxvij
shewed vnto Paule and his company.

How a vyper crept on Pauls hand.

How Paule healed the father of Publius which
was sycke of a feuer.

Paule dyd many miracles in that ylonde.

How Paule departed from thence to Rome.

Paule declareth to the Jewes wherfore he ap
pealed to Rome.

Paule preached to the Jewes/Christ and the
kyngdome of God accorpyng to the scriptures

How Paule dwelt .ij. yeres in his lodgyng/
and preached the Gospel vnforboden.

The ende of the Actes.



The new Testament.



Anno. M.D.
xxviii.



**The booke conteyned in the
newe Testament.**

- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiii. The Gospell of S. John.
- v. The Actes of the Apostles/wrytten by S. Luke
- vi. The Pistle of S. Paul to the Romayns.
- vii. The .i. Pistle of S. Paul to the Corinthyas.
- viii. The .ii. pistle of S. Paul to the Corinthyas.
- ix. The pistle of S. Paul to the Galathrans.
- x. The Pistle of S. Paul to the Ephessians.
- xi. The Pistle of S. Paul to the Philippians.
- xii. The Pistle of S. Paul to the Colossians.
- xiii. The .i. Pistle of S. Paul to the Thessalonians.
- xiiii. The .ii. Pistle of S. Paul to the Thessalonians.
- xv. The fyrst Pistle of S. Paul to Timothe.
- xvi. The second Pistle of S. Paul to Timothe.
- xvii. The Pistle of S. Paul to Titus.
- xviii. The Pistle of S. Paul to Philemon.
- xix. The fyrst Pistle of S. Peter.
- xx. The second Pistle of S. Peter.
- xxi. The fyrst Pistle of S. John.
- xxii. The second Pistle of S. John.
- xxiii. The thyrd Pistle of S. John.
- The pistle vnto the Hebrues.
- The Pistle of S. James
- The Pistle of S. Jude.
- The reuelacion of S. John.

The Gospell

of S. Mathew.

f. 1.

The fyrst Chapter.



This is the booke
of the generation of
Jesus Christ the son
ne of Dauid/ the son
ne also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas & his
brethren:
Judas begat Phares and
Saram of Thamar:

Dauid and
Abraham
are fyrst re
herfed: be
cause that
christ was
specially
promysed
vnto them/
to be of the
ir seed.
Gene. xxiiij

Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:

i. para. ii. a.
Ruth iiii. d

Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon/ of her
that was the wyfe of Azy:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Isa:
Isa begat Josaphat:
Josaphat begat Joram:
Joram begat Olias:
Olias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses.

ii. reg. iiii. f
i. para. iii. e

A. g. Manas.

The Gospell

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias & his brethre aboute the tyme they were carryed awaye to Babilon.

And after they were brought to Babilon/

Jechonias begat Salathiel:

Salathiel begat sozobabel:

sozobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbnde of Mary/ of which was bozen that Jesus / that is cal- led Christ. ¶

All the generations from Abraham to Da- uid are fowzetene generaciōs. And frō David vnto the captiuite of Babilon/ are fowzetene generaciōs. And from the captiuite of Babilon to Christ/ are also fowzetene generaciōs.

* The byrth of Jesus Christ was on this wyse. When his mother Mary was betrou- thed to Joseph/ befoze they came to dwell to- gether/ she was founde with chylde by the ho- ly goost. Then Joseph her husbnde bringe a perfect man / & loth to make an ensample of hyr/ was mynded to put her awaye secretly.

* Whill he thus thought/ beholde the angell of the Lorde appered vnto him in a dreame/ sayinge: Joseph the sonne of David/ feare not to take vnto the Mary thy wyfe. For that which is cōceaued in her is of the holy goost. She shall bringe forth a sonne / & thou shalt call his name Jesus. For he shall saue his peo- ple from their synnes. ¶

All

Of S. Mathew.

fo.iii.

¶ All this was done to fulfill that which was spoken of the Lorde by the Prophet/ sayinge: Beholde a mayde shall be with chylde/ & shall bringe forth a sonne/ and they shall call his name Emanuel/ which is by interpretacion/ God with vs. ¶

And Joseph a lone as he awoke out of sle- pe/ dyd as the angell of the Lorde bade him/ & toke his wyfe vnto him / and knewe her not tyll she had brought forth hyr fyrst sonne/ and called his name Jesus.

The .ij. Chapter.

¶ When Jesus was bozne at Bethleem in Iury/ in the tyme of Herode the kynge. Beholde ther came wyse men from the West to Ierusalem sayinge: Where is he that is bozne kynge of Iues? We haue sene his starre in the West/ and are come to worship him.

When Herode the kynge had hearde this/ he was troubled / & all Ierusalem with him/ and he gathered all the chiefe Priestes & Scri- bes of the people / and axed of them where Christ shulde be bozne. And they sayde vnto him: at Bethleem in Iury. For thus it is writ- ten by the Prophet. And thou Bethleem in the londe of Iury/ art not the leest concernin- ge the Princes of Iuda. For out of the shall come the captayne/ that shall gouern my peo- ple Israel.

¶ Then Herode pruely called the wyse men/ and dyligently enquired of them/ the tyme of the starre that appered/ & sent them to Beth- leem sayinge: Goo and searche dyligently for the chylde. And when ye haue founde him/ bringe me worde/ that I maye come and wor- shippe him also.

When they had heard the kynge / they de- parted: & lo the starre which they sawe in the

A.iii.

Este

Esai.vii.c

Emanuel

Jesus / th
at is a sa-
uy our.

Mich. 5.

Joan. vii. f.

ii. Paral.
xxxi.
i. para. iii. c

* Ensampl
that is to sa
ye/ to brin-
ge his oure
to puny she
met for the
ensampl
of other.
I promy-
e.

The Gospell

Ceste/ went befoze them/ tyll it came & stode ouer the place where the chylde was. When they sawe the starre/ they were maruelously gladd: and went into the housse/ and found the chylde with Mary his mother/ & knyled doune and worshipped him/ & opened their treasures/ & offered vnto him gyftes/ gold/ franspence & myrr. And after they were warned of God in a dreame/ that they shuld not go agayne to Herode/ they retourned into their awne countre another waye. &

When they were departed: beholde the angel of the Lorde appered to Joseph in dreame sayinge: aryse & take the chylde and his mother/ and fflye into Egypte/ & abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye him. Then he arose/ and toke the chylde and his mother by nyght/ and departed in to Egypte/ & was there vnto the deeth of Herod/ to fulfill that which was spoken of the Lorde/ by the Prophet which sayeth/ out of Egypte haue I called my sonne.

Then Herod perceauinge that he was mocked of the wysemen was excedinge wroth/ & sent forth and slue all the chylidzen that were in Bethleem/ and in all the costes there of/ as many as were two yere olde and vnder/ accordinge to the tyme which he had diligently searched oute of the wyse men.

Then was fulfilled that which was spoken by the Prophet Jeremy sayinge: On the hilles was a voyce hearde/ moyninge/ wepyng/ and greate lamentacion: Rachel wepyng for her chylidzen/ and wolde not be comforted/ because they were not. & se they were not. &

When Herode was deed: beholde/ an angel of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse & take the chylde and his mother/ & go into the londe of Israel.

Of S. Mathew. ffo.iii.

For they are deed which sought the chylde's lyfe. Then he arose vp/ & toke the chylde & his mother/ & came into the londe of Israel. But when he hearde that Archelaus dyd raygne in Iury/ in the rume of his father Herode/ he was afrayde to goo thither. Not withstandinge after he was warned of God in a dreame he turned a syde into the parties of Galile/ & went & dwelt in a cite called Nazareth/ to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite. &

The.iiij. Chapter.

In those dayes John the Baptyst came and preached in the wildernes of Iury/ sayinge: Repent/ the kyngdome of heauen is at hande. This is he of whome it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wyldernes/ prepare the Lordes waye/ and make his pathes strayght. This John had his garment of camels here and a girdell of a skynne aboute his loynes. His meate was locustes & wilde honny. Then went oute to him Ierusalem and all Iury/ and all the region rounde aboute Iordan/ & were baptised of him in Iordan confessinge their synnes. &

When he sawe many of the Pharises & of the Saduces come to his baptyme/ he sayde vnto them: O generaciō of vipers/ who hath taught you to ffele fro the vengeance to come? Bringeforth therfore the frutes belonginge to repentance. And se that ye ons thinke not to saye in your selues/ we haue Abraham to oure father. For I saye vnto you/ that God is able of these stones to raise vp chylidzen vnto Abraham. Euen now is the axe put vnto the roote of the trees: so that euery tree which bringeth not forth good frute/ is hewed doune and cast into the fyre.

I.iiij. I bap.

Judi. xiii.
Esai. xi

Marc. i. a
Luc. i. i. a
Esai. xli. c
Esai. xli. c &
xlvi. c. Zach.
i. a.

Esai. xl. a
John. i. c.
Marc. i. a

Luc. iiii. b

Osee. xii. a.

Jerem. xxxi. c

* were not:
that is/ be-
cause they
appeared no
where.

Mar. i. b
2 ne. iii. c
John. i. d

Luc. iii. 8

Mar. i. b
Luc. iii. d

* All rygh-
tousnes:
that is/ to
do alle the or-
dynances
of God for
soche purpo-
se as god or
dayned thi
for

Jesus fa-
steth.
Mar. i. b
Luc. iii.

Out. viii. a.

Psal. xc. c.

I baptise you in water in token of repen-
taunce: but he that cometh after me/ is mygh-
tier then I/ whose shoes I am not worthy to
beare. He shall baptise you with the holy goost
and with fyre: which hath also his fan in his
hond/ and will pource his floure/ and gadre
the wheet into his garner/ and will burse the
chaffe with vnquencheable fyre. *

* Then cam Jesus from Galile to Jordan
vnto John to be baptised of him. But John
forbade him/ sayinge: I ought to be baptised
of the: and comiest thou to me? Jesus answe-
red & sayde to him: Let it be so now. For thus
it becometh vs to fulfill all rightewesnes.
Then he suffred him. And Jesus asone as he
was baptised/ came strayght out of the water.
And lo heauen was oped ouer him: & John sa-
we the spirite of God descende lyke a doue/ &
lyght vpon him. And loo there came a voyce
from heauen sayinge: This is that my belo-
ued sonne in whom is my deylte. *

The. iiii. Chapter. *

Then was Jesus led awaye of the spiri-
te into wildernes/ to be tēpted of the
deuyll. And when he had fasted forty
dayes & forty nightes/ he was after-
ward an hungred. Then came to him the tēp-
ter/ & sayde: yf thou be the sonne of God/ com-
maunde that these stones be made breede. He
answered and sayde: yf it is wyrtten man shall
not lyue by breede onely/ but by euery worde
that proceedeth out of the moath of God.

Then the deuyll toke him vnto the holy
cite/ & set him on a pinnacle of the tēple/ & say-
de vnto him: yf thou be the sonne of God/ cast
thy selfe downe. For it is wyrtten: he shall ge-
ue his angels charge ouer the/ and with their
handes they shall holde the vp/ that thou da-
ste not thy fote agaynst a stone. And Jesus
sayde

sayde to him/ yf it is wyrtten also: Thou shalt
not tempte thy Lorde God. Out. vi. c.

The deuyll toke him vnto agayne and ledde
him in to an exceedinge hye mountayne/ & shew-
ed him all the kingdomes of the worlde/ &
all the glozie of them/ & sayde to him: all the-
se will I geue the/ yf thou wilt fall doune and
worship me. Then sayde Jesus vnto him:
I worshippe Satan. For it is wyrtten/ thou shalt
worship the Lorde thy God/ & him only shalt
thou serue.

Then the deuyll left him/ and beholde/ the
angels came and ministred vnto him. *

* When Jesus had hearde that John was
taken/ he departed into Galile & left Naza-
reth/ & went & dwelt in Capernaum/ which
is a cite vpon the see/ in the coastes of zabulon
& Nephtalim/ to fulfill that which was spoke
by Esay the Prophet/ sayinge: The lande of
zabulon & Nephtalim/ the waye of the see bey-
onde Jordan/ Galile of the Gentyls/ the peo-
ple which sat in darknes/ sawe great lyght/ &
to them which sat in the region and shadowe
of deeth/ lyght is begone to shyne.

From that tyme Jesus begane to preache/
and to saye: repent/ for the kyngdome of hea-
uen is at hande. *

* As Jesus walked by the see of Galile he
sawe two brethzen: Simon which was called
Peter/ and Andrew his brother/ castinge a
nett into the see/ for they were fishers/ & he
sayde vnto them/ folowe me/ and I will make
you fishers of men. And they strayght waye
lefte their nettes/ and folowed him.

And he went forth from thence/ and sawe
other two brethzen/ James the sonne of zebe-
de/ and John his brother/ in the shippe with
zebede their father/ mendinge their nettes/ &
called them. And they without tarynge lefte

A. v. the

Out. vi. c.
x. d.

Mar. i. b
Luce. iii. c.
John. iii. f.
Mar. i.
Luc. iii.

Asa. ix. a.

Mar. i.
Luc. vi. a.

Peter &
Andrew

James
John.

The Gospell

the myp and their father and folowed him. *
 * And Iesus went aboute all Galile/tea-
 chynge in their synagoges/and preachynge the
 gospell of the kyngdome/and healed all maner
 of sicknes/and all maner dysseases amonge the
 people. And his fame spreed abroode throughe
 out all Syria. And they brought vnto him all
 sicke people that were taken with diuers dys-
 seas and gripinges/and them that were posses-
 sed with deuils/and those which were lunaty-
 ke/and those that had the pallsie:and he healed
 them. And ther folowed him a greate nombze
 of people/from Galile/ & from the ten cities/
 and from Ierusalem/and from Iury/& from
 the regions that lye beyonde Iordan.

The v. Chapter. *

Uhen he sawe the people/he went vp
 into a mountayne/and when he was
 set/his disciples came to him and he
 opened his mouth /and taught them
 sayinge: Blessed are the poore in spete: for
 theirs is the kyngdome of heuen. Blessed are
 they that moene: for they shalbe comforted.
 Blessed are the meke: for they shal inheret the
 erth. Blessed are they which hunger and thirst
 for rightewesnes:for they shalbe filled. Bles-
 sed are the mercifull:for they shal obteyne mer-
 cy. Blessed are the pure in herte:for they shal
 se God. Blessed are the peacemakers:for they
 shalbe called the chyldren of God. Blessed are
 they which suffre persecucion for rightwesnes
 sake: for theirs is the kyngdome of heuen.
 Blessed are ye when men reuple you/and per-
 secute you / and shall falsly say all maner of
 euill saynges agaynst you for my sake. Reioyce
 and be glad/for greate is youre rewarde in he-
 ven. * For so persecuted they the Prophetes
 which were befoze youre dayes.

* Ye are the salt of the erthe: but yf the
 salt

Of S. Mathew. Fo. V.

salt haue lost his saltnes / what can be salted
 ther with? It is thence forth good for no-
 thinge/but to be cast oute/and to betroaden vn-
 der fote of men. Ye are the lyght of the worl-
 de. A cite that is set on an hyll/cannot be hyd/
 nether do men lyght a candell/and put it vn-
 der a busshell/but on a candellstick/and it ligh-
 teth all that are in the house. Let youre lyght
 so shyne befoze men/ that they inape se youre
 good wothes/and glozify youre father which
 is in heuen.

* Thinke not that I am come to destroye
 the lawe/oz the Prophetes:no I am not come
 to destroye them/ but to fulfyll them. For true
 ly I saye vnto you/ tyll heuen and erth peris-
 she/one iott oz one tytle of the lawe shal not
 scape/tyll all be fulfilled.

whosoever breaketh one of these lest com-
 mandmentes / and teacheth men so / he shal-
 be called the lest in the kyngdome of heuen.
 But whosoever obserueth and teacheth / the
 same shalbe called greate in the kyngdome of
 heuen. *

* For I saye vnto you/except youre righ-
 tewesnes excede the rightewesnes of the Scri-
 bes and Pharises / ye cannot entre into the
 kyngdome of heuen. *

Ye haue herde howe it was sayd vnto them
 of the olde tyme:Thou shalt not kyll. For who
 soeuer killeth / shall be in daunger of iudge-
 ment. But I say vnto you/whosoever is an-
 gre with his brother/shalbe in daunger of iud-
 gement. Whosoever sayeth vnto his brother
 racha/shalbe in daunger of a counsell. But who
 soeuer sayeth thou sole / shalbe in daunger of
 hell fyre/

Therefore when thou offrest thy gifte at the
 altare/and ther remembrest that thy brother
 hath ought agaynst the: leue there thyne of lynge,
 fringe

Salt.

Mat. ix. a
 Luc. xiii. a.
 Lyght.
 Mar. xiii. c.
 Luc. xiii. c.
 and. xi. c

Luc. xvi. b

Jacob. ii. b

Exod. xx. c
 Deut. v. b

Racha.
 hell

Reconc

Luc. vi. b

Couena-
 mtes.

pet. iii. c

The Gospell

fringe befoze the altre/and go thy waye fyrst
and be reconcyled to thy brother/and then co
me and offere thy gyfte. ¶

Luc. xii. g

aduoutre

Pro. xv. c

Eccles. xii. d

Mar. ix. g

Right
eye.

Right
hande.

Deuozce-
ment.

Parc. x

Lu xvi. d

cor. vii. b.

enir. xix. c

Exodi. xx. b

Deu. v. b

aco. v. c

owere.

¶ Agre with thyne aduersary quicklye/ why
les thou arte in the waye with him/ lest that
aduersary deliuer the to the iudge/ and the
iudge deliuer the to the mynister/ and then
thou be cast into pzelon. Merely I say vnto
the: thou shalt not come out thence tyll thou
haue payed the vtmost farthinge.

¶ Ye haue hearde howe it was sayde to the
of olde tyme. Thou shalt not commit aduou
trye. But I say vnto you/ that whosoever loo
keth on a wyfe/ lustinge after her/ hath comit-
ted aduoutrie with hyr alredy in his hert.

¶ Wherfoze yf thy ryght eye offende the/ pluc
ke him out/ & cast him from the. Better it is
for the that one of thy mēbres perishe/ then
that thy hole body shuld be cast into hell. Al-
so yf thy right honde offende the/ cut him of &
cast him from the. Better it is that one of thy
membres perishe/ then that all thy body shul
de be caste in to hell. ¶

¶ It is sayd/ whosoever put awaye his wyfe/
let him geue her a testymonypall also of the de
uozement. But I saye vnto you: whosoever
put awaye his wyfe (except it be for fornicā-
cion) causeth her to breake matrymony. And
whosoever maryeth her that is deuozed/ brea
keth wedlocke.

¶ Agayne ye haue hearde how it was sayd to
them of olde tyme/ thou shalt not forswere
thy selfe/ but shalt perfoyme thyne othe to
God. But I saye vnto you/ swere not at all:
nether by heauen/ for it is Goddes seate:
nor yet by the erth/ for it is his fote stole: ne-
ther by Ierusalem: for it is the cyte of that grea
te kinge: nether shalt thou sweare by thy heed/
because thou canst not make one whyte heer/
or blacke

Of S. Mathew.

ffo Bit.

or blacke. But poure communicacion shalber
ye/ ye: nay/ nay. For whatsoeuer is moze then
that/ commeth of euill.

¶ Ye haue hearde how it is sayde/ an eye for
an eye: a toth for a toth. But I saye to you/
that ye resist not wyrgge. But whosoever geue
the a blowe on thy right cheke/ tourne to him
the other. And yf eny man will sue the at the
lawe/ and take awaye thy coote/ let him haue
thy cloocke also. And whosoever will compell
the to goo a myle/ goo with him twayne. Ge-
ue to him that axeth/ and from him that wol
de bozowe tourne not awaye.

¶ Ye haue hearde how it is sayde: thou shalt
loue thyne neyghbour/ & hate thyne enemy.
But I saye vnto you/ loue poure enemies.
Blesse the that curse you. Do good to them
that hate you. Praye for the which doo you
wyrgge and persecute you/ that ye maye be the
childern of poure father that is in heauē: for
he maketh his sunne to arysse on the yuell/ &
on the good/ and sendeth his reyn on the iu-
ste and vniste. For yf ye loue them/ which lo
ue you: what rewarde shall ye haue? Do not
the publicans euen so? And yf ye be frendly to
poure brethren onely: what singuler thinge
doo ye? Do not the Publicans lyke wyse?
Ye shall therfoze be perfecte/ euē as poure fa-
ther which is in heauen/ is perfecte.

The. vi. Chapter.

¶ The hede to poure almes. That ye ge-
ue it not in the syght of men/ to the in-
tent that ye wolde be sene of the. Or
els ye get no rewarde of poure father
which is in heauē. When soeuer therfoze thou
geuest thyne almes/ thou shalt not make a tro-
pet to be blowen before the as the pporrytes
do in the synagogis and in the stretis/ for to
be praysed of men. Merely I say vnto you/
they

Exodi. xxi. c.

Deuter. xix.

Leui. xxi. d.

Luc. vi. c.

Right
cheke

Leui. xxi. d.

Leui. vi. d.

Luc. vi. f

Publicans

Almose.

Trompe

The Gospell

they haue their rewarde. But when thou doest thyne almes / let not thy lyfte hand knowe what thy righte hand doth / that thyne almes may be secret: and thy father which seith in secrete / shall rewarde the openly. **K**

Prayer.

And when thou prayest / thou shalt not be as the hypocrites are. For they loue to stond and praye in the synagoges / and in the corners of the stretes / because they wolde be sene of men. **B** Verely I saye vnto you / they haue their rewarde. But when thou prayest / entre into thy chamber / and shut thy doore to the / and praye to thy father which is in secrete: and thy father which seith in secrete / shall rewarde the openly.

Babylng
ge

And when ye praye / haue not moche / as the hethen do: for they thinke that they shalbe herde / for their moche babylnges sake. Be ye not lyke them therfore. For yourre father knoweth wherof ye haue neade / before ye are of him. After this maner therfore praye ye.

Luc. xi. a.
The Pa-
ternoster

Oure father which arte in heuen / halowed be thy name. Let thy kyngdome come. Thy will be fulfilled / as wel in erth / as it is in heuen. Geue vs this daye oure dayly bryede. And forgeue vs oure trespasses / euen as we forgeue oure trespassers. And leade vs not into temptation: but deliuer vs from euyl. For thy ne is the kyngedome and the power / and the glorye for euer. Amen. For and ye shall forgeue other men their trespasses / yourre heuenly father shall also forgeue you. But and ye will not forgeue men their trespasses / nomoze shall yourre father forgeue yourre trespasses.

Mar. xi. c.
Eccl. xi. iii
Couena-
nt.

K Moreover when ye faste / be not sad as the hypocrites are. For they disfigure their faces / that they myght besene of men how they faste. Verely I saye vnto you / they haue their rewarde. But thou / when thou fastest / annoyne thyne heed / and washe thy face / that it appe-

Fastyng

re not

Of S. Mathew.

ffo. vii.

re not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secrete / shall rewarde the openly.

Luc. xii. b.

K Se that ye gaddye you not treasure vpon the erth / where rust and mothes corrupte / and where thieues breake thzough and steale. But gaddye ye treasure together in heuen where neither rust nor mothes corrupte / and where theues nether breake vp nor yet scale. For where soeuer yourre treasure is / there will yourre hertes be also. **K**

Luc. xii. d.

Treasure

The lyght of the body is thyne eye. Wherefore if thyne eye be synge all thy body shalbe full of lyght. But and if thyne eye be wycked then all thy body shalbe full of darchenes. Wherefore if the lyght that is in the / be darchenes: how greate is that darchenes.

Luc. xi. c

Darchnes

K No man can serue two masters. For ether he shall hate the one and loue the other: or els he shall lene to the one and despise the other: ye cannot serue God and mammon. Therfore I saye vnto you / be not carefull for yourre lyfe / what ye shall eat / or what ye shall drinke / nor yet for yourre body / what ye shall put on. For is not the lyfe moze worth then meat / and the body moze of value then rayment? Beholde the foules of payre: for they sowe not / nether reape / nor yet cary into the barnes: and yet yourre heuenly father fedeth them. Are ye not moche better then they?

Two ma-
sters.

Luc. xii.

Foules.

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Consydre the lylies of the felde / how they growe. They labour not nether spynne. And yet for all that I saye vnto you / that euen Salomon in all his royalte was not araped lyke vnto one of these. Wherefore if God so clothe the

Lilies.

the

The Gospell

the grasse/ which ys to daye in the felde / and to morowe shalbe caste in to the founnace/ shall he not moche moze do the same vnto you / o ye of lytle fayth?

Therefore take no thought sayinge: what shall we eate / or what shall we drinke / or wher with shall we be clothed? After all these thinges seke the gentyls. For your heuynly father knoweth that ye haue neede of all these thynges. But rather seke ye first the kyngdome of heuē and the rightewisnes therof / and all these thinges shalbe ministred vnto you.

Are not then for the morow / but let the morow care for it selfe: for the daye present hath euer ynough of his awne trouble.

The .vii. Chapter.

Judge not / that ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete / with the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye / and perceauest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye / and behold a beame is in thyne awne eye. Vpocryte / first call oute the beame oute of thyne awne eye / and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

Geve not that which is holy / to dogges / ne ther cast ye your pearles before swyne / lest they treade them vnder their fete / and the othe tourne agayne and all to rent you.

Are and it shalbe geven you. Seke and ye shall fynd. Knocke and it shalbe opened vnto you. For whosoever axeth receaveth / and he that seket findeth / and to him that knocketh it shalbe opened. Is there eny mā amōge you which if his sonne axed him bread / wolde offer him

Of S. Mathew. fo. ix.

fer him a stone? Or if he axed fyre / wolde he profer him a serpent? If ye then which are euill can geue to your chyldren good gyftes how moche moze shall your father which is in heven geue good thynges to them that axe him?

Therefore whatsoeuer ye wolde that men shulde do to you / euen so do ye to them. This ys the lawe and the Prophetes.

Enter in at the strypte gate: for wyde is the gate / and broad is the waye that leadeth to destruction: and many ther be which go yn ther at. But strypte is the gate / and narrowe ys the waye which leadeth vnto lyfe: and fewe there be that fynde it.

Beware of false Prophetes / which come to you in shepes clothinge / but inwardly they are rauenynge wolues. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? Euen so euer good tree byngeth forth good frute. But a corrupte tree byngeth forth euill frute. A good tree cannot bynge forth bad frute: nor yet a bad tree can bynge forth good frute. Euery tree that bringeth not forth good frute / shalbe hewen doune / and cast into the fyre. Wherefore by their frutes ye shall knowe the.

Not all they that saye vnto me / Master / master / shall enter in to the kyngdome of heauē: but he that dothe my fathers will which is in heauen. Many will saye to me in that daye: Master / master / haue we not in thy name prophesied? And in thy name haue caste oute deuyls? And in thy name haue done many miracles? And then will I knowlege vnto them that I neuer knewe them. Departe fro me / ye workers of iniquite.

Whosoever heareth of me these sayinges / & doth the same / I will lyken him vnto a wyse man

Kingdo-
me of hea-
uen.

Judge
not.
Lu. xi. f

Dogges
and swy-
ne.

Couena-
ntes.
Lu. xi. b

Lawe and
prophe-
tes.

Luce. vi.
Luce. xii.

Strayte
gate.

Narrow
waye.

False
prophetes.

Luce. vi. f

Master
Master

Lu. xii. c

psalm. 8

To buyt
de on can
be.

man which bylt his housse on a rocke: & aboun-
dance of rayne descended/ & the fluddes came/
and the windes blew & bet vpon that same
houffe & it fell not/because it was grounde
on the rocke. And whosoeuer heareth of me
these sayings and do them not / shalbe lyke-
ned vnto a folyshe man which bylt his hous-
se vpon the sonde: and aboundaunce of rayne
descended/and the fluddes came/and the win-
des blew and beet vpon that houffe / and it
fell/and great was the fall of it.

And it came to passe/that when Iesus had
ended these sayings/ the people were aston-
nyed at his doctrine. For he taught them as
one hauinge power/and not as the Scribes.

The viij. Chapter.

When he was come downe from the
mountayne / moche people folowed
him. And lo/ther came a leper & wor-
shipped him sayinge: Master if thou
wilt thou canst make me cleane. And Iesus put
forth his hōd & touched him sayinge: I will/
be thou cleane/ & immediatly his leprosy was
censed. And Iesus sayde vnto him: He thou
tell no man/ but go and shewe thy selfe to the
preste/ & offer the gyfte that Moyses commaun-
ded in wytnes to them.

When Iesus was entred into Capernaū
ther came vnto him a certayne Centurion/ &
besought him sayinge: Master my seruānt ly-
eth sicke at home of the palsy/ & is greuously
payned. And Iesus sayd vnto him: I will co-
me and heale him. The Centurion answered
and sayde: Syr I am not worthy that thou
shuldest come vnder my rofe / but speake the
worde only & my seruānt shalbe healed. For
I also my selfe am a man vnder power/ & ha-
ue souldyers vnder me/ & I saye to one go/ &
he goeth/ & to another come/ & he cometh: & to
my

my seruānt/ do this/ & he doeth it. When Ie-
sus hearde that/ he marueled and sayd to the
that folowed him: Merely I saye vnto you/
I haue not founde so great fayth: no/ not in Is-
rael. I say therfore vnto you that many shall
come from the east & weest/ and shall rest with
Abraham/ Isaac & Jacob in the kyngdome of
heauen: & the chyliden of the kyngdome shal-
be cast out in to vtter darchnes: there shalbe
weepinge and gnashinge of teth. Then Iesus
sayde vnto the Centurion/ go thy waye/ and
as thou beleuest so be it vnto the. And his ser-
uānt was healed the selfe houre.

And then Iesus went to Peters housse/ &
sawe his wyues mother lyinge sicke of a fe-
uer/ and touched her hande/ and the feuer left
hir: and she arose/ and ministred vnto them.

When the euen was come/ they brought vn-
to him many that were possessed with deuyls.
And he cast out the spyttes with a worde/ and
healed all that were sicke/ to fulfill that which
was spoken by Elayas the Prophet sayinge:
He toke on him oure infirmities/ and bare ou-
re sickeneses.

When Iesus sawe moche people about him/
he commaunded to go ouer the water. And ther
came a Scribe and sayde vnto him: master/ I
will folow the whither soeuer thou goest. And
Iesus sayde vnto him: the foxes haue holes/
and the byrddes of the ayer haue nestes but
the sonne of the man hath not wheron to rest
his heed. Another that was of his disciples
sayde vnto him: master/ suffre me fyrst to go
and burye my father. But Iesus sayde vn-
to him: folowe me/ and let the deed burye
their deed.

And he entred in to a shyppe/ & his disci-
ples folowed him. And beholde ther arose a
greate tempest in the see/ in so moche that the
shyppe

utterd
chines.

Marc. i. c.
Luc. iiii. f.
Peters
mothers
lawe.

Marc. i. d

Luc. ix. g

Foxes &
byrdes.

Burpe.

Marc. iiii. f.
Luc. viii. d

W. ii.

shyppe

Marc. i. c.
Luc. iiii. e

Marc. i. d.
Luc. vi. e.

Leper.

Leui. xiii.
Luc. viii. a.

Centurio

Jesus fle
peth in
the ship.

Ship was covered with waues / and he was
a slepe. And his disciples came to him / & aro
ke him sayinge: master saue vs / we perishe.
And he sayd to the: why are ye fearfull / o ye
of lytell fayth? Then he arose / & rebuked the
wyndes & the see / & ther folowed a greate cal
me. And the men marueyled & sayd: what ma
is this / that both wyndes & see obey him? **R**

Marci. 8. a.
Luce. 8. 11. d
Gerges
ges.

And when he was come to the other syde / in
to the countre of the Bergesites / ther met him
two possessed of deuyles / which came out of
the graues / & were out of measure feare / so p
no ma myght go by that waye. And beholde
they cryed out sayinge: O Jesu the sonne of
God what haue we to do with the? Art thou
come hither to tormēt vs before the tyme be
come? And ther was a good waye of frō them
a greate heerd of swyne fedinge. Then the de
uyls besought him sayinge: yf thou cast vs
out / suffre vs to go oure waye into p heerd of
swyne. And he sayd vnto them: go poure way
es. Then went they out / & departed into the
heerd of swyne. And beholde the whoale he
erd of swyne was carped with violence hed
linge in to the see / and perished in the water.
Then the heerdmen fled & went their way
es into the cyte / and tolde euery thinge / and
what had fortunēd vnto the possessed of the
deuyls. And beholde all the cyte came out &
met Jesus. And when they sawe him / they be
sought him to departe out of their costes.

The. ix. Chapter.

Marci. 11. a.
Luce. 8. d
Palseye.

Then he entred into a shyppe and passed
ouer & came in to his awne cyte. And
lo / they brought to him a man sicke of
the pallsie / lyinge in his bed. And when Jesus
sawe the fayth of them / he sayde to the sicke
of the pallsie: sonne be of good chere / thy syn
nes be forgeuen the. And beholde certayne of
the

the Scribes sayde in them selues / this man
blasphemeth. And when Jesus sawe their
their thoughtes / he sayde: wherfore thinke ye
supll in poure hertes? Whether is espyer to
saye / thy synnes be forgeuen the / or to saye: ary
se & walke? That ye maye knowe that the son
ne of man hath power to forgeue synnes in
erth / then sayd he vnto the sicke of the pallsie:
aryse / take vp thy bed / and go home to thyne
houffe. And he arose & departed to his awne
houffe. And when the people sawe it they mar
ueyled and glorified God which had geuen su
che power to men. **R**

R And as Jesus passed forth frō thence / he
sawe a ma sit a receauinge of custome / named
Mathew / and sayde to him: folowe me. And
he arose & folowed him. And it came to passe
as he sat at meate in the houffe: beholde ma
ny publicans and synners came and sate dow
ne also with Jesus and his disciples.

When the Pharises sawe that / they sayd to
his disciples: why eateth poure master with
publicans and synners? When Jesus hearde
that / he sayde vnto the: the whole neade not
the phisicion / but they that are sicke. Goo and
learne what that meaneth: I haue pleasure
in mercy / and not in offeringe. For I am not
come to call the ryghtewes / but the synners
to repentance. **R**

R Then came the disciples of Ihs to him say
inge: why do we & the Pharises faste ofte: but
thy disciples fast not? And Jesus sayde vnto
them: can the weddinge chylde mozne as lon
ge as the bydegrome is with them? The tyme
will come when the bydegrome shalbe taken
from them / & then shall they faste. No man re
ceyth an olde garment with a pece of newe cloo
th. For then taketh he awaye the pece agayne
from the garment / & the rent is made greater.

15. iii. Rather

This myra
cle shalbe a
sygne to
you / that
haue power
to forgeue
synnes.

Marci. 11. b
Luce. 8. f
Mathew

Publica
ns cate w
ith Jesus
Mercie &
not sacri
fice.
Ozec. 1. e.

Johns
disciples
fast.

New and
olde agre
not.

The Gospell

Neither do men put newe wyne into olde vessels/for then the vessels breake/and the wyne runneth oute/and the vessels perishe. But they put newe wyne into newe vessels and so are both saued together. ¶

¶ Whyle he thus spake vnto them/beholde ther came a certayne ruler/ & worshipped him sayinge: my daughter is euē now deceased/ but come & lay thy honde on her & she shall lyue. And Iesus arose and folowed him with his disciples. And beholde a woman which was diseased with an issue of bloude. xij. yeres/ came behinde him & touched the heme of his vesture. For she sayd in her selfe: if I may touche but euē his vesture only/ I shalbe safe. Then Iesus touned him about/ & behelde her sayinge: Daughter be of good comforte/ thy fayth hath made the safe. And she was made whole euen that same houre.

And when Iesus came into the rulers house/ & sawe the minstrels and the people raginge/ he sayde vnto them: get you hence/ for the mayde is not deed/ but slepeth. And they laughed him to scorn. ¶ As the people were put forth/ he went in and toke her by the hand/ & the mayde arose. And this was noised throughout all that lande.

And as Iesus departed thence/ two blinde men folowed him crying & sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come to house/ the blind came to him. And Iesus sayde vnto them: Beleue ye that I am able to do this? And they sayde vnto him: yee Lorde. Then touched he their eyes/ sayinge: accordinge to youre fayth be it vnto you. And their eyes were opened. And Iesus charged the sayinge. That no man knowe of it. But they as soon as they were departed/ spread abroad his name through oute all the lode. As they

Of S. Mathew. Jo. vii

As they went out/ beholde/ they brought to him a dome man possessed of a deuyll. And as soon as the deuyll was cast oute/ the dome spake. And the people merueyled/ sayinge. It was neuer so sene in Israel. But the Pharisees sayde: he casteth oute deuylls/ by the power of he these deuyll.

¶ And Iesus went about all cities & townes/ teachinge in their synagoges and preachinge the glad tydings of the kyngdome/ & healinge all manner sickness and delase amonge the people. But when he sawe the people/ he had compassion on them/ because they were pyned awaye/ and scattered abroad/ euen as shepe hauinge no shepheard.

Then sayde he to his disciples: the heruest is grete/ but the labozers are fewe. Wherfore praye the lord of the haruest/ to sende for the labozers into his haruest.

The x. Chapter.

¶ And he called his. xij. disciples vnto him/ & gaue them power ouer vnclene sprites/ to cast them oute/ and to heale all manner of sicknesses/ & all manner of diseases. ¶ The names of the. xij. Apostles are these. The first/ Simon called also Peter: and Andrew his brother. James the sonne of zebede and John his brother. Philip & Bartlemew. Thomas and Mathew the publican. James the sonne of Alphe/ and Lebbeus other wyse called Taddaeus. Simō of Cane/ and Judas Iscarioth/ which also betrayed him.

¶ These xij. dyd Iesus send/ & commaunded them sayinge: Go not into the wayes that leade to gentyls/ & in to the cities of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. Go & preache sayinge: that the kyngdome of heauē is at hande. ¶ Heale the sicke/ cleanse the lepers/ raise the

B iiij. deed

The ruler's daughter.
Mar. vi. 1
Luc. vii. f
Bloude
cure.

Mar. vii. 2

Two blind men are cured.

Mar. vii. c
Luce. xi. 6

De mm. 2.

The deuyll.

Haruest is great.

Mar. iii. b
Luce. vi. b.

The apostles are sent.

Luce. ix. a

The Gospell

deed' caste oute the deuyls. Frely ye haue recea-
ued / freely geue agayne. Possesse not golde / nor
siluer / nor brasse in youre girdels / nor yet scrip
towards your iorney : nether two cotes / ne-
ther shoes / nor yet a staffe. For the workman
is worthy to haue his meate. In to what cite
uer cyte or tounne ye shall come / enquire who
is worthy in it / & there abyde tyll ye go thence.
And when ye come in to an house / salute the sa-
me. And yf the house be worthy / your peace
shall come vpon it. But yf it be not worthy /
your peace shall retourne to you agayne.

And whosoever shall not receaue you / nor
will heare youre preachinge : when ye departe
oute of that house or that cite / shake of the du-
ste of youre fete. Truly I saye vnto you : it shal
be easier for the londe of sodom & gomorra
in the daye of iudgement / then for that cite.

Beholde I sende you forth as shepe among
wolves. Be ye therfore wyle as serpentes /
and innocent as doves. Beware of men / for
they shall deliuer you vp to the councels / and
shall scourge you in their synagoges. And ye
shall be brought to the heed rulers & kynge
for my sake / in witness to the & to the Gentyls.

But when they deliuer you vp / take no
thought how or what ye shall speake / for yt
shal be geuen you / euen in that same houre /
what ye shall saye. For it is not ye that speake /
but the spyte of youre father which speaketh
in you.

The brother shall betraye the brother to
deeth / & the father the sonne. And the chyldren
shall aryse agaynst their fathers & mothers / &
shall put them to deeth : and ye shall be hated
of all men for my name. But he that endureth
to the ende / shal be saued.

When they persecute you in one cite / fflye in
to another. I tell you for a trueth / ye shall
not

Of S. Mathew Fo. viii.

not synne the all that cities of Israel / tyll the
sonne of man be come. The disciples not a-
bove hys master : nor yet the seruaunt aboue
his lord. It is ynough for the disciple to be
as hys master ys / and that the seruaunt be as
his lord ys. If they have called the lord of
the house Beelzebub : how much more shal
they call them of his household so ? Feare
them not therfore.

There is no thyng so closte / that shall not
be opened / and no thyng so hyd / that shall
not be knowne.

what I tell you in darkness / that speake ye
in lyght. And what ye heare in the care / that
preache ye on the house toppes.

And feare ye not them which kyll the body /
and be not able to kyll the soule. But rather fea-
re him / which is able to deliroye both soule
and body into hell. Are not two sparowes sol-
de for a farthinge ? And none of them dothe
lyght on the ground / without youre father.
And now are all the heres of youre heedis nu-
mbered. Feare ye not therfore : ye are of more va-
lue then many sparowes.

who soeuer therfore shall knowledge me be-
fore men / him will I knowledge also before
my father which is in heuen. But whosoever
shall denye me before men / him will I also de-
nye before my father which is in heuen.

Thynke not / that I am come to sende peace
into the erth. I came not to sende peace / but a
swearde. For I am come to set a man at vary-
aunce agaynst his father / and the daughter age-
ynst hyr mother / & the daughter lawe agaynst
her mother lawe : And a mannes foes shal be
they of his awne household.

He that loueth his father / or mother more
then me / is not mete for me. And he that loueth
his sonne / or daughter more then me / is not
mete

Disciple

Mar. iiii
Luce. vii
and. xii. a

Feare.

Sparo-
wes.

Confess
Mar. viii
Luce. ix. a
and. xii. b
Denye.
Luce. xii. c
I sweare
de.

Luce. x. c

Dust.

Shepe as
among
wolves.

Wyle as
serpentes.
Innocent
as doves

The spyr-
it speake-
th in vs.
John. vi.

B

D

L

B. v. mete

The Gospell

mete for me. And he that taketh not his crosse and foloweth me / is not mete for me. He that syndeth his lyfe / shall lose it: and he that losith his lyfe for my sake / shall fynde it.

He that receauith you / receauith me: and he that receauith me / receauith him that sent me. He that receauith a Prophet in the name of a Prophet / shall receaue a Prophetes rewarde. And he that receauith a righteous man in the name of a righteous man / shall receaue the rewarde of a righteous man. And whosoever shall geue vnto one of these lytle ones to drynke / a cuppe of colde water only / in the name of a discipule: I tell you of a trouth / he shall not lose his rewarde.

The .xj. Chapter.

And it came to passe when Iesus had made an ende of commaunding his .xij. discipules / that he departed thence / to teache and to preache in their cities.

* When John beinge in prison hearde the workes of Christ / he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Iesus answered and sayde vnto them. Go and shewe John what ye haue hearde and sene. The blynd se / the halt goo / the lepers are censed: the deef heare / the ded ryse agayne / and the glad tydings is preached to the poore. And happy is he that is not offended by me.

And as they departed / Iesus begane to speake vnto the people of John. What for to se / went ye out into the wyldernes: went ye out to se a rede shaken with the wynde: other what went ye out for to se: A man clothed in soofte rayment: Beholde they that weare soofte clothing / are in kynge howses. But what went ye oute for to se: A prophete? Ye I saye to you and moze then a prophete. For this is he of whom it is wrytten. Beholde / I sende my messenger

Of S. Mathew Fo. xlii.

senger before thy face / which shall prepare thy waye before the. *

* Merely I saye vnto you / amonge the chyl-
dren of women arose there not a gretter then John the Baptist. Notwithstandinge he that is lesse * in the kyngdome of heuen / is gretter then he. From the tyme of John Baptist hitherto the kyngdome of heuen suffreth violence and they that goo to it with violence pluck it vnto them. For all the Prophetes and the lawe prophesied vnto the tyme of John. Also yf ye wil receaue it / this is helyas which shuld come. He that hath eares to heare let him heare. *

But wher vnto shall I lyken this generation? It is lyke vnto chyl-
dren which syt in the market and call vnto their felowes / & saye: we haue pyppd vnto you / & ye haue not daunced: We haue mouined vnto you / and ye haue not sorowed. For John came nether eatinge nor drynkinge / and they saye / he hath the deuyl. The sonne of man came eatinge and drynkinge / and they saye / beholde a glutton and drynker of wyne / and a frend vnto publicans & synners. Neuerthelater wysdome is iustified of hir chyl-
dren.

* Then began he to vpbraid the cities / in which most of his miracles were done / because they mended not. Wo be to the Chorazin. Wo be to the Bethsaida: for yf the miracles which were shewed in you / had bene done in Tyre and Sidon / they had repented longe agoone in sack cloth and ashes. Neuerthelasse I saye to you: it shall be elier for Tyre and Sidon at the daye of iudgement / then for you. And thou Capernaum / which art lyft vp vnto heuen / shalt be brought downe to hell. For yf the miracles which haue bene done in the / had bene shewed in iudom: they had remayned to this daye. Neuer.

* christ wh
che smbled
him selfe
the crosse
was lesse.
Lu. vi. 10

Mal. iii.

Luce. vii.

wisdom
Luce. x.

Chorazin
Bethsai
da. Sid
Tyre. A
pernaus

16. xlii.

reccauie.
a. xii. c
louena-
tes.
arc. ix. f.

16. vii. e.
ohn sen
th to
hrist.

16. a. iii. a

The Gospell

Neuerthelesse I saye vnto you: it shalbe easie for the sonne of Zedon in the daye of iudgement / then for the. **R**

R At that tyme Iesus answered and sayd: I praye the o father Lorde of heuen and erth/ because thou hast hyd these thinges from the wyse and prudent/ and hast opened them vnto babes: euen so father/ for so it pleased the. All thinges are geuen vnto me of my father. And now knoweth the sonne but the father: nether knoweth eny man the father/ save the sonne/ and he to whome the sonne will open him.

Come vnto me all ye that laboure and are laden and I will ease you. Take my yoke on you & lerne of me/ for I am meke and lowly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy/ and my burde is lyght. **R**

The .xiiij. Chapter.

At that tyme Iesus went on the sabbath dayes thorow the corne & his disciples were an hongred/ & begane to plucke the eares of corne/ & to eate. when the Pharisees sawe that/ they sayde vnto him: Beholde/ thy disciples do that which is not lawfull to do upon the Sabbath daye. He sayde vnto them: Haue ye not reed what Dauid dyd/ when he was an hongred/ and they also which were with him? How he entred into the house of God/ & ate the halowed loaves which were not lawfull/ for him to eate nether for them which were with him/ but only for the prestes. Or haue ye not reed in the lawe/ how that the prestes in the temple breake the Sabbath daye/ and yet are blamelesse? But I saye vnto you: that here is one greater then the temple. wherfore yf ye had wist what this sayinge meyneth: I require mercy/ and not sacrifice: ye wold neuer haue condemned innocentes. For the sonne of man is lord euen of the Sabbath daye.

And he

Of S. Mathew. Ho. xxi.

And he departed thence/ and went into their synagoge: and beholde ther was a man/ whiche had his hande dyed vp. And they axed him sayinge: is it lawfull to heale upon the Sabbath dayes? because they myght acuse him. And he sayde vnto them: whiche of you wolde it be/ yf he had a shepe fallen into a pitte on the Sabbath daye/ that wolde not take him & lyft him out? And how moche is a man better then a sheper wherfore it is lesfull to do a good dede on the sabbath dayes. Then sayde he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

R Then the Pharisees went out/ and helde a counsell agaynst him/ how they myght destroye him. When Iesus knewe that/ he departed thence/ & moche people folowed him/ and he healed them all/ and charged them/ that they shuld not make him knowe: to fulfyll that which was spoken by I say the Prophet / which sayeth. Beholde/ my chyld/ whom I haue chosen/ my beloued/ in whom my soule delighteth. I will put my spere on him/ & he shall shewe iudgement to the gentyls. He shall not stryue/ he shall not crye/ nether shall eny man heare his voyce in the streetes/ a brysed reede shall he not breake / and flaxe that begynneth to burne/ he shall not quench/ tyll he sende forth iudgement vnto victorie/ & in his name shall the gentyls truste. **R**

Then was brought to him / one possessed with a deuyll which was both blynde & domme: and he healed him/ in somoch that he which was blynd and domme/ both spake and sawe. And all the people were amased/ & sayde: Is not this that sonne of Dauid? But when the Pharisees hearde that/ they sayde: This fellow dyueth the deuyls no nother wyse oute but by the helpe of Belzebub the chefe of the deuyls.

But Iesus knewe their thoughtes & sayde to them

Marci. iij.
Luc. xi. b.

whether
de hande
Sabbath

Esai. xli.

Marci. iij.
Luc. xi. b.
Blynde
dome.

Belzebub.

to the. Every kyngdome deuided with in it selfe/shalbe brought to naught. Neither shall eny cite or household deuided agens it selfe/consue. So yf satan cast out satan/the he is deuied agens him selfe. How shall the his kyngdome endure? Also yf I by the helpe of Belzebub cast oute deuyls: by whose helpe do youre chylde cast the out? Therfore they shalbe youre iudges. But yf I cast out the deuyls by the spyte of god: then is the kyngdome of god come on you.

Either how can a man enter into a strong mans house/ & violently take awaye his goodes: excepte he first binde the strong man/ & the spoyl his house? He that is not with me/ is agens me. And he that gathereth not with me/ scattereth abroad. Wherefore I saye vnto you/ all manner of synne & blasphemy shalbe forgiven vnto men: but the blasphemy of the spyte/ shall not be forgiven vnto men. And whosoever speaketh a worde agens the sonne of man/ it shalbe forgiven him. But whosoever speaketh agens the holy gost/ it shall not be forgiven him/ no neither in this worlde/ neither in y^e worlde to come.

Either make the tree good/ & his frute good also: or els make the tree euill/ & his frute euill also. For the tree is knowen by his frute. Generation of vipers / how can ye saye well/ when ye poure selues are euill? For of the aboundance of the hert/ the mouth speaketh. A good man oute of the good treasure of his hert/ bringeth forth good thinges. And an euill man out of his euill treasure/ bringeth forth euill thinges. But I say vnto you/ that of euery ydell worde that men shall haue spoken: they shall geue a countes at the daye of iudgement. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

Then answered certeyne of the Scribes & of the Pharises sayinge: Master/ we wolde saye

saye se asygne of the. He answered & sayde to the: The euill & aduoutrous generacion scheth a signe/ but ther shall no signe be geuen to the/ saue the signe of the Prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. The men of Ninuie shall ryle at the daye of iudgement with this nacion/ & condemne them: for they amended at the preachinge of Jonas. And beholde / a greater then Jonas is here. The quene of the south shall ryle at the daye of iudgement wth this generacion/ & shall condemne the: for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

When the vnclene spyte is gone out of a man/ he walketh throughtout dry places/ seeking reest and fyndeth none. Then he sayeth: I will retourne agayne into my house/ from whence I came oute. And when he is come/ he fyndeth the house empty and swepte and garnished. Then he goeth his waye/ and taketh vnto him seuen other spytes worse then him selfe/ & so entre they in and dwell there. And the ende of that man is worse then the beginning. Euen so shall it be with this euell nacion.

Whill he yet talked to the people: beholde his mother and his brethren stode without/ desyringe to speake with him. Then one sayde vnto him: beholde thy mother and thy brethren stonde without/ desyringe to speake with the.

He answered and sayd to him that tolde him: Who is my mother? or who are my brethren? And he stretched forth his hond ouer his disciples and sayd: behold my mother and my brethren. For whosoever doth my fathers will which is in heuen/ the same is my brother/ sister and mother.

The. xiiij. Chap. The

Signe

Jon. ii. a
Signe of
Jonas. b.
10

Ninuie
Jon. iii. b
Quene
of the south.
iii. Reg. x. a
ii. para. ix. i
The vnclene spyte
cometh
agayne.

Marc. iii. d
Luc. viii. e
Mother
and brethren.

Marc. iii. d
Luc. xii. b

Blasphe-
my.

Luc. vi. b

As the fr-
uite is so-
the is the
tree.

Ydell
worde.

Luc. xi. b.

Mat. iii. a
Luc. vii. a.

sower.

The same daye went Iesus out of the house/and sat by the see syde/and moch people resorted vnto him/so gretly that he went/ & sat in a shippe/and all the people stood on the shoore. And he spake many thynges to them in similitudes/sayinge: Beholde/the sower went forth to sowe. And as he sowed/some fell by the wayes syde/ & the fowles came and deuoured it vp. Some fell upon stony grounde where it had not moche erth/ & anon it sprong vp/ because it had no depth of erth: & when the sunne was vp it caught heet/ and for lake of rotyng was withered awaye. Some fell amonge thornes/ & the thornes sprong vp & chooked it. Parte fell in good ground/and brought forth good fruite:some an hundred fold some sixtie fold/ some therty folde. whosoever hath eares to heare let him heare

And the disciples came and sayde to him: Why speakest thou to them in parables? He answered and sayde vnto them: it is geuen vnto you to knowe the secretes of the kyngdome of heauen/ but to them it is not geuen. * For whosoever hath to him shall be geuen: and he shall haue aboundance. But whosoever hath not: fro him shall be takyn awaye enen that he hath. Therefore speake I to them in similitudes: for though they se/ they se not: and hearinge they heare not: nether vnderstonde. And in them is fulfilled the Prophecie of Esayas/ which prophesie sayth: with the eares ye shall heare & shall not vnderstonde/ and with the eyes ye shall se/ and shall not perceaue. For this peoples hertes are waxed grosse/ and their eares were dull of hearinge/ & their eyes haue they closed lest they shulde se with their eyes/ and heare with their eares/ and shuld vnderstonde with their hertes/ and shuld tourne/ that I myght heale them. But blessed are yowre eyes/ for they se: & you

receaues / for they heare. Verely I saye vnto you/ that many prophetes & persayct men haue desyred to se the thynges which ye se/ and haue not sene them: & to heare the thynges which ye heare/ & haue not herde them. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the kyngdome & vnderstonde it not/ ther cometh the euill man & catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony ground/ is he which heareth the worde of God/ & anon with ioye receaueth it/ yett hath he no rotes in him selfe/ & therefore dureth but a season: for as sone as tribulacion or persecucion aryseth because of the worde / by & by he falleth. He that was sowne amonge thornes/ is he that heareth the worde of God: but the care of this worlde/ & the dyspaytfulnes of ryches choke the worde/ & so is he made vnfertill. He which is sowne in the good grounde is he that heareth the worde and vnderstonde it: which also bereth fruite and bringeth forth/ some an hundred folde/ some sixtie folde/ and some therty folde.

Another similitude put he forth vnto them sayinge: * The kyngdome of heauen is lyke vnto a man which sowed good seed in his felde. But whyll men slepte ther came his foe & sowed tares amonge the wheate/ and went his waye. When the blade was sprong vp & had brought forth fruite/ then appered the tares also. The seruautes came to the housholder/ & sayde vnto him: Hyt sowedest not thou good seed in thy closse/ from whence then hath it tares? He sayde to them: the enuious man hath done this. Then the seruautes sayde vnto him: wilt thou then that we go & gader them? But he sayde/ nay/ lest whyll ye go aboute to

Mar. iii. b
Luc. vii. b.
The sower is expounded.

Tares.

* I conueni-
unt to them
that sowe
the worde
of god to
forther it
that they sh
all encrease
ther. n/ and
another th
at they sh
at loue: &
ner/ shall
lose it gay
ne / & waye
blinde.
I saie. vi
Mat. iii. b
Luc. vii. b
Jo. iii. f
Act. x. xiii
Roma. xi. d
Luc. x. d

re ea

wede

The Gospell

wede out the tares / ye plucke vpp also with them the wheate by the rootes: let bothe growe to gether tyll haruest come / and in tyme of haruest / I wyll saye to the reapers / gather ye fyrst the tares / and bind them in sheues to be bryt: but gather the wheate into my barn.

Another parable he put forth vnto them sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed / which a man taketh & soweth in his felde / which is the leest of all seedes. But when it is groune / it is the greatest amonge yerbes / & it is a tree: so that the byrddes of the ayer come and bylde in the bzaunches of it.

Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leue which a woman taketh and hydeth in. (i). peckes of meele / tyll all be leuended.

All these thinges spake Iesus vnto the people by similitudes / and with oute similitudes spake he nothinge to them / to fulfill that which was spoken by the Prophet sayinge: I will open my mouth in similitudes / and will speake forth thinges which haue bene kepte secrete from the begynninge of the worlde.

Then sent Iesus the people awaye / & came to housse. And his disciples came vnto him / sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed is the sonne of man. And the felde is the worlde. And the chyldre of the kyngdome / they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them / is the druyll. The haruest is the ende of the worlde. And the reapers be the angels. For euen as the tares are gaddzed and byent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his

Of S. Mathew.

Jo. v. 11

his angels / and they shall gather out of his kyngdome all thinges that offende / & them which do iniquite / and shall cast them into a furnes of fyre. There shalbe waylinge and gnashinge of teth. Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare / let him heare.

Agayne the kyngdome of heauen is lyke vnto treasure hydde in the felde / the which a man fyndeth and hydeth: and for ioye thereof goeth and selleth all that he hath / and buyeth that felde.

Agayne the kyngdome of heauen is lyke to a marchaunt that seketh good pearles / which when he had founde one pzeious pearle / wnt and solde all that he had / and bought it.

Agayne the kyngdome of heauen is lyke vnto a neet cast into the see / that gadereth of all kyndes of fyshes: which when it is full / men drawe to londe / & sitte & gadze the good into vessels / & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute & seuer the bad from the good / & shall cast the bad into a furnes of fyre: there shalbe waylinge and gnashinge of teth.

Iesus sayde vnto them: vnderstonde ye all these thinges. They sayde: ye. Forde. Then sayde he vnto them: Therefore euery scribe which is taught vnto the kyngdome of heauen is lyke an housholder / which bringeth forth / out of his treasure / thinges bothe new and olde.

And it came to passe when Iesus had fulfilled these similitudes / that he departed thence / and came in to his awne countre / & taught the in their synagoges / in so moche that they were astonyed and sayde: whence cometh all this wysdome & power vnto him? Is not this

Mar. iii. d.
Mustard
seed.

Mar. iii. d.

Mat. x. vii.

Tares are
expoun
ed.

Jo. v. 11.

Cap. iii. b.

Treasure

Pearles.

Pette.

New and
olde.

Mar. vi. a.
Luc. xii.
Joh. iii. e.

L. ij. the

the carpenters sonne? Is not his mother called Mary? & his brethren be called James and Ioses & Simon & Judas? And are not his sisters all here with vs? Whence hath he all these things. And they were offended by him. Then Iesus sayde to them: a Prophet is not without honoure/ saue in his awne countre/ & amonge his awne kynne. And he dyd not many miracles there/ for there vnbeleues sake.

The. xiiii. Chapter.

At that tyme Herode the Tetrarcha hearde of the fame of Iesu & sayde vnto his seruantes: this is John the Baptist. He is risen agayne from deeth. and therfore are soche myracles wrought by him. For Herode had taken John/ & bound him/ & put him in prison for Herodias sake/ his brother Philips wyfe. For John sayd vnto him: yt is not lawfull for the to haue her. And whē he wold haue put him to deeth/ he feared the people/ because they counted him as a prophet.

But when Herodes byyth daye was come/ the daughter of Herodias daunced before thē/ & pleased Herod. Wherfore he promised with an oth/ that he wolde geue hir whatsoever she wolde axe. And she beinge informed of her mother before/ sayde: geue me here John baptistes heed in a platter. And the kynge sorowed. Neuerthelste for his othes sake/ and for their sakes which sate also at the table/ he commaunded it to be geuen hir: & sent & beheaded John in the prison/ & his heed was brought in a platter and geuen to the damsell/ and she brought it to her mother. And his disciples came and toke by his body/ and buryed it: & went and tolde Iesus.

When Iesus hearde that/ he departed thence by shyppe into a desert place out of the waye. And when the people had hearde thereof/ they

they folowed him a fote out of their cyties. And Iesus went forth & sawe moche people/ & his herte dyd melte vpon them/ & he healed of them those that were sicke. Whene eue was come/ his disciples came to him sayinge: this is a deserte place/ & the daye is spent: let the people departe/ that they maye go into the townes/ & bye them vytalles. But Iesus sayde to thē: They haue no neade to go awaye. Geue ye them to cate. Then sayde they vnto him: we haue here but. v. loues & two fysshes. And he sayd: bringe them hyther. And he commaunded the people to sit downe on the grasse: & toke the. v. loues & the. ii. fysshes/ & lokyd vp to heauen and blessed/ & brake and gaue the loues to his disciples/ & the disciples gaue thē to the people. And they dyd all cate/ and were suffised. And they gadered vp of the gobets that remayned xij. baskets full. And they that ate/ were in nombze about. v. M. men/ besyde women and chyldzen.

And straght waye Iesus made his disciples enter into a shyppe/ & to go ouer before him/ whill he sent the people awaye. And as soon as he had sent the people awaye/ he wēt vp into a mountayne alone to praye. And when nyght was come/ he was there him self alone. And the shyppe was now in the middes of the see/ & was toost with waues/ for it was a contrary wynde. In the fourth. watche of the nyght Iesus cam vnto them walkinge on the see. And when his disciples sawe him walkinge on the see/ they were troubled/ sayinge: it is some spryte/ and cryed oute for feare. And straght waye Iesus spake vnto them sayinge: be of good cheare/ it is I/ be not afrayed.

Peter answered him/ and sayde: master/ if thou be he/ byd me to come vnto the on the water. And he sayd/ come. And when Peter was

Joh. vi. a

spue lo-
ues & two
fysshes.

Marc. vi. f
Joh. vi. b

Iesus w-
alked on
the see.

Peter w-
alketh on
the water

Prophet.

Marc. vi. b
Luce. ix. a

John bap-
tist is pry-
soned.

Marc. vi. b
Luce. xii. d

John ba-
ptist is be-
headed.

Luce. ix. b
Marc. vi. d

was come doune out of the shippe/ he walked on the water/ to go to Iesus. But when he sawe a myghty wynde/ he was afrayed. And as he beganne to synke/ he cryed sayinge: master saue me. And immediatly Iesus stretched forth his honde/ & caught him/ & sayd to him: Thou of litell fayth/ wherfore diddest thou dout? And asone as they were come into the shippe/ the wynde ceased. Then they that were in the shippe/ came and worshipped him/ sayinge: of a truth thou arte the sonne of God. And when they were come ouer/ they went into the loude of Genazareth. And when the men of that place had knowledge of him/ they sent out into all that countre rounde about/ and brought unto him all that were sicke/ and besought him/ that they might touche the hemme of his vesture only. And as many as touched it were made safe.

The xv. Chapter

Then came to Iesus Scribes & Pharisees from Jerusalem/ sayinge: why do thy disciples transgresse the tradicions of the elders/ for they wewhe not their hondes when they eate bread. He answered & sayde vnto them: why do ye also transgresse the commaundement of God/ thowowe poure tradicions? For God commaunded sayinge: honoure thy father and mother and he that curseth father or mother shall suffer deeth. But ye saye/ euery man shall saye to his father or mother: that which thou despiest of me to helpe the with: is geuen God: and so shall he not honoure his father or his mother. And thus haue ye made/ that the commaundement of God is without effecte/ through poure tradicions. Ypocrites/ well prophesied of you/ say as sayinge: This people draweth nye vnto me with their mouthes/ and honoureth me with

with their lippes/ howbe it their hertes are farre from me: but in vayne they worshyppe me teachinge doctrines/ which are nothinge but mens precepts.

And he called the people vnto him/ & sayde to them: heare and vnderstonde. That which goeth in to the mouth/ defyleth not the man: but that which commeth out of the mouth/ defyleth the man.

Then came his disciples/ and sayde vnto him: Perceuest thou not/ how that the Pharisees are offended in hearinge this sayinge? He answered & sayd: all plantes which my heauēly father hath not planted/ shalbe plucked vp by the rotes. Let the alone/ they be the blinde leaders of the blinde. If the blinde leede the blinde/ both shall fall into the dyche.

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yet without vnderstōdinge? perceaue ye not/ that whatsoeuer goeth in at the mouth/ descendeth doune into the bely/ & is cast out into the draught? But those thinges which procede out of the mouth/ come from the herte/ and they defyle the mā. For out of the herte come euill thoughtis/ murder/ breaking of wedlocke whoredō/ theefte/ false witnessberinge/ blasphemye. These are the thinges which defyle a man. But to eate with vnwashed hondes/ defyleth not a man.

And Iesus went thence/ & departed into the costes of Tyre and Sidon. And beholde a woman which was a Cananite came out of the same costes/ and cryed vnto him sayinge: haue mercy on me Lorde the sonne of Dauid/ my daughter is ptyously vexed with a deuyll. And he gaue her neuer a worde to answer. Then came to him his disciples/ and besought him/ sayinge: sende her awaye/ for she followeth

Whennes preceptes
Mar. vii. c

What defyleth a man.

Plantes

Luc. vi. f.
Blinde leaders.
Mar. vii. c

With what a man is defiled

The woman of Cananite

Mar. vi. g

Genazareth.

hemme.

Mar. vii. a
Traditions.

Exod. xx. c
Deute. v. b
Eph. vi. a
Leu. xx. b.
Pro. xx. c

Isai. xxix.

loweth vs crying. He answered/ and sayde:
I am not sent/ but vnto the loost shepe of the
house of Israel. Then she came & worshipped
him/ sayinge: master helpe me. He answered &
sayde: yt is not good/ to take the chyldrens
breed/ and to cast it to whelpes. She answe-
red and sayd: trithe Lorde/ neuerthelesse the
whelpes eate of the crōmes / which fall from
their masters table. Then Iesus answered &
sayde vnto her. O womā greate is thy sayth/
beit to the/ euen as thou desyrest. And her
doughter was made whole euen at that sa-
me houre. *

Marc. vii. b

Then Iesus went awaye from thence/ & ca-
me nye vnto the see of Galile/ and went vp in
to a mountayne and sat doune there. And mo-
che people came vnto him/ hauinge with the/
halt/ blynde/ domme/ maymed/ and other ma-
ny: and cast them doune at Iesus fete. And he
healed them/ in so moche that the people won-
dred/ to se the dōme speake/ the maymed who-
le/ the halt to go/ & the blynde to se. And they
glorified the God of Israel.

Marc. viii. a

Then Iesus called his disciples to him/ and
sayde: I haue compassion on the people/ becau-
se they haue cōtinued with me now. iij. dayes/
& haue nought to eate: & I will not let the de-
parte fasting/ lest they perisse in the waye.
And his disciples sayd vnto him: whēce shuld
we get so moche breed in the wyldernes / as
shuld suffise so greate a multitude? And Je-
sus sayde vnto them: how many loues haue
ye? And they sayde: seuen / and a fewe lytle
fysches. And he commaunded the people to syt
doune on the grounde: and toke the seuen lo-
ues/ and the fysches/ and gaue thankes / and
broke them/ and gaue to his disciples / and the
disciples gaue them to the people. And they
byd all eate and were suffised. And they toke
vp of

Seuen lo-
ues.

vp of the broken meate that was lefte. viij. bas-
ketes full. And yet they that ate were. iij. M.
men/ besyde women and chyliden. And he sent
awaye the people/ and toke shippe and came in
to the parties of Magdala. ¶ The. xvi. Cha.

Then came the Pharises and Saduces/
& byd tempte him/ desyringe him to shewe
them some signe from heuen. He an-
swered and sayde vnto them. At euen ye saye/
we shall haue sayre wedder / and that because
the skye is reed: and in the morninge ye saye/ to-
daye shalbe foule wedder and that because the
skye is cloudy and reed. O ye ypocrites/ ye can
discerne the fasson of the skye: and can ye not
discerne the signes of the tymes? The frowar-
de nacion and aduoutrous seketh a signe/ & the-
re shall no nother signe be geue vnto them but
the signe of the Prophet Jonas. So lefte he
them and departed.

Marc. vii. b
Luc. xii. g.

Signe of
Jonas
Jona. ii. a

And when his disciples were come to the
other syde of the water/ they had forgotten to
take breed with them. Then Iesus sayd vnto
them: Take hede and beware of the leuen of the
Pharises & of the Saduces. And they thought
in the selues sayinge: because we haue brought
no breed with vs. When Iesus vnderstode that/
he sayd vnto them. O ye of lytell faith/ why
are youre mindes cumbred because ye haue
brought no breed? Do ye not yet perceaue/ ne-
ther remember those. v. loues when there were
v. M. men/ & how many baskettes toke ye vp?
Nether the. viij. loues when there were. v. M.
and how many baskettes toke ye vp? why per-
ceauē ye not then/ that I spake not vnto you of
breed/ when I sayde/ beware of the leuē of the
Pharises and of the Saduces? Then vndersto-
de they/ how that he bad not them beware of
the leuē of breed: but of the doctrine of the Pha-
rises/ and of the Saduces.

Marc. viii. b
Luc. xii. a

Leuen.

L. v. * when

Mar. vii.
Luc. ix. c

When Jesus came into the costes of the cite which is called Cesarea Philippi/ he axed his disciples sayinge: whom do men saye that I the sonne of man am? They sayde/ some saye that thou arte John Baptist/ some Helyas/ some Jeremias/ or one of the Prophets. He sayde vnto them: but whom saye ye that I am? Simon Peter answered & sayde: Thou arte Christ the sonne of the lyvinge God. And Jesus answered & sayde to him: happy arte thou Simon the sonne of Jonas/ for flesh and bloud hath not opened vnto the that/ but my father which is in heuen. And I saye also vnto the/ that thou arte Peter: and upon this rocke I will bylde my congregacion. And the gates of hell shall not preuaile agaynst it. And I wil geue vnto the the keyes of the kyngdome of heuen: & what soeuer thou byndest vpon erth/ shall be bounde in heuen: and what soeuer thou loosest on erth/ shall be lowsed in heuen. *

keyes:

Binde & loose.

*whenous
ghe is sayde
ordone/ sh
at shuld mo
ue to pryde
he daffeth
hem in the
serche with
his deathe
& passion.

Peter is
Satan.

Christes
disciples.

Then he charged his disciples that they shulde tell no man / that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples how that he must go vnto Ierusalem/ and suffer many thinges of the elders/ and of the hye Priestes/ & of the Scribes/ & must be kylled/ & ryse agayne the thyrde daye. But Peter toke him a syde/ and began to rebuke him sayinge: master fauer thy selfe/ this shall not come vnto the. Then tourned he aboute/ and sayde vnto Peter: come after me Satan/ thou offendest me/ because thou sauourest not godly thinges/ but wordly thinges.

Jesus then sayde to his disciples. If eny man will folowe me/ leet him forsake him selfe/ & take vp his crosse and folowe me. For who soeuer will saue his lyfe/ shall lose it. And who soeuer shall lose his lyfe for my sake/ shall fynde it. What shall it proffet a man/ though he

shulde

shulde wyne all the whoole worlde: yf he lose his awne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father/ with his angels: & then shall he rewarde euery man accordyng to his dedes. Merely I saye vnto you / some ther be a monge them that here stonde/ which shall not taste of deeth/ tyll they shall haue sene the sonne of man come in his kyngdome.

The xvij. Chapter. *

And after vi. dayes Jesus toke Peter & James & John his brother/ & brought them vp into an hye mountayne out of the waye/ and was transfigured before them: & his face dyd shyne as the sunne/ and his clothes were as whyte as the lyght. And beholde ther appered vnto them/ Moyses & Helyas/ talkinge with him. Then answered Peter/ and sayde to Jesus: master here is good beinge for vs. If thou wilt/ leet vs make here. iij. tabernacles/ one for the/ and one for Moyses & one for Helyas. Whyll he yet spake/ beholde a bryght cloude shadowed them. And beholde there came a voyce out of that cloude sayinge: this is my dreare sonne/ in whom I delyte/ heare him. And when the disciples hearde that/ they fell on their faces and were sooze afrayed. And Jesus came and touched them / and sayde: aryse and be not afrayed. And when they looked vp/ they saw no man/ saue Jesus only.

And as they came doune from the mountayne/ Jesus charged them sayinge: se that ye shewe the vision to no man/ vn tyll the sonne of man be rylen agayne from deeth. And his disciples axed of him / sayinge: Why then saye the Scribes/ that Helyas muste fyrst come? Jesus answered / and sayd vnto them: Helyas shall fyrst come/ and restore all thinges. And I

saye

Mar. viii. d
Luc. ix. g
Joh. xii.
Judgem
ent.
Dedes.
Roma. i. a
Marc. ix. a
Luc. ix. d

Mar. ix. a
Luc. ix. d

Transfig
uration.

ii. par. i. 8.
Heare hi.

Mar. ix. 8
After the h
e vision he
putteth the
in mynde o
his deeth.

The Gospell

Of S. Mathew.

To xviii

Tribute.

Mat. iii. g saye vnto you that Melyas is come already /
and they knewe him not: but haue done vnto
him what soeuer they lusted. In lyke wyse shall
John ba- also the sonne of man suffre of them. Then the
ptist is disciples perceaued that he spake vnto them of
elias. John Baptist.

Marc. ix. c And when they were come to the people / there
Luc. ix. c came to him a certayne man / and kneled doune
to him / & sayde: Master haue mercy on my son-
ne for he is frantick: & is sore vexed. And oft
tymes he falleth into the fyre / and oft into the
water. And I brought him to thy disciples /
and they coude not heale him. Jesus answered
and sayde: O generation faythles and croked:
how longe shall I be with you? how longe
shall I suffre you? bring him hither to me.
And Jesus rebuked the deuyll / and he cam out
of him. And the chylde was healed euen that
same houre. *

Luc. xvii. d Then came the disciples to Jesus secretly /
& sayde: why could not we cast him out? Jesus
sayd vnto them: Because of poure vnbelefe.
Unbelefe For I saye verely vnto you: yf ye had faythe
as a grayne of musterd seed / ye shuld saye vnto
this mountayne / remoue hence to yonder pla-
ce / and he shuld remoue: nether shuld eny thinge
be vnpossible for you to do. Now be it this kyn-
de goeth not oute / but by prayer and fastinge.

Prayer & fastyng. As they passed the tyme in Galile / Jesus say-
de vnto them: the sonne of man shalbe betrayed
into the hondes of men / and they shall kyl-
him / and the thyrde daye he shall ryse agayne.
Passion. And they sorowed greatly.

* And when they were come to Capernaum /
they that were wont to gadze poll money / came
to Peter and sayde: Doth poure master paye tri-
bute? He sayd: ye. And when he was come into
the housse / Jesus spake fyrst to him / saying:
what thinkest thou Simon? of whome do the
kynges

kynges of the erth take tribute or poll money?
of their chylidzen / or of straungers? Peter sayde
vnto him: of straungers. Then sayd Jesus vnto
him agayne: Then are the chylidzen fre. Neuer
thelesse / lest we shuld offende them: goo to the
see / and cast in thyne angle / and take the fyssh
that fyrst cometh vp: and when thou hast opened
his mouth / thou shalt fynde a peece of twentye
pence: that take and paye for me and the. *

The. xviii. Chapter. *

The same tyme the disciples came vnto
Jesus saying: who is the greatest in the
kyngdome of heuen? Jesus called a chyl-
de vnto him / and set him in the myddes of them:
and sayd: Verely I say vnto you: except ye tour-
ne / and become as chylidzen / ye cannot enter in
to the kyngdom of heuen. Whosoever therfore
humble him selfe as this chylde / the same is the
greatest in the kyngdome of heuen. And who-
soever receaueth suche a chylde in my name / re-
ceaueth me. But whosoever offende one of the-
se lytelons / which beleue in me: it were better
for him / that a millstone were hanged aboute
his necke / & that he were drowned in the depth
of the see. wo be vnto the world because of of-
fences. How be it / it cannot be auoyded but that
offences shalbe geuen. Neuerthelesse wo be to
the man / by whom the offence cometh.

Wherfore yf thy honde or thy fote offende
the / cut him of and cast him from the. It is bet-
ter for the to enter into lyfe halt or maymed /
rather then thou shuldest hauinge two hondes
or two fete / be cast into euerlasting fyre. And yf
also thyne eye offende the / plucke him oute & ca-
ste him from the. It is better for the to enter
into lyfe with one eye / then hauing two eyes
to be cast into hell fyre.

Be that ye despise not one of these lytelons.
For I saye vnto you / that in heue their angels
alwayes

Mar. ix. a
Luc. ix. f

Greatest.

Mar. ix. c
Luc. xviii. a

Mar. ix. g.

Hundred
shepe

Luc. xix. h
Lu. x. 15. a

alweyes behold the face of my father / which is in heuen. * Ye and the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hondred shepe / and one of them begone astray / dothe he not leue nynty and nyne in the mountayns / and go and seke that one which is gone astray? If it happen that he fynd him / verely I say vnto you: he reioyseth more of that shepe / then of the nynty and nyne which went not astray. Euen so it is not the will of your father in heuen / that one of these lytel ones shulde perishe.

* How men
bynde & low

se.
Lu. xii. a.

Leui. xix.

Eccle. xix.

Jac. 5. d.

ii. Cor. xiii.

Heb. x. e

Joh. viii. e

* Moreover yf thy brother trespass agens the. Go and tell him his faute betwene him & the alone. * If he heare the / thou hast wone thy brother: But yf he heare the not / then take yet with the one or two / that in the mouth of two or thre witnesses / all thinges maye be stablisshed. If he heare not them / tell it vnto the congregacion. If he heare not the congregacion / take him as an hethen man / and as a publican. Verely I say vnto you / what soeuer ye bynde on erth / shalbe bounde in heuen. And what soeuer ye loose on erth / shalbe loosed in heuen.

John. xix. g

Agayn I say vnto you / that yf two of you shall agree in erth apon eny maner thinge / what soeuer they shall desyre: it shalbe geuen them of my father which is in heuen. For where two or thre are gathered to geder in my name / there am I in the myddes of them.

In the
myddes.

Seuen ti
mes.

Then came Peter to him / and sayde: master howe ofte shall I forgeue my brother / yf he synne agaynst me / seuen tymes? Jesus sayd vnto him: I saye not vnto the seuen tymes: but seuentye tymes seuentymes. * * Therefore is the kyngdome of heuen lykened vnto a certayne kynge / which wolde take a countes of his seruauntes. And when he had begone to reken / one was brought vnto him / which oughte him

him ten thousande talentis / whome because he had nought to paye / his master commaunded him to be solde / and his wyfe / and his chyldre / and all that he had / and payment to be made. The seruaunt fell doune & besought him sayinge: Sir / geue me respyte / and I will paye it euery whit. Then had the Lorde pytie on that seruaunt / and lowsed him / and forgaue him the det.

And the sayde seruaunt went oute and founde one of his felowes which ought him an hundred pence / and leyed hondes on him / and toke him by the throte / sayinge: paye me that thou owest. And his felowe fell doune and besought him sayinge: haue patience with me / and I will paye the all. And he wolde not but went & cast him into prison / tyll he shulde paye the det. When his other felowes sawe what was done / they were very sorry / and came and tolde vnto their lord all that had happened. Then his lord called him and sayde vnto him. O capell seruaunt I forgaue the all that det / because thou praydest me: was it not mere also that thou shuldest haue had compassion on thy fellow / euen as I had pitie on the? And his lord was wrooth / and deliuered him to the iaylers / tyll he shuld paye all that was due to him: So lyke wyse shall my heuenly father do vnto you / except ye forgeue with youre hertes / each one to his brother their trespasses. *

Contra-
unt to the
vnmerry-
full.

The. xix. Chapter.

And it came to passe / when Jesus had fynished those sayinges / he gat him from Galile / and came into the coastes of Jeezay beyonde Iordan / and moche people folowed him / and he healed them there.

Then came vnto him the Pharises temtinge him / & sayinge to him: Is it lawfull for a man to put away his wyfe for all maner of causes? He

Mar. x. d.

Deuora.

Gene. i. d

Gene. ii. d

ephe. v.

i. Co. vi. d

les: He answered and sayd vnto them: Haue ye not redde/how that he which made man at the begynnyng/made the man and woman and sayde/for this thinge/shall a man leue father & mother & cleue vnto his wyfe/& they twayne shal be one fleshe. Wherfore now are they not twayue/but one fleshe. Let not man therfore put a sunder/that which God hath cuppeld to gedee.

Then sayde they to him: why dyd Moyses commaunde to geue a testimoniall of diuozement and to puthir awaye? He sayde vnto them: Moyses because of the hardnes of youre hertes suffered you to put awaye youre wyfes: But from the begynnyng it was not so. I saye therfore vnto you whosoever putteth awaye his wyfe (except it be for fornicacion) & marryeth another breaketh wedlocke. And whosoever marryeth her which is diuozed/doeth comyt aduoutry.

Then sayde his disciples to him: yf the matter be so betwene man and wyfe/then is it not good to marry. He sayde vnto them: all men can not awaye with that sayinge saue they to whome it is geuen. Ther are chaste/which were so borne out of their mothers belly. And ther are chaste/which be made of men. And ther be chaste/which haue made them selues chaste for the kyngdome of heuens sake. He that can take it/let him take it.

Then were brought to him yonge chyldren/that he shuld put his hondes on them & praye. And the disciples rebuked them. But Iesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heven. And when he had put his hondes on them he departed thence.

And beholde one came/and sayde vnto him: good master/what good thinge shall I do/that I maye haue eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but

but one/& that is God. But yf thou wilt entre into lyfe/kepe the commaundementes. The other sayde to him: which? And Iesus sayde: breake no wedlocke/hyll not: steale not: beate not false witness: honoure father and mother: and loue thyne neighbour as thy selfe. And the younge man sayde vnto him: I haue obserued all these thinges from my youth/what lacke I yet? And Iesus sayde vnto him yf thou wilt be perfect/goe and sell that thou hast/and geue it to the poore/& thou shalt haue treasure in heuen/and come and folowe me. When the younge man hearde that sayinge/he went awaye mourning. For he had greute possessions.

Then Iesus sayde vnto his disciples: Verely I saye vnto you: it is harde for a ryche man to enter into the kyngdome of heauen. And moreover I saye vnto you: it is easyer for a camell to go through the eye of a needle/then for a ryche man to enter into the kyngdome of God. When his disciples hearde that/they were exceedingly amased/sayinge: who then can be saued? Iesus behelde them/and sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

Then answered Peter/and sayde to him: Beholde/we haue forsaken all and folowed the/what shall we haue? Iesus sayde vnto them: verely I saye to you: when the sonne of man shall sit in the seate of his maieste/ye which folowe me in the seconde generacion shall sit also vpon xij. seates/and iudge the. xij. tribes of Israel. And whosoever forsaketh housles/or brethren/or sisters/other father/or mother/or wyfe/or chyldren/or landes/for my names sake/the same shall receaue an hundred folde/and shall inheret euerlastyng lyfe. Many that are fyrste shalbe laste/and the laste shalbe fyrste.

The. xx. Chapter.

For

Comma-
undemen-
tes.

Camell.

Louena-
unt.

An hund-
red folde.

Marc. ix. g

Luc. xvi. d

i. Co. vii. d

Thatt

Marc. x. b

Luc. xvi. c

Chyldren.

Marc. x. b

Luc. xvi. d

Mar. 7. d
Luc. xiii. f.
Vynepar
de.

In the kyngdome of heuen is lyke vnto an housholder/ which went out early in the morninge to hyre labourers into his vyneparde. And he agreed with the labourers for a peny a daye/ and sent them into his vyneparde. And he went out about the thyrde houre/ & sawe other standing ydell in the market place/ & sayd vnto them/ go ye also into my vyneparde: & what soeuer is right/ I will geue you. And they went there waye. Agayne he went out about the sixte and nynte houre/ and dyd lyke wyse. And he went out aboute the eleuenth houre and founde other stondynge ydell/ and sayde vnto them: waye stonde ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to the: go ye also into my vyneparde/ and what so euer is right/ that shall ye receaue.

When euen was come/ the lord of the vyneparde sayde vnto his steward: call the labourers/ and geue them thair hyre/ beginning at the laste/ tyll thou come to the fyrste. And they whiche were hyred aboute the eleuenth houre/ came and receaued euery man a peny. Then came the fyrst/ supposyng that they shuld receaue moare/ and they lyke wyse receaued euery man a peny. And when they had receaued it/ they murmured agaynst the good man of the house saying: These laste haue wrought but one houre/ and thou hast made them equall vnto vs/ which haue boyn the burthen and heet of the daye.

He answered to one of them sayinge: frende I do the no wronge: dydest thou not agree with me for a penny? Take that which is thy duty/ and go thy waye. I will geue vnto this last/ as moche as to the. Is it not lawfull for me to do as me listeth with myne awne? Is thynne eye euill because I am good? So the laste shalbe fyrste/

fyrste/ and the fyrste shalbe laste. For many are called and fewe be chosen. **I** And Iesus ascended to Jerusalem and to the. xij. disciples a parte in the waye/ and sayde to them. Beholde we go vp to Jerusalem/ and the sonne of man shalbe betrayed vnto the chiefe prestes/ and vnto the scribes/ and they shall condemne him to deeth/ and shall deliuer him to the gentyls/ to be mocked/ to be scourged/ and to be crucified: and the thyrde daye he shall ryse agayne.

I Then came to him the mother of zebedes chyldren with her sonnes/ worshippinge him/ and desyringe a certayne thynge of him. And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt/ the one on thy right hand and the other on the lyfte hand in thy kyngdome.

Iesus answered and sayd: Ye wot not what ye are. Are ye able to drinke of the cuppe that I shall drinke of/ and to be baptised with the baptyme that I shalbe baptised with? They answered to him/ that we are. And he sayd vnto them: Ye shall drinke of my cup/ and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my right hand and on my lyfte hand/ is not myne to geue: but to them for whom it is prepared of my father. **I**

And when the ten hearde this/ they dysdained at the two brythre: But Iesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls haue dominacion ouer them. And they that are great/ exercise power ouer them. It shall not be so amonge you. But whosoer will be greates amonge you/ let him be youre minister: and whosoer wilbe chiefe/ let him be youre seruaunt/ euen as the sonne of man came/ not to be ministered vnto/ but to

D. ij. minister/

Last shalbe fyrst.
Manye called.

Mar. x. d
Luc. xiii. f
Mar. x. e
Luc. xiii. e
Passion.

Mar. x. e
Mother of zebedes chyldren.

Mar. x. g
Luc. xix

The Gospell

minister and to geue his lyfe for the redemption of many. **¶**

Jericho.
Marc. x. a.
Luc. xix. c.
Two blind.

And as they departed from Jericho/moche people folowed him. And beholde two blynde men syttinge by the way syde/when they heard Iesus passe by/cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them/because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lorde which arte the sonne of Dauid. Then Iesus stode still/ & called them/ and sayde: what wilt thou that I shulde do to you: They sayd to him: Lorde that our eyes maye be opened. Iesus had compassion on them / and touched their eyes. And immediately their eyes receaued syght. And they folowed him. **¶ The. xxi. Chapter. ¶**

Bethphage.
Marc. xi. a.
Luc. xix.

When they drew nye vnto Ierusalem/and were come to Bethphage/vnto mounte Olpue: then sent Iesus two of his disciples/sayinge to them: Go into the tounne that lyeth ouer agaynste you/ & anon ye shall fynde an asse bounde/ & her colte with her: lose them and bringe them vnto me. And yf any man saye ought vnto you/ saye ye that the Lorde hath neede of them: and streyght waye he will let them go. All this was done/ to fulfill that which was spoken by the Prophete/ sayinge: Tell ye the daughter of Syon: beholde thy kynge cometh vnto thee/ meke and syttinge vpon an asse and a colte/ the foale of an asse vnto the pooke. The disciples went and dyd as Iesus commaunded them/ and brought the asse and the colte/ and put on them their clothes/ and set him thereon. And many of the people spred their garmentes in the waye. Other cut downe braunches from the trees/ & strawed them in the waye. Moreover the people that went before/ and they also that came

Isa. lxi. d.
Zacha. ix. b.
John. xii. b.

Of S. Mathew. ffo. xxi

came after/cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde/ Hosanna in the hiest. **¶**

And when he was come in to Ierusalem/all the cite was moued sayinge: who is this? And the people sayde: this is Iesus the Prophet of Nazareth a cite of Galile. And Iesus went in to the temple of God/ & cast out all them that shoulde and bought in the temple/ & ouerthrew the tables of the mony chaungers/ and the seates of them that solde doves/ & sayde to them: It is written/ my house shalbe called the house of prayer. But ye haue made it a denne of theues. And the blynde & the halt came to him in the temple/ and he healed them.

When the chiefe Priestes and Scribes sawe the marueylles that he dyd/ and the chyldren cryinge in the temple and sayinge: Hosanna to the sonne of Dauid/ they disdayned/ and sayde vnto him: hearest thou what these saye? Iesus sayde vnto them yee: haue ye neuer redde/ of the mouth of babes and suckelinges thou haste ordeyned prayse? And he lefte them/ and went out of the cite vnto Bethanie/ and had his abydynge there. **¶**

In the moynynge as he returned into the cite ageyne/ he hungred/ and spyed a fygge tree in the waye/ and came to it and founde nothinge there on/ but leues only/ and sayd to it/ neuer frute growe on the hence forwarde. And anon the fygge tree wyddered awaye. And when his disciples sawe that/ they marueled sayinge: Howe sone is the fygge tree wyddered awaye? Iesus answered/ and sayde vnto them: Verely I saye vnto you/ yf ye shall haue faith and shall not dout ye shall not only do that which I haue done to the fygge tree: but also yf ye shall saye vnto this mountayne/ take thy selfe awaye/ and cast thy selfe into the see/ it shalbe done.

W. iij. And

Hosanna
Isa. xlii. d.

Marc. xi. b.
Luc. xix.

Byers &
sellers.

Isa. lxi. c.

Jer. vii. f.

Isa. lxi. b.
Marc. xi. b.

Marc. xii. c.

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And what soeuer ye shall axe in prayer (yf ye beue) ye shall receaue it.

Mar. xi. 8
Luc. xx. 1

Baptisme
of Iohn
whence.

* And when he was come into the temple/ the chiefe Priestes and the elders of the people came vnto him as he was teachinge/ and sayde: by what auctorite dost thou these thinges? and who gaue the this power? Iesus answered/ and sayde vnto them: I also will axe of you a certayne question/ which yf ye aswyle me/ I in lyke wyse will tell you by what auctorite I do these thinges. The baptisme of Iohn: where was it? from heuen or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen/ he will saye vnto vs why dyd ye not then beleue hym? But and yf we shall saye of men/ then feare we the people. For all men helde Iohn as a Prophet. And they answered Iesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges.

Two son-
nes.

What saye ye to this? * A certayne man had two sonnes/ and came to the elder and sayde: sonne go and worke to daye in my vyneyarde. He answered and sayde: I will not: but afterwarde repented and went. Then came he to the second/ and sayde lyke wyse. And he answered and sayde: I will syt: yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto him: the fyrst. Iesus sayde vnto them: verely I saye vnto you/ that the publicans & the harlotes shall come in to the kyngdome of god before you. For Iohn came vnto you in the waye of rightewesnes/ and ye beleued him not. But the publicans and the harlotes beleued hym. And yet ye (though ye sawe it) were not yet moued with repentaunce/ that ye myght afterwarde haue beleued him. *

Public-
ans.

Harlotes

* Then

Of S. Mathew ch. xxi.

* Herken another similitude. Ther was a certayne housholder/ which planted a vyney-
arde/ and hedged it rounde about and made a wympresse in it/ and blyt a tower/ and let it out to husbandmen/ and went into a straunge countre. And when the tyme of the frute drew neare/ he sent his seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruauntes & bet one/ kyll'd another/ and stoned another. Agayne he sent other seruauntes/ more then the fyrst: & they seruid them lyke wyse. But last of all/ he sent vnto them his awne sonne sayinge: they will feare my sonne. But when the husbandmen sawe the sonne/ they sayde amonge them selues: This is the heyre: come/ let vs kyll him/ and let vs take his inheritaunce to oure selues. And they caught him and thrust him out of the vyneyarde/ and slewe him. When the lord of the vyneyarde cometh/ what will he do with those husbandmen? They sayde vnto him: he will cruelly destroye those euill persons/ and will let out his vyneyarde vnto other husbandmen/ which shall deliuer him the frute at tymes conuenient.

Iesus sayde vnto them: dyd ye neuer redde in the scriptures? The stone which the bylders refused/ the same is set in the principall parte of the corner: this was the lordes doinge/ & it is meruelous in oure eyes. Therfore saye I vnto you/ the kyngdome of God shall be taken from you/ and shall be geuen to the Gentyls/ which shall bringe forth the frutes of it. And whosoever shall fall on this stone/ he shall be broken/ but on whosoever it shall fall vpon/ it will grynde him to powder. And when the chiefe Priestes and Pharises heard these similitudes/ they perceaued that he spake of them. And they went about to laye handes on him/

Mar. xi. 1-10
Luc. xx.
Esai. 5.
Mic. ii.

Vyneyard
de that
is let ou-
te byer.

Psal. xvi. 1
Actu. i. 6.
i. Pet. ii. 6.
Rom. ix. 30.

Esai.
lxxviii.

Mat. xxi. 45-46

The Gospell

but they feared the people/ because they toke him as a Prophet. *

The xxij. Chapter. *

Luc. xiii. d.
21 p. c. xix. b

Mariage

AND Jesus answered / and spake vnto them agayne / in similitudes sayinge. * The kyngdome of heuen is lyke vnto a certayne kynge/ which maryed his sonne/ and sent forth his seruantes / to call them that were byd to the weddinge/ and they wolde not come. Agayne he sent forth other seruantes/ sayinge: Tell them which are byddes: beholde I haue prepared my dynner/ myne oxen and my fattinges are kylled/ and all thinges are redy/ come vnto the mariage. But they made lyght of it/ and went their wayes: one to his ferme place/ a nother about his marchaundise/ the remnant toke his seruantes and intreated them vngodly and slewe them. When the kynge hearde that/ he was wroth / and sent forth his warryers and destroyed those murthers/ and bzent vp their cite.

Then sayde he to his seruantes: the weddinge was prepared. But they which were bydden/ were not worthy. Go ye therfore out into the hye wayes/ and as many as ye fynde/ byd them to the mariage. The seruantes went out into the hye wayes/ and gaddered togeder as many as they coude fynde/ both good & bad/ and the weddinge was furnysched with gesses. Then the kynge came in/ to viset the gesses/ and spyed there a man which had not on a weddinge garment/ & sayde vnto him: frende/ how fortunest it that thou camest in hyther and hast not on a wedding garment? And he was euen spechlesse. Then sayde the kynge to his ministers: take and bynde him hand and fote/ and caste him into vetter darcknes/ there shalbe weeping and gnashinge of teth. For many are called and fewe be chosen. *

* Then

Of S. Mathew fo. xvij

* Then wet the Pharises & toke counsell how they myght tangle him in his wordes. And they sent vnto him their disciples with Herodes seruantes sayinge: Master/ we knowe that thou art true & teachest the waye of God truly/ nether carest thou for eny man/ for thou consydrest not mennes estate. Tell vs therfore: how thynkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceaued their wykednes & sayde: Why tempte ye me peppocrites? Let me se the tribute mony. And they toke him a peny. And he sayde vnto them: whose is thos ymage and superscription? They sayd vnto him: Cesars. Then sayde he vnto the: Geue therfore to Cesar / that which is Cesars: & geue vnto God/ that which is Goddes. * When they hearde that / they marueled/ and left him/ & went their waye.

L The same daye the Saduces came to him (which saye that there is no resurreccion) and axed him sayinge: Master/ Moyses bade/ yf a man dye hauinge no chyldre/ that the brother mary his wyfe/ & reyse vp seed vnto his brother. Ther were with vs seuen brethren/ & the fyrste married & deceased without yssue & left his wyfe vnto his brother. Lyke wyse the seconde & the thyrde vnto the seuenth. Laste of all the woman dyed also. Now in the resurreccion whose wyfe shall she be of the seuen? For all had her. Jesus answered & sayde vnto the: ye are deceaued & vnderstonde not the scriptures/ nor yet the power of God. For in the resurreccion they nether mary nor are married: but are as the angels in heauen.

As touchinge the resurrecciō of the deed: haue ye not redde what is sayde vnto you of God/ which sayeth: I am Abrahams God / & Isaacs God/ and the God of Jacob? God is not the God of the deed: but of the lyuinge.

D. v.

And

Marc. xii. b
Lu. xi. b

Tribute to Cesar.
* 21 peny is euer satē for that the Jewes call a sicke: and is worth .x. pence sterling.

Marc. xii.
Luc. xi. a
Actu. xiii. b
Gut. vi. b.
Saduces

Resurreccion.

Exod. iii. b

weddyng garment.

Manye a recalled.

And when the people heard that / they were
astonied at his doctrine.

Mar. xii. c
Lu. xii. c

Out. xi. a.
Here is
maundement.

¶ When the Pharises had heard / how that
he had put the Saduces to silence / they dre-
we to gether / and one of the which was a doc-
tour of lawe / axed him a question temptinge
him & sayinge: Master which is the chiefe com-
maundment in the lawe? Jesus sayd to him:
Loue the Lorde thy God with all thyne
herte / with all thy soule / & with all thy min-
de. This is the fyrst and the chiefe commaun-
dement. And ther is another lyke vnto this.
Loue thyne neighbour as thy selfe. In these
two commaundementes hange all the lawe
and the Prophetes.

Mar. xii. d
Lu. xxi. d

Dauid's
sonne.
Psal. c. x. a.

Whyll the Pharises were gaddered / to ge-
ther / Jesus axed the sayinge: what thinke ye
of Christ? Whose sonne is he? They sayde vn-
to him / the sonne of Dauid. He sayde vnto
the: how then doeth Dauid in spite / call him
Lorde sayinge: The Lorde sayde to my Lorde
syt on my ryght honde: tyll I make thy
ne enemyes thy fote stole. If Dauid call him
Lorde: how is he then his sonne? And none
coude answer him agayne one worde: ne-
ther durste eny from that daye forth / axe him
eny moore questions. ¶

* Moses se-
ate is Mo-
ses doctrine
as Christes
seate is Ch-
ristes doct-
rine.
Lu. xi. g

The. xxi. Chapter.

¶ When spake Jesus to the people / and to
his disciples sayinge: The Scribes &
the Pharises sit in * Moses seate. All
therfore what soeuer they byd you obserue /
that obserue & do: but after their workes do
not: for they saye / & do not. Ye & they hynde
heuy burthenes & greuous to be borne / & ley the
oumencs shulders: but they them selves will
not heaue at them with one of their fngers.
All their workes they do / for to be sene of mē.
They set abroad their phylateries / and ma-
ke lar-

Philate-
ries.

ke large borders on there garmētes / & loue to
sit vppermoste at feastes and to haue the che-
fe seates in the synagoges / and gretinges in
the marketes / and to be called of men Rabbi.

But ye shall not suffre poure selues to be
called Rabbi. For one is poure master / that is
to wyt Christ / & all ye are brethre. And call no
man poure father vpon the erth / for there is
but one poure father / & he is in heauē. Be not
called masters / for there is but one poure ma-
ster / & he is Christ. He that is greatest among-
ge you shall be poure seruānt. But whosoever
exalteth him selfe / shall be brought lowe. And
he that humbleth him selfe / shall be exalted. ¶

Wo be vnto you Scribes & Pharises / ypo-
crites / for ye shutte vnder the kyngdome of heauē
before men: ye poure selues goo not in / nether
suffre ye them that come to enter in.

Wo be vnto you Scribes & Pharises / ypo-
crites: ye deuoure widowes houses / & that
vnder a coloure of prayinge longe prayers:
wherfore ye shall receaue greater damnaciō.

Wo be vnto you Scribes & Pharises ypo-
crites / which compasse see & londe / to bringe
one into poure belefe: & when he is brought
ye make him two folde moare the chylde of
hell / then ye poure selues are.

Wo be vnto you blinde gydes / which saye
whosoever sweare by þ tēple / it is nothinge:
but whosoever sweareth by the golde of the
temple / he offendeth. Ye fol's & blinde: whe-
ther is greater / the gold or the tēple that sanc-
tifieth the gold? And whosoever sweareth by
the aulter / it is nothinge: but whosoever swea-
reth by the offeringe that lyeth on the aul-
tre / offendeth. Ye folles and blinde: whether
is greater the offeringe / or the aulter which
sanctifieth the offeringe? Whosoever ther-
fore sweareth by the aulter / sweareth by it /
& by

These sea-
tes.
Gretyn-
ges.
Rabi.

Great.

Exalte.

The kyn-
gedome
is shut.

widowes
houses.

Temple.

Alter.

and by all that there on is. And whosoever sweareth by the temple / sweareth by it & by him that dwelleth therein. And he that sweareth by heaven / sweareth by the seate of God & by him that sitteth thereon.

Wo be to you Scribes & Pharises hypocrites / which tyth mynt / anyse / & comen / & leave the wayghtyer matters of the lawe vndone. Judgement / mercy / & fapth. These ought ye to haue done / & not to haue left the other vndone. Ye blinde gydes which strayne out a gnat and swallowe a cammyll.

Wo be to you Scribes & Pharises hypocrites / which make cleane the vtter side of the cuppe / & of the platter: but within they are full of hyppery & excelle. Thou blinde Pharise / cleanse fyrst the pynnesyde of the cup and platter / that the outeside of them maye be cleane also.

Wo be to you Scribes & Pharises hypocrites / for ye are lyke vnto paynted tombes which appere beautifull outwarde: but are within full of deed bones and of all fylthynes. So are ye / for outwarde ye appere righteous vnto men / when within ye are full of ypocrysie and iniquyte.

Wo be vnto you Scribes & Pharises hypocrites: ye bylde the tombes of the Prophetes / & garnisse the sepulchres of the ryghteous / & saye: yf we had bene in the dayes of oure fathers / we wolde not haue bene parteners with them in the bloud of the Prophetes. So then ye be witnessess vnto youre selues / that ye are the chyliden of them wiche killed the Prophetes. Fulfill ye lyke wyse the measure of youre fathers. Ye serpentes & generaciō of vipers / how shuld ye scape the dampnacion of helle

Wherfore / beholde I sende vnto you prophetes / wyse men & scribes / & of them ye shall kyll & crucifie: and of them ye shall scourge in youre

your synagoges / & persecute fro cyte to cyte / that vpon you maye come all the righteous bloude that was shed vpon the erth / fro the bloud of righteous Abel vnto that bloud of zacharias the sonne of Barachias / whom ye slewe betwene the temple & the altre. Merely I saye vnto you / all these thinges shall lyghze vpon this generacion. Jerusalem / Jerusalem which kyllest Prophetes / & stonest the which are sent to the: how often wolde I haue gadered thy chyliden to gether / as the henne gadereth her chickes vnder her winges / but ye wolde not: Beholde youre habitacion shalbe lefte vnto you desolate. For I saye to you / ye shall not seme here forth / tyll that ye saye: blessed is he that cometh in the name of the Lorde

The. xxiij. Chapter.

And Jesus went out & departed fro the temple: & his disciples came to him / for to shewe him the byldinge of the temple. Jesus sayde vnto them: se ye not all the se thinges: Merely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

And as he sat vpon the mount Oliuete / his disciples came vnto him secretly sayinge. Tell vs when these thinges shalbe: and what signe shalbe of thy comminge and of the ende of the worlde. And Jesus answered and sayde vnto them: take hede that no man deceaue you for many shall come in my name sayinge: I am Christ: and shall deceaue many.

Ye shall heare of warres / and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe / but the ende is not yet. For naciō shall ryse agaynst naciō / & realme agaynst realme: & ther shalbe pestilence / hunger and erthquakes in all quarters. All these are the begynninge of sorowes.

Then

Mynt
Anps.
Luc. xi. f

Judgem-
ent & mer-
cy.

Blinde
gydes.
Inne sy-
de.

Paynted
sepulch-
res.

Ye byl-
de the to-
mbes.

ii. par. xiiii

Innocēt
bloude.

Luc. xiii. g.
iiii. Efd. i. c

Mar. xiii. a.
Destruc-
tion of th
e temple.

Luc. xix. g.

Eph. v. b
Collo. ii. d
Antech's
rist.

For e.
and. xli. a.

False pzo
phetes.

Dan. ix.

Wynter.

Electe.

Mar. xiii.
Luc. xliii.

Then shall they put you to trouble / & shall
kill you: & ye shall be hated of all nations for
my names sake. And then shall many be offen-
ded / and shall betraye one another / and shall
hate one the other. And many false Prophe-
tes shall arise / and shall deceave many. And
because iniquite shall have the upper hande /
the love of many shall abate. But he that en-
dureth to the ende / the same shall be safe. And
this glad tidynge of the kyngdome shall be
preached in all the worlde / for a witness vnto
all nations: and then shall the ende come.

When ye therfore shall see the abhominacio
that betokeneth desolacion / spoken of by Da-
niel the Prophet / stonde in the holy place: let
him that redeth it / vnderstande it. Then let
them which be in Iurp / flye into the mountay-
nes. And let him which is on the housse toppe /
not come downe to fet eny thinge out of his
housse. Neither let him which is in the feld /
returne backe to fet his clothes. Wo shall be
in those dayes to they that are with childe / & to
them that geue sucke. But praye that youre
flight be not in the winter / neither on the Sa-
both daye. For then shall be greate tribulacio
suche as was not from the beginninge of the
worlde to this tyme / ner shall be. Ye & except
those dayes shuld be shortened / there shuld
no fleshe be saued: but for the chosens sake /
those dayes shall be shortened.

Then yf eny man shall saye vnto you: lo / he
re is Christ / or there is Christ: beleue it not.
For there shall arise false Christes / & false pro-
phetes / and shall do great myracles and won-
ders. In so moche that if it were possible / the
verie electe shuld be deceaved. Take hede / I
haue tolde you before. wherfore if they shall
saye vnto you: beholde he is in the desert go
not forth: beholde he is in the secret places / be-
leue

leue not. For as the lightinge cometh out of
the east / and shyneth into the weest: so shall the
comminge of the sonne of man be. For where
soever a deede karkas is / euen thither will the
egles resorte.

Immediately after the tribulacions of those
dayes / shall the sunne be darkened: & the mone
shall not geue hyr light / & the starres shall fall
fro heauē / & the powers of heauē shall moue.
And then shall appere the signe of the sonne of
man in heauen. And then shall all the kynged-
des of the erth mooue / & they shall see the son-
ne of man come in the cloudes of heauē with
power & greate glozie. And he shall sende his
angels with the greate voyce of a trompe / and
they shall gader to gether his chosen / from
the fower wyndes / and from the one ende of
the worlde to the other.

Learn a similitude of the fygge tree: when
his branches are yet tender & his leues sprō-
ge / ye knowe that sommer is nye. So lyke wy-
se ye / when ye see all these thinges / be ye sure
that it is neare / euen at the doores. Verely I
saye vnto you / that this generacion shall not
passe tyll all these be fulfilled. Heauen & erth
shall perishe / but my wordes shall abide. But
of that daye and houre knoweth no man / no
not the angels of heauen / but my father only.

As the tyme of Noe was / so lyke wyse shall
the comminge of the sonne of man be. For as
in the dayes before the floud: they dyd eate &
drinke / marry and were marryed / eue vnto the
daye that Noe entred into the chyppe / and
knewe of no thinge / tyll the floud came and
toke them all awaye. So shall also the comin-
ge of the sonne of man be. Then two shall
be in the felde / the one shall be receaved / and
the other shall be refused two shall be grain-
dinge at the myll the one shall be receaved /
and the

Mar. xiii. c.
Lu. xx. c.
Eze. xxxii. b
Esa. xlii.
Joel. iii.

Fygge
tree.

Mar. xiii.
Luc. xii.

Gene. vii. b
Noe.

The Gospell

Mare. xiii. c
Wake.
Luc. xiii. c

Faythful
seruaunt.

Euell ser
uaunt.

Virgens.

and the other shalbe refused.

wake therfore / because ye knowe not what
houre poure master wyl come. Of this be su-
re / that yf the good man of the housse knewe
what houre the thefe wolde come: he wolde
suerly watche / and not suffre his housse to be
broken vpp. Therfore be ye also redy / for in
the houre ye thinke he wolde not: wyl the
sonne of man come. If there be any fayth-
full seruaunt & wyse / whome his master hath
made ruler ouer his housholde to geue them
meate in season conuenient: happy is that ser-
uaunt whom his master (when he cometh) shall
finde so doinge. Verely I saye vnto you / he
shall make him ruler ouer all his goodes.
But & yf that euill seruaunt shall saye in his
herte / my master will defer his cominge / & be-
gynne to smyte his felowes / ye and to eate &
to drynke with the drunken: that seruautes
master will come in a daye when he loketh not
for him / and in an houre that he is not ware
of / and wyl deuyde him / and geue him his re-
warde with ypocrites. And there shalbe wepin-
ge & gnassinge of teth.

Then the kyngdome of heauē shalbe ly-
kened vnto ten virgins / which toke
their lampes / & went to mete the byrd
grome: fyue of them were folyshe / & fy-
ue were wyse. The folyshe toke their lāpes /
but toke none oyle with them. But the wyse
toke oyle with the in their vessels with their
lampes also. Whill the byrdgrome tarped / all
slembzed & slepte. And euen at mydnyght / the-
re was a crye made: beholde / the byrdgrome
cometh / goo out agaynst him. Then all those
virgins arose / & prepared their lāpes. And the
folyshe sayde to the wyse: geue vs of poure oy-
le for oure lampes goo out. But the wyse an-
swered sayinge: not so / lest ther be not ynough
for

Of S. Mathew.

Jo. xxviii

for vs & you: but go rather to them that sell &
by for your selues. And whill they wēt to bye
the byrdgrome came: & they that were redy /
went in with him to the weddinge / & the gate
was shet vp. After wardes came also the other
virgins sayinge: master master / open to vs.
But he answered & sayde: verely I saye vnto
you: I knowe not you. watche therfore: for Watche.
ye knowe nether the daye nor yet the houre /
when the sonne of man shall come.

¶ Lpkyse as a certeyne mā redy to take
his iorney to a straunge countre / called his ser-
uautes & deliuered to the his gooddes. And Luc. xix. b
vnto one he gaue. v. talentes / to another. ii. &
to another one: to euery man after his abili-
te / & streyght waye departed. Then he that
had receaued the fyue talentes / went and be-
stowed them / and wanne other fyue talentes. Talētes.
Lpkyse he that receaued two / gayned other
two. But he that receaued that one / wēt and
dugged a pit in the erth / and hyd his masters
money. After a longe season the lord of tho-
se seruautes came and reckened with them.
Then came he that had receaued fyue talen-
tes / and brought other fyue talentes sayinge:
master thou deliueredst vnto me fyue talen-
tes: beholde I haue gayned with them fyue
talentes moo. Then his master sayde vnto
him: well good seruaunt and faythfull. Thou
hast bene faythfull in lytell / I will make the
ruler ouer moche: entre in into thy masters
ioye. Also he that receaued two talentes / ca-
me and sayde: master thou deliueredst vnto
me two talentes: beholde / I haue wone two
other talentes with them. And his master
sayde vnto him: well good seruaunt and fayth-
full. Thou hast bene faythfull in lytell / I
will make the ruler ouer moche: go in into
thy masters ioye. R

Then

The Gospell

Then he which had receaued the one talent came & sayde: master / I considered that thou wast an harde man / which repest where thou sowedst not / and gadderest where thou strawedst not / and was therfore afrayde / & went & hyd thy talent in the erth: beholde / thou hast thyn awne. His master answered & sayde vnto him: thou euill seruaunt & slowthfull / thou knewest that I repe where I sowed not & gaddest where I strawed not: thou oughtest therfore to haue had my money to the chaungers, and then at my cominge shulde I haue receaued myne awne with vantage. Take therfore the talent from him / and geue it vnto him which hath ten talentes. For vnto euery man that hath shalbe geuen / and he shall haue aboundance / and from him that hath not / shalbe taken awaye / euen that he hath. And cast that vnprofitable seruaunt into vtter darknes: there shalbe wepinge and gnashinge of teeth.

¶ When the sonne of man cometh in his glorie / & all the holy angels with him / then shall he syt vpon the seate of his glorie / and before him shalbe gaddred all nacions. And he shall separte them one from another / as a shepheard deuideth the shepe from the gootes. And he shall set the shepe on his right honde / and the gootes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyl dren of my father / inheret ye the kyngdome prepared for you from the beginninge of the worlde. For I was anhungred / and ye gaue me meate. I thirsted / & ye gaue me drinke. I was herbourlesse / and ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall the righteous answer him sayinge: master / when sawe we the anhungred

Of S. Mathew

Jo. xxxiii

ged / and feed the: or a thirst / and gaue the drinke: when sawe we the herbourlesse / & lodged the: or naked and clothed the: or when sawe we the sicke or in prison / & came vnto the: And the kynge shall answer & saye vnto the: verely I saye vnto you: in as moche as ye haue donz it vnto one of the leest of these my brethren / ye haue done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte honde: departe from me ye cursed / into eueringe fyre: which is prepared for the deuill and his angels. For I was anhungred / and ye gaue me no meate. I thirsted / & ye gaue me no drinke. I was herbourlesse / and ye lodged me not. I was naked / and ye clothed me not. I was sicke and in prison / and ye visited me not.

Then shall they also answer him sayinge: master when sawe we the anhungred / or a thirst / or herbourlesse / or naked / or sicke / or in prison / and dyd not minister vnto the: Then shall he answer them & saye: Verely I saye vnto you in as moche as ye dyd it not to one of the leest of these / ye dyd it not to me. And these shall go into eueringe payne: and the righteous into lyfe eternall.

The. xxvj. Chapter.

¶ And it came to passe / when Iesus had finished all these sayinges / he sayd vnto his disciples: ¶ Ye knowe that after two dayes shalbe easter / and the sonne of man shalbe deliured to be crucified.

Then assembled togedder the chiefe prestes and the scribes & the elders of the people to the pallice of the hye preste / called Cayphas / and helde a counsell / how they myght take Iesus by suttelte and kyll him. But they sayde / not on the holy daye / lest eny vyroure aryse amonge the people.

E. g.

When

Couenaunt.

Isa. vi. c.
Luk. xiii. f.

Couenaunt.

John. v. c.

The passi on.

Mar. xiii. a
Luk. xxii. a

Cyphas

Couenaunt.

Mar. iii. c.
Luk. viii. c.
and. x. d

The iudgement.

Shepe.

Gootes.

Isa. lxxiii. b
Ezec. xlviii. b

Eccles. iii. d

The Gospell

Joh. xii. a.
Mar. xii. a.
**He is an-
noynted.**

when Jesus was in Bethany / in the house of Simon the leper / ther came vnto him a woman / which had an alabaster boxe of precious oymēt / and powred it on his heed / as he sate at the bourde. when his disciples sawe that / they had indignacion sayinge: what neded this wast? This oymēt myght haue bene well sold? / & geuen to the poore. when Jesus vnderstode that / he sayde vnto them: why trouble ye the womā? She hath wrought a good worke vpon me. For ye shall haue poore folke alwayes with you: but me shall ye not haue all wayes. And in that she casted this oymēt on my bodie / she dyd it to burye me with all. Verely I saye vnto you / where soeuer this gospell shalbe preached throughtoute all the worlde there shall also this that she hath done / be tolde for a memoriall of her.

**He is sol-
de. xiii. b.**
Mar. xiii. a.
Luc.

Then one of the twelue called Judas Iscarioth went vnto the chiefe prestes / and sayde: what will ye geue me / and I will deliuer him vnto you? And they apoynted vnto him thirtie peces of syluer. And from that tyme he sought oportunitie to betraye him.

Mar. xiii. b.
Luc. xiii. a.

The first daye of swete breed the disciples came to Jesus sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe? And he sayd: go into the cite / vnto soche a mā / & saye to him: the master sayeth my tyme is at hande / I will kepe myne easter at thy house with my disciples. And the disciples dyd as Jesus had apoynted them / and made redy the easterlambe.

Mar. xiii. b.
Luc. xiii. b.
Joh. xiii. b.

When the euē was come he sate doune with the. xiiij. And as they dyd eate / he sayd: Verely I saye vnto you / that one of you shall betraye me. And they were excedinge sorowfull / & beganne euery one of the to saye vnto him: is it I master? He answered & sayde: he that dep-
peth

Of S. Mathew.

ffo. xxxv

peth his honde with me in the disse / the same shall betraye me. The sonne of mā goeth as it is writte of him: but woe be to that mā / by whom the sonne of man shalbe betrayed. It had bene good for that man / if he had neuer bene borne.

**The insti-
tucion of
the sacra-
ment.**
i. Cor. xi. c.
Luc. xii. d.

Then Judas which betrayed him / answered & sayd: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate / Jesus toke bread & gauz thanks / brake it / & gaue it to the disciples / & sayde: Take / eate this is my body. And he toke the cup / & thanked / and gaue it them / sayinge: drinke of it euery one. For this is my bloude of the new testament / that shalbe shedde for many / for the remission of synnes. I saye vnto you: I will not drinke henceforth of this frute of the vyne tree / vntill that daye / when I shall drinke it new with you in my fathers kyngdome.

And when they had sayde grace / they went out into mounte oliuete. Then sayde Jesus vnto them: all ye shalbe offended by me this nyght. For it is writte: I will smyte the shepeherde / & the shepe of the flocke shalbe scatterd abroade. But after I am risen agayne / I will go before you into Galile. Peter answered / and sayde vnto him: though all men shalbe offended by the / yet wolde I neuer be offended. Jesus sayde vnto him: Verely I saye vnto the / that this same nyght before the cocke crowe / thou shalt denye me thryse. Peter sayde vnto him: If I shulde dye with the / yet wolde I not denye the. Lyke wyse also sayde all the disciples.

Mar. xiii. b.
Luc. xiii. b.
Joh. xiii. b.

Then went Jesus with them into a place which is called Bethsemane / and sayde vnto the disciples / sit ye here whill I go and praye ponder. And he toke with him Peter and the two sonnes of zebede / & began to waxe sorowfull
E.ij. full

The Gospell

full and to be in agonye. Then sayde Iesus vnto them: my soule is heuy euen vnto the deeth. Carrye ye here: & watche with me. And he went a lytell aparte/ & fell flat on his face/ and prayed sayinge: O my father/ yf it be possible/ let this cuppe passe from me: neuerthelesse/ not as I will/ but as thou wilt. And he came vnto the disciples/ and founde them a slepe/ & sayde to Peter: what/ coulde ye not watche with me one houre: watche & praye/ that ye fall not into temptation. The spyte is willinge/ but the fleshe is weake.

He went awaye once more & prayed/ sayinge: O my father/ yf this cuppe cannot passe awaye from me/ but that I drinke of it/ thy will be fulfilled. And he came/ & founde them a slepe agayne. For their eyes were heuy. And he lefte them & went agayne/ & prayed the thyrde tyme sayinge the same wordes. Then came he to his disciples & sayde vnto them: Slepe henceforth & take youre reest. Take hede the houre is at hande/ and the sonne of man shal be betrayed into the hondes of synners. Kysse/ let vs be goinge: beholde/ he is at hande that shal betraye me. Whill he yet spake: lo/ Judas one of the xij. came/ and with him a greate multitude with swerdes and staves/ sent from the chiefe prestes and elders of the people. And he that betrayed him/ had geuen a token/ sayinge/ whosoever I kysse/ that same is he/ la/ & kysed him. And forth with all he came to Iesus/ and sayde/ hallo master: and kysed him. And Iesus sayde vnto him: frende/ wherfore arte thou come. Then came they & layed hondes on Iesus and toke him.

And beholde/ one of them which were with Iesus/ stretched oute his honde and drue his swerde/ and stroke a seruaunt of the hye prestes/ and smote of his eare. Then sayde Iesus vnto

He armeth himselfe agaynst the passion.

Mar. xiii. c.
Luc. xii. c.
Joh. xiii. c.

He is betrayed.

Of S. Mathew Jo. xxv. vi

vnto him: put vp thy swerde into his sheathe. For all that ley hand on the swerde/ shall perishe with the swerde. Either thinkest thou that I cannot now praye to my father/ & he shall geue me more then xij. legions of angels? But how then shulde the scriptures be fulfilled: for so must it be.

The same tyme sayde Iesus to the multitude: ye be come out as it were vnto a thefe/ with swerdes & staves for to take me. I sate daylie teachinge in the temple amonge you/ & ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him & fled. And they toke Iesus and leede him to Cayphas the hye Preste/ where the scribes and the elders were assembled. And Peter followed him a farrre of/ vnto the hye prestes place: and went in / and sate with the seruantes to see the ende.

The chiefe Prestes and the elders/ and all the counsell/ sought false witnes agaynst Iesus/ for to put him to deeth/ but founde none: selye accused in so moche that when many false witnesses came/ yet founde they none. At the last came two false witnesses/ and sayde: This felowe sayde: I can destroye the temple of God/ and bylde it agayne in iij. dayes.

And the chiefe Preste arose/ & sayde to him: answerest thou nothinge? How is it that these beare witnesse agaynst the? But Iesus helde his peace. And the chiefe Preste answered/ and sayde to him: I charge the in the name of the lyvinge God/ that thou tell vs/ whether thou be Christ the sonne of God. Iesus sayde to him: thou haste sayd. Neuerthelesse I saye vnto you/ hereafter shall ye see the sonne of man sittinge on the right honde of power/ and cominge in the cloudes of the skye.

E. iij. Then

Gen. ix. a
apo. xiii. c.

Esa. liii. c.

thre. iiii. d.

Mar. xiii. f.

Luc. xii. f.

Jaa. xiii. c.

He is taken.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

He is false.

The Gospell

Then the hye Prestereent his clothes say-
inge: he hath blasphemed: what nede we of
eny moo witnesses? Behold now ychaue be-
arde his blasphemy: what thinke ye? They an-
swered and sayde: he is worthy to dye. Then
spat they in his face and boffeted him with
fistes. And other smote him with the palme
of their hondes on the face / sayinge: tell vs
thou Christ/who is he that smote the?

Mar. xlii.
Luc. xlii. f.
Joh. xlii. c.
Peter de-
nyeth.

Peter satewithout in the palice. And a da-
sell came to him sayinge: Thou also wasse
with Jesus of Galile: but he denyed before
them all saying: I woot not what thou sayst.
When he was goone out into the poozche / a
nother wenche sawe him / & sayde vnto them
that were there. This felowe was also with
Jesus of Nazareth. And agayne he denyed
with an othe that he knew the man. And af-
ter a whyle came vnto him they that stode by
and sayde vnto Peter: suerly thou arte euen
one of them / for thy speache bewrapeth the.
Then begane he to curse & to sweare / that he
knewe not the mā. And immediatly the cocke
crowe. And Peter remembred the wordes of
Jesus which sayde vnto him: before the cocke
crowe / thou shalt denye me thryse: and went
out at the doores and wepte bitterly.

The xxv. Chapter

Uhen the morninge was come / all
the chiefe prestes & the elders of the
people helde a counsaile agaynst Je-
sus / to put him to deeth / & brought
him bounde and deliuered him vnto Ponci-
us Pilate the debite.

Then when Judas which betrayed him /
sawe that he was condempned / he repented him
selve / and brought agayne the. xxx. plates of
syluer to the chiefe Prestes and elders sayin-
ge: I haue synned betrayinge the innocent
bloud.

Of S. Mathew. Fo. xxxviii

bloud. And they sayde: what is that to vs? He Judas.
thou to that. And he cast doune the syluer pla-
tes in the temple and departed / and went and
hounge him selfe.

And the chiefe Prestes toke the syluer plates
and sayd: it is not lawfull for to put them into
the treasure / because it is the pryce of bloud.
And they toke counsell / and bought with them
a potters felde to bury strangers in. wherfore
that felde is called the felde of bloud / vntill
this daye. Then was fulfilled / that which was
spoken by Ieremy the Prophet sayinge: & they
toke. xxx. syluer plates / the pryce of him that
was valued / whom they bought of the chyldre
of Israel / and they gaue them for the potters
felde / as the Lorde appoynted me.

Act. i.

Jach. xi. c

When Jesus stode before the debite: and the debite
axed him sayinge: Arte thou the kynge of the
Jues? Jesus sayd vnto him: Thou sayest.
And when he was accused of the chiefe Prestes
and elders / he answered nothinge. Then sayd
Pilate vnto him: hearest thou not / how many
thinges they laye ageynste the? And he answe-
red him to neuer a worde: in so moche that the
debite marueilled greatly.

Mar. x. a
Luc. xxii. c

He holde
th his pe-
ce.

At that feest / the debite was wonte to deliuer
vnto the people a prisoner / whom they wolde
desper. He had then a notable prisoner / called
Barrabas. And when they were gadered toge-
ther / Pilate sayde vnto them: whether will ye
that I geue losse vnto you / Barrabas or Jesus
which is called Christ? For he knewe well / that
for enuie they had deliuered him.

Barra-
bas.

When he was set doune to geue iudgemēt / his
wyfe sent to him sayinge: haue thou nothinge
to do with that iuste man. For I haue suffered
many thinges this daye in a dreame about him.

But the chiefe Prestes and the elders had
perswaded the people / that they shulde axe Bar-
abas.

E. v. rabas

Mar. xv. a.
Luc. xxiii. a.
He is deli-
uered to
Pilate.

rabas/and shulde destroye Jesus. Then the debite answered and sayde vnto them: whether of the two will ye that I let loose vnto you? And they sayde: Barrabas. Pylate sayde vnto them: what shall I do then with Jesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what wylth he done? And they cryed the more sayinge: let him be crucified.

When Pylate sawe / that he preynted nothinge / but that moare busines was made / he toke water and washed his hondes before the people sayinge: I am innocent of the bloud of this iuste prerson / and that ye shall se. Then answered all the people and sayde: his bloud be on vs / and on our chylidren. Then let he Barrabas loose vnto them / and scourged Jesus / and deliuered him to be crucified.

Then the souldours of the debite toke Jesus vnto the comen hall / & gathered vnto him all the company. And they stripped him and put on him a purppl roobe / and platted a crowne of thornes and put vpon his heed / and a rede in his ryght honde: and bowed their knees before him and mocked him / saying: haille kynge of the Jewes: and spitted vpon him / and toke the rede and smote him on the heed.

And when they had mocked him / they toke the robe of him agayne / and put his awne reymment on him / & leed him awaye to crucify him. And as they came out / they founde a man of Cyren / named Symon: him they compelled to beare his crosse. And when they came vnto the place / called Golgotha (that is to saye / a place of deed mens sculles) they gaue him veneger to drinke mengled with gall. And when he had tasted therof / he wolde not drinke.

When they had crucified him / they parted his garmentes / and dyd cast lottes: to fulfyll that was

spoken by the Prophet. They deuyd my garmentes amonge them: and apou my vesture dyd cast lottes. And they sate & watched him there. And they set vp ouer his heed the cause of his deeth wryten. This is Jesus the kynge of the Jewes. And there were two thurcs crucified with him / one on the ryght honde / and another on the lyfte.

They that passed by / reupled him waggyng the ther heeddes & sayinge: Thou that destroyest the temple of God and byldest it in thre dayes / saue thy selfe. If thou be the sonne of God / come doune from the crosse. Likewise also the hye Priestes mockinge him with the Scribes and elders sayde: He saued other / him selfe he cannot saue. If he be the kynge of Israel: let him now come doune from the crosse / and we wil beleue him. He trusted in God / let him deliuer him now / yf he will haue him: for he sayde / I am the sonne of God. That same also the thurcs which were crucified with him / cast in his terhe.

From the sixte houre was there dercknes ouer all the londe vnto the nynt houre. And about the nynt houre Jesus cryed with a lowde voyce / sayinge: Eli Eli. lama asbathani. That is to saye / my God / my God / why hast thou forsaken me? Some of them that stode there / when they herde that / sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke a sponge and filled it full of veneger / and put it on a rede / and gaue him to drinke. Other sayde / let be: let vs se whether Helyas will come and deliuer him. Jesus cryed agayne with a lowde voyce and yelded vp the goost.

And beholde the wayle of the temple dyd rent in twayne from the toppe to the bottome / and the erth dyd quake / & the stoncs dyd rent / and gra

Mar. x. 3. a
Lu. x. 3. b
Jo. x. 3. g
and. x. 3. c

* This iude
ge confesse
sh him an
innocent.

He is scourged.

Mar. x. 3. b
Jo. x. 3. a
He is crowned.

Mar. x. 3. b
Luc. x. 3. d
He drinke
th uene
er a gall
oh. x. 3.

He is crucified.

He geue
th up the
goost.

The ba- and graues dyd open: and the bodies of many
le rēteth. sainctes which slept/ arose and came out of the
graves after his resurrection/ & came into the
holy cite/ and appered vnto many.

Deed bo- When the Centurion and they that were
dyes ary- with him watchinge Iesus/ sawe the erth qua-
se. ke and those thinges which happened/ they fea-
red greatly sayinge. Of a surete this was the
sonne of God.

And many women were there / beholdinge
him a farre of/ which folowed Iesus from Ga-
lile/ ministringe vnto him. Amonge which was
Mary Magdalen / and Mary the mother of
James and Ioses / and the mother of Ie-
des chyldren.

When the euen was come/ there came a ry-
che man of Aramathia named Ioseph/ which
same also was Iesus disciple. He went to Py-
late and begged the bodye of Iesus. Then Py-
late commaunded the body to be deliuered.
And Ioseph toke the body/ and wrappd it in a
clete linnen clooth/ and put it in his newe tom-
be/ which he had hewen out/ euen in the roke/
and rolled a greete stone to the doze of the se-
pulchre & departed. And there was Mary Mag-
dalene and the ocher Mary syttinge ouer aga-
ynste the sepulchre.

The nexte daye that foloweth good frydaye/
the hye Prestes and Pharises gat them selues
to Pylate and sayde: My- we remember/ that
this deceauer sayde whill he was yet a lyue. Af-
ter thre dayes I will aryse agayne. Commaun-
de therfore that the sepulchre be made sure vnto
tyll the thyrdd daye lest peraduenture his disci-
ples come and steale him awaye/ and saye vnto
the people/ he is rysen from deeth/ and the
laste erroure be worse then the fyrst. Pylate
sayde vnto them. Take watche men: Go/ & ma-
ke it as sure as ye can. And they went and ma-
de the

de the sepulchre sure with watche men/ and sea-
led the stone. & The. xxviii. A chapter.

Mar. xvi. 3.
Joh. xxi. 6.

The Sabboth daye at euen which dau-
neth the morowe after the Sabboth /
Mary Magdalene and the other Mary
came to se the sepulchre.

And beholde ther was a greete erth quake:
For the angell of the lord descended from he-
uen/ and came and rowlled backe the stone from
the doze/ and satte apou it. His countenaunce
was lyke lychtynge/ and his rayment whyte
as snowe. And for feare of him the keepers we-
re astunnep/ and became as deed men.

The Angell answered/ and sayde to the we-
men/ feare ye not. I knowe that ye see Iesus
which was crucified: he is not here: he is rysen
as he sayde. Come/ and se the place where the
Lorde was put: and go quickly and tell his dis-
ciples that he is rysen from deeth. And behol-
de/ he will go before you into Galile/ there ye
shall se him. Lo I haue tolde you.

And they departed quickly from the se-
pulchre with feare and greete Ioye: and dyd run-
ne to bringe his disciples worde. And as they
went to tell his disciples: beholde/ Iesus met
them sayinge: All hayle. And they came & held
him by the fete and worshipped him. Then say-
de Iesus vnto them: be not afrayde. Go & tell
my brethren/ that they go into Galile/ and there
shall they se me.

When they were gone: beholde/ some of the
keepers came into the cite/ and shewed vnto the
hye Prestes/ all the thinges that were happ-
ned. And they gaddered them to geder with
the elders/ and toke counsell/ and gaue large mo-
ney vnto the souldiers sayenge: Saye that his
disciples came by nyght/ and stole him awaye
whill ye slept. And yf this come to the eulers
eares/ we will please him/ and saue you harm-
les.

The Gospell

les. And they toke the money and dyd as they were taught. And this sayinge is noyed amonge the Jewes vnto this daye.

Then the. xj. disciples went awaye into Galile/into a mountayne where Iesus had appointed them. And when they sawe him/they worshipped him. But some of them doubted. And Iesus came and spake vnto them sayinge: All power is geuen vnto me in heuen/ & in erth. Therefore and teache all nations/ baptysinge them in the name of the father/and the sonne/ and the holy goost: Teachinge them to obserue all thinges/what soeuer I commaunded you. And lo I am with you all waye/ euen vntyll the ende of the worlde.

Where endeth the Gospell
of S. Mathew.

The Gospell

of S. Marke.

The fyrste Chapter/



The beginninge of the Gospell of Iesu Christ the sonne of God/as it is written in the Prophetes: beholde I sende my messenger before thy face/which shall prepare thy waye before the. The voyce of a cryer in the wilderness: prepare ye the waye of the Lorde /make his pathes streyght.

John dyd baptise in the wilderness/ & preache the baptisme of repentaunce/for the remission of synnes. And all p londe of Iurie & they of Ieru salem

Of S. Marke.

fo xl.

salem/went out vnto him/ & were all baptised of him in the ryuer Iordā/confessinge their synnes

John was clothed with camylles here/ & with a gerdyll of a skyn about his loynes. And he dyd eate locustes & wilde hony/ & preached sayinge: a stronger then I cometh after me/whose shue latcher I am not worthy to stoupe doun & vnlose. I haue baptised you with water: but he shall baptise you with the holy goest.

And it came to passe in those dayes/that Iesus cam from Nazareth/a cite of Galile: & was baptised of John in Iordan. And as soone as he was come out of the water/ John sawe heauen open/ and the holy goost descendinge vpon him/ lyke a doue. And ther came a voyce from heauē: Thou arte my dere sonne in whom I deelyte.

And immediately the spete draue him into wilderness: and he was there in the wilderness xl. dayes/and was tempted of Satan/and was with wilde beestes. And the angels ministred vnto him.

After John was taken/ Iesus came into Galile/ preachinge the Gospell of the kyngdome of God/and sayinge: the tyme is come/and the kyngdome of God is at hande/repent and beleue the Gospell.

As he walked by the see of Galile he sawe Simon and Andrew his brother/castinge nettes into the see for they were fyllhers. And Iesus sayde vnto them: folowe me/ and I will make you fyllhers of men. And straght waye/ they forsoke their nettes/and folowed him.

And when he had gone a lytell further thence he sawe James the sonne of zebede/ & John his brother/ euen as they were in the shippe mendinge their nettes. And anon he called them. And they leest their father zebede in the shippe with his hyred scruauntes/ and went their waye after him.

Mar. iii. e
Luk. iii. e
Joh. i. 8

Iesus is
baptised.

Mar. iii. e
Luk. iii. 8

Math. iii. a
Luk. 8.
Iesus fasteth.

Math. iii. b
Luk. iii. c.
Joh. iii. f

Math. iii. c.
Luk. 8. f
Simon.
Andrew.

James.
John.

And

Mar. xvi.

All power.

Mar. iii. 7.
Luk. iii. a

Mat. iii. a

John. x. a
Joh. i. c

John. i. a
Mar. iii. a

Mat. xiii. b.
Luc. xiii. c.

And they entred into Capernaum: & streyght waye on the Sabbath dayes/ he entred to the synagoge and taught. And they merueled at his learnynge. For he taught them as one that had power with him/ and not as the Scribes.

The vn-
cleane sp-
rit is cast ou-
te.

And there was in their synagoge a man vexed with an vnclene spirite/ that cryed sayinge: let be/ what haue we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Iesus rebuked him sayinge: holde thy peace and come out of him. And the vnclene spirite tare him/ and cryed with a loude voyce/ and came out of him. And they were all amased/ in so moche that they demaunded one of another amonge them selues sayinge: what thinge is this? what newe doctrine is this? For he commaundeth the foule spirites with power/ and they obeye him. And immediately his fame spred abroade throughtoute all the region borderinge on Galile.

Mat. xiii. b.
Luc. xiii. f.
Simons
mother in
lawe

And forth with/ asone as they were come out of the synagoge/ they entred into the house of Symon and Andrew/ with James & John. And Symons mother in lawe lay sicke of a feuer. And anone they tolde him of her. And he came and toke her by the honde and lyfte her vp: and the feuer forsoke hyr by and by: and she ministred vnto them.

And at euen when the sunne was downe/ they brought to him all that were dysleasid/ & them that were possessed with deuyls. And all the cite gaddred to gedder at the doze/ and he healed many that were sicke of diuers diseases. And he cast out many deuyls/ and suffred not the deuyls to sprake/ because they knewe him.

And in the mornynge very erly/ Iesus arose and went out into a solitary place/ and there prayed. And Symon and they that were with him

him folowed after him. And when they had founde him/ they sayde vnto him: all men seke for the. And he sayd vnto them: let vs go into the next tounes/ that I maye preache there also: for truly I am o it for that purpose. And he preached in their synagoges/ throughtoute all Galile/ and cast the deuyls out.

And there came a leper to him/ beseechinge him/ and kneled doune vnto him/ and sayde to him: if thou wilt thou canest make me clene. And Iesus had compassion on him & put forth his honde/ touchd him/ & sayde to him/ I will/ be thou clene. And asone as he had spoken/ immediately the leprosy departed from him/ and he was clenfed. And he charged him/ and sent him awaye forthwith and sayde vnto him: Se thou saye nothinge to any man: but get thee hence/ and shewe thy selfe to the Pryeste/ and offer for thy clenfinge/ those thinges which Mose commaunded/ for a testimoniall vnto them. But he (asone as he was departed) beganne to tell many thinges/ and to publyshe the dede: in so moche that Iesus coude no more openly entre into the cite/ but was without in desert places. And they came to him from enery quarter.

A leper.
Mat. xiii. a.
Luce. v. c.

The ii. Chapter.

After a fewe dayes/ he entred into Capernaum agayne/ & it was noyed that he was in a house. And anone many gathered to gedder/ in so moche that now there was no roume to receaue them: no/ not so moche as about the doze. And he preached the worde vnto them. And there came vnto him that brought one sicke of the pallsie borne of fower men. And because they coude not come nye vnto him for pzease/ they vncouered the rofe of the house where he was. And when they had broken it open/ they let doune the beed where in the sicke of the pallsie laye. When Iesus sawe

Mat. ix. a
Luce. v. d.

Palsie.

sawe their fayth / he sayde to the sicke of the palse / sonne thy synnes are forgeuen the.

And ther were certayne of the Scribes syttinge there / & reasoninge in their hertes: how doeth this felowe so blasphemē: who can forgeue synnes / but God only? And immediatly when Iesus perceaued in his spete / that they so reasoned in the selues / he sayde vnto them: why thynke ye soche thinges in youre hertes? Whether is it easyer to saye to the sicke of the palse / thy synnes are forgeuen the: or to saye / aryse take vp thy beed / and walke? That ye maye knowe that the sonne of man hath power in erth to forgeue synnes / he spake vnto the sicke of the palse: I saye vnto the / aryse and take vp thy beed / and get the hence into thyne awne house. And by & by he arose / toke vp the beed / & went forth befoze them all: in so moche that they were all amased / and glorified God sayinge: we neuer sawe it on this fashion.

And he went agayne vnto the see / and all the people resorted vnto him / and he taught them. And as Iesus passed by / he sawe Leuy the sonne of Alphay syt at the recepte of custome / & sayde vnto him: folowe me. And he arose and folowed him. And it came to passe / as Iesus sate at meate in his house / many publicans and synners sate at meate also with Iesus and his disciples. For there were many that folowed him. And when the Scribes and Pharises sawe him eat with publicans and synners / they sayde vnto his disciples: how is it / that he eateth & drinketh with publicans and synners? When Iesus hearde that / he sayde vnto them. The whole leaue no nede of the phisicion / but the sicke. I came not to call the rightwyse / but the synners to repentaunce.

And the disciples of Iohn and the Pharises dyd faste: & therfore came and sayde vnto him.

Why

Why do the disciples of Iohn and of the Pharises faste / and thy disciples fast not. And Iesus sayde vnto them: can the chyldren of a weddinge faste / whils the byrdgrome is with the. As longe as they haue the byrdgrome with them / they cannot faste. But the dayes will come when the byrdgrome shalbe taken from the / and then shall they faste in those dayes.

Also no man soweth a pece of newe cloth vnto an olde garnēt / for then taketh he awaye the newe pece from the olde / & so is the rent worse.

In lyke wyse / no man poureth newe wyne into olde vessels: for yf he do / the newe wyne breaketh the vessels / & the wyne runneth out / and the vessels are marred. But new wyne must be poured into new vessels.

And it chaunced that he went thorow the cornfeldes on the Sabboth daye: and his disciples as they went in their waye / beganne to plucke the eares of corne. And the Pharises sayde vnto him: beholde / why do they on the Sabboth dayes that which is not lawfull? And he sayde to them: haue ye neuer rede what Dauid dyd / when he had nede / and was an hongred / bothe he and they that were with him? How he went into the house of God in the dayes of Abiathar the hie Preste / and dyd eate the hallowed loues / which is not lawfull to eate / but for the Prestes only: & gaue also to them which were with him. And he sayde to them: the Sabboth was made for man / and not man for the Sabboth. Wherfore the sonne of man is Lord euen of the Sabboth daye.

The .iiij. Chapter.

And he entred agayne into the synagoge / and there was a man there which had a withered honde. And they watched him to se / whether he wolde heale him on the Sabboth daye / that they myght accuse him.

f. ij.

And he

i. Tim. i. c.
Math. ix. 13.
Luke. v. f

Christes
disciples
fast not.

New and
old age
ec. 101.

Math. xiii. 12.
Luke. vi. 1

They plucke
the eares
of corne
on the
Sabboth
daye.

i. Re. xxi. 1.

The Sab-
both was
made for
man.

Christ is
Lord ouer
the Sab-
both

*The Bys-
shoppes myracle
was a signe
of the inu-
incible power.
Mat. ix. 13.
Luke. 5. f

Leuy.

Publicans
and synners
eat with
Christ.

The Gospell

Wether-
ed hande

And he sayde vnto the man which had the wyrd
dyed honde: arylse and stonde in the myddes.
And he sayd to them: whether is it lafull to do
a good dede on the sabboth dayes/ or an euill
to saue lyfe or kyll? But they helde their peace.
And he looked round aboute on them angerly/
mournynge on the blyndnes of their hertes/
& sayde to the man: stretch forth thyne honde.
And he stretched it oute. And his honde was re-
stoyed/euen as whole as the other. R

And the Pharises departed/ & streyght waye
gaddred a counsell/ with them that belonged
to Herode/ agaynst him that they myght de-
stroye him. And Iesus auoyded with his disci-
ples to the see. And a greete multitude folo-
wed him from Galile & from Iurie/ & from Je-
rusalem/ & from Idumea/ & from beyonde Jor-
dane: & they that dwelled about Tyre & Sidon
a greete multitude: which when they had herde
what thynges he dyd/ came vnto him.

And he commaunded his disciples/ that a ship-
pe shuld wayte on him/ because of the people/
lest they shuld throunge him. For he had hea-
led many/ in somoche that they pressed upon
him/ for to touche him as many as had plagues.
And when the vnclene sprytes sawe him/ they
fell doune befoze him/ and cryed sayinge: thou
art the sonne of God. And he strately charged
them that they shuld not vtter him.

And he went vp into a mountayne/ and cal-
led vnto him whom he wolde / and they came
vnto him. And he ordeyned the. xij. that they
shuld be with him/ & that he myght sende them
to preache: and that they myght haue power to
heale synneshes/ and to cast out deuyls. And he
gaue Symon/ to name Peter. And he called Ja-
mes the sonne of zebede & John / James bro-
ther/ and gaue them Bonarges to name/ which
is to saye/ the sonnes of thounder. And An-

drewe/

Of S. Marke

Jo. vii

drewe/ and Philip/ and Bartlemew/ & Mathew
and Thomas/ and James the sonne of Alphey
and Caddeus/ and Symon of Lane & Judas
Iscariot/ which same also betrayed him.

And they came vnto housse/ and the people
assembled togeder agayne/ so greatly that they
had not leysar so moche as to eate bredd. And
when they that longed vnto him heard of it/
they went out to holde him. For they thought
he had bene beside him selfe. And the Scribes
which came from Jerusalem/ sayde: he hath
Belzebub/ and by the power of the chiefe deuyll/
casteth out deuyls. And he called them vnto
him/ and sayde vnto them in similitudes.

How can Satan driue out Satan? For yf a
realme be deuided agaynst it selfe/ that realme
cannot endure. Or yf a housse be deuided aga-
ynste it selfe/ that housse cannot continue: So yf
Satan make insurreccion agaynst him selfe/
and be deuided / he cannot continue/ but is at
an ende. No man can entre into a stronge mans
housse/ and take awaye his gooddes / excepte
he fyrst bynde that stronge man/ and then spoy-
le his housse.

Merely I saye vnto you/ all synnes shalbe for-
gyuen vnto mens chyldzen & blasphemie wher-
with they blaspheme. But he that blasphemeth
the holy goost / shall neuer haue forgyuenes:
but is in daunger of eternall damnacion: becau-
se they sayde/ he had an vnclene sprete.

Then came his mother & his brethren/ & sto-
de with out/ and sent vnto him and called him.
And the people sate aboute him/ and sayde vnto
him: beholde thy mother and thy brethren seke
for the with out. And he answered them sayin-
ge: who is my mother and my brethren? And he
looked rounde about on his disciples/ which sa-
te in compasse about him/ and sayde: beholde
my mother and my brethren. For whosoever

f. iij. doeth

Mat. ix. 8
and. xii. 6
Luc. xi. 13

Belze-
bub.

Mat. xii. 31
Luc. xi. 13
The syn-
ne of the
holy gho-
ost.

Mat. xii. 46
Luke. xiii. 16

His mo-
ther seke
th him.

Mat. x. 1
Luc. vi. 13

The apo-
stles are
chosen.

doeth the will of God/he is my brother/my
syster and mother. **The. iij. Chap.**

Mat. xiii. a
Luk. xiii. a,

And he began agayne to teache by the see
syde. And there gadered to geder vnto
him moche people / so greatly that he
entred into a ship / and sat in the see/
and all the people was by the see syde on the
shoore. And he taught them many thinges in
similitudes and sayde vnto them in his doctri-
ne. Herken to. Beholde/ There went out a so-
wer to sowe. And it fortuned as he sowed/that
some fell by the waye syde/and the fowles of
the ayre came and deuoured it vp. Some fell on
stony grounde / where it had not moche erth/
and by and by sprange vp / because it had not
depth of erth: but as sone as the sunne was by
it caught heete/ and because it had not rotyng
wyddzed awaye.

Sower.

And some fell amonge the thornes/and the
thornes grewe vp and choked it/so that it gaue
no frute. And some fell vpon good grounde/
and dyd yelde frute that spronge and grewe/
and brought forth: some thyrty folde/ some
sixty folde/and some an hundred folde. And he
sayde vnto them: he that hath eares to heare/
let him heare. **A**

The sower
is expounded.

Esai. vi. e
Mat. xiii. b
Luk. xiii. b
Ioh. xii. f
Ier. xlviii.
Rom. xi. b

And when he was alone/they that were about
te him with the. xij. asked him of the similitude.
And he sayde vnto them. To you it is geuen to
knowe the mystery of the kyngdome of God.
But vnto them that are with out/ shall all thin-
ges be done in similitudes: that when they se/
they shall se/and not discerne: and when they
heare they shall heare/and not vnderstande: le-
ste at any tyme they shulde tourne / and their
synnes shuld be forgiven them. And he sayde
vnto them: Perceaupe ye not this similitude/
how then shulde ye vnderstande all other si-
militudes?

The

The sower soweth the worde. And they that
are by the wayes syde/where the worde is so-
wen/are they to whom as sone as they haue hee-
de it/ Satan cometh immediatly / and taketh
awaye the worde that was sowne in their her-
tes. And lykewyse they that are sowne on the
stony grounde/are they: which when they haue
hearde the worde/at once receaue it with glad-
nes/ yet haue no rotes in them selues/ & so en-
dure but a tyme: & as sone as trouble and perse-
cution aryseth for the wordes sake/they fall im-
mediatly. And they that are sowne amonge the
thornes/are soche as heare the worde: and the
care of this worlde and the dysceytfulnes of ry-
ches and the lustes of other thinges/entre in
& chooke the worde/and it is made vnfrutfull.
And those that weare sowed in good grounde/
are they that heare the worde and receaue it/
and bringe forth frute/ some thyrty folde some
sixty folde/ some an hundred folde.

And he sayde vnto them: is the candle ygh-
ted/ to be put vnder a busshell/ or vnder the ta-
ble/ and not rather to be put on a candellstick?
For there is nothinge so preuy/ that shall not
be opened: nether so secret/ but that it shall co-
me abroade. If eny man haue eares to heare/
let him heare. And he sayde vnto them: take he-
de what ye heare. With what measure ye me-
te/ with the same shall it be measured vnto you
agayne. And vnto you that heare/ shall moze
be geuen. **A** For vnto him that hath/ shall it be
geuen: and from him that hath not/ shall be ta-
ken awaye/ euen that he hath.

And he sayde: so is the kyngdome of God/
euen as yf a man shuld sowe seede in the groun-
de/ and shulde slepe and ryse vp nyght & daye:
and the seede shuld sprynge and grewe vp/ he not
ware. For the erth bringeth forth frute of her
selte: fyrst the blade/ then the eares after that

f. iij. full

Mat. 13. b
Luk. xiii. c
aud. ii. e
Mathe. x. c
Luk. xiii. c

Candell.

Measure.

* 21 eouena
unt to them
that loue th
e worde of
god to wyn
ne othe wi
th worde
and dede:
and anoz
her to them

th. flour is brought forth / anone he throusteth in the
no. / hat th. syhell / because the heruest is come.

cy shall loz. And he sayde: where vnto shall we lyken the
ofe it agayz. kynngdome of God? or with what comparisson

ne. Mustard shall we compare it? It is lyke a grayne of mu-

stardseed / which when it is sowne in the erth /
fred. is the lest of all seedes that be in the erth: but
Marth. iiii. e. after that it is sowne / it groweth vp / and is
Luc. xiii. d. greatest of all perbes: and bereth greute bzaun-

cies / so that the fowles of the ayre maye dwell
vnder the shadowe of it.

And with many soche similitudes he pre-
ached the worde vnto them: after as they myght
heare it. And without similitude spake he no
thinge vnto them. But when they were apar-
te / he expounded all thinges to his disciples.

And the same daye when euen was come / he
sayde vnto them: let vs passe ouer vnto the
Mat. viii. d. other syde. And they left the people / and toke
Luc. viii. d. him: turne as he was in the ship. And ther were
also with him other shippes.

And ther arose a great stozme of wynde / and
Jesus fle- dashed the waues into the ship / so that it was
peth in th- full. And he was in the sterne a slepe on a pelow.
e ship. And they awoke him / & sayde to him: Mas-
ter / carest thou not that we perishe? And he
rose vp / & rebuked the wynde / and sayde vnto
the see: peace and be still. And the wynde alayed /
and ther folowed a greute calme. And he sayde
vnto them: why are ye so fearfull? How is it
that ye haue no fapth? And they feared ex-
ceedingly / and sayde one to another: what felowe
is this? For booth wynde and see obey him.

The. v. Chapter.

Gadere- And they came ouer to the other syde of
nites. the see into the countre of the Gadere-
nites. And when he was come out of
Mar. viii. 8. the shippe / there met him out of the graues a
Luc. xlviii. d. man

man possessed of an vncleane spzite / which
had his abydinge amōge the graues. And no
man coulde bynde him: no not with cheynes /
because that when he was often bounde with
fettters & cheynes / he plucked the chaynes asun-
dye / & brake the fettters in peeces. Neither coul-
de eny man tame him. And alwayes bothe
nyght & daye he cryed in the mountaynes &
in the graues: and bet him selfe with stones.
when he had spied Jesus afarre of / he rāne &
worshipped him / & cryed with a loude voyce &
sayde: what haue I to do with the Jesus the
sonne of the moost hyst God? I requyre the
in the name of god that thou tozmet me not.
for he had sayd vnto him: come out of the
ma thou fowle spzite. And he axed him: what
is thy name? And he answered sayinge: my na-
me is Legion for we are many. And he prayd
him instantly / that he wolde not sende them
awaye out of the countre.

Legion.

And ther was there nye vnto the moun-
tayns a greute heerd of swyne fedinge / & all
the deuyls besought him sayinge: sende vs in
to the heerde of swyne / that we maye enter
into them. And anone Jesus gaue the leaue.
And the vncleane spzites went out & entred in
to the swyne. And the heerd starteled / & ran
hedling in to the see. They were about. ij. M.
swyne / and they were drowned in the see. And
the swyn hierdes fled / & tolde it in the cyte /
& in the countre. And they came out for to se
what had hypered: and came to Jesus / & saue
him that was vexed with the fende & had the
legion / spt / bothe clothed & in his ryght myn-
de / and wer: afrayed. And they that sawe it
tolde them how it had hapened to him that
was possessed with the deuyl: and also of the
swyne. And they begane to praye him / that he
wolde departe from their coostes. And when

Swyne.

f. v. he was

he was come into the synnagoge / he that had the deuyl / prayed him that he myght be with him. Howbeit Iesus wolde not suffre him / but sayde vnto him: go home in to thyne awne house and to thy frendes / and shewe them what great thinges the Lorde hath done vnto the / and how he had compassion on the. And he departed / & beganne to publishe in the ten cities / what greates thinges Iesus had done vnto him / & all men dyd merueyle.

Mat. ix. c.
Luke. viii. f
The Murtherers daughter.
And when Iesus was come ouer agayne by synnagoge vnto the other syde moche people gathered to him / & he was nye vnto the see. And beholde / ther came one of the rulers of the synnagoge / whose name was Jairus: & when he sawe him / he fell doune at his fete & besought him greatly sayinge: my daughter lyeth at poynt of deeth / I wolde thou woldest come & laye thy honde on her / that she myght be safe and liue. And he went with him / & moche people folowed him / and thronged him.

Blondye p. luc.
And ther was a certen woman / which was diseased of an yssue of bloude. .xij. yeres / & had suffred many thinges of many phisicians / & had spent all that she had / & felt none amende ment at all / but waxed worse & worse. When she had herd of Iesus: she came into the pence behinde him / & touched his garnēt. For she thought: yf I maye but touche his clothes I shall be whole. And streyght way her founteyne of bloude was dreyed vp / and she felt in her body / that she was healed of the plage.

And Iesus immediarly felt in him selfe / the vertue that went out of him / and turned him round aboute in the pence / & sayde: who touched my clothes? And his disciples sayde vnto him: seist thou the people that thrust the / & yet arest / who dyd touche me? And he looked round about / for to see her that had done that thinge. The

ge. The woman feared and trembled (for she knew what was done with in her) & she came & fell doune before him / & tolde him the truth of every thinge. And he sayde to her: Doughter thy fayth hath made the whole: go in peace / and be whole of thy plage.

Whyll he yet spake / ther came fro the ruler of the synnagoges house / certayne which sayde: thy daughter is deed: why diseatest thou the master any further? Asone as Iesus hearde that worde spoken / he sayde vnto the ruler of the synnagoge: be not afrayed / only beleue. And he suffred no man to folowe him more then Peter & James and John the brother of James. And he came vnto the house of the ruler of the synnagoge / & sawe the wondryng: & them that wepte & wayled greatly / & wēt in & sayde vnto the: why make ye this a doo & wepe? The mayden is not deed / but slepeth. And they lawght him to scozne. Then he put them all out and toke the father and the mother of the mayden / and them that were with him / and entred in where the mayden laye / and toke the mayden by the honde / and sayde vnto hyr: Tabitha / cumi: which is by interpretation: mayden I saye vnto the / aryse. And streyght the mayde arose / and wet on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged them straitely that no man shuld knowe of it / and commaunded to geue her meate.

The. vi. Chapter

And he departed thence / & cam into his awne countre / & his disciples folowed him. And when the Saboth daye was come / he beganne to teache in the synnagoge. And many that hearde him were astonyed / & sayde: From whens hath he these thinges? & what

Mat. xiii. g.
Luke. xiii. c.
Joh. iii. f

Carpenter

21 Prophet
is not ho
noured in
his owne co
untry.

Mathe. x. a
Lu. ix. a.

The apo
stles are
sent forth

Act. xiii. g.

Dust.

Annoyn
te.

Mat. xiii. a
Lu. ix. a.

and what wisdom is this that is given unto him: & such vertues that are wrought by his handes? Is not this that carpenter Marpes sonne the brother of James & Ioses & of Iuda & Simon? & are not his sisters here with vs? And they were offended by him. And Iesus sayde vnto them: a Prophet is not despised but in his awne countrey / & amonge his awne kynne / & amonge them that are of the same household. And he coulde there shew no myracles / but layde his handes vpon a feawerliche foolke and healed them. And he merueyled at their vnbelefe. &

And he wet aboute by the tounes that laye on euery syde / teachinge. And he called the twelue / & beganne to sende them two & two / & gaue them power ouer vncleane spytes. And commaunded them / that they shuld take nothinge vnto their iorney save a rodde only: nether scrippe / nether breech / nether mony in their purses / but shuld be shod with sandals. And that they shuld not put on two coats. And he sayde vnto them: whersoever ye entre in to an house / there abyde tyll ye departe thence. And whosoever shall not receaue you / nor heare you / when ye departe thence / shake of the duste that is vnder youre fete / for a witnesse vnto them. I saye verely vnto you / it shalbe easier for sodom & Gomor at the daye of iudgement / then for that cite.

And they wet out and preached / that they shuld repent: and they cast out many deuyls. And they annoynted many that were sicke / with oyle and healed them.

And kynge Herode herde of him (for his name was spread abroad) & sayde: John Baptist is risen agayne from deeth / & therefore myracles are wrought by him. Wothe sayde it is Ilyas: and some sayde: it is a Prophet
or as

or as one of the Prophetes. But when Herode heard of him / he sayde: it is John whom I beheaded / he is risen from deeth agayne. & For Herode him selfe had sent forth and had taken John / & bounde him & cast him in to prison for Herodias sake / which was his brother Philippes wyfe. For he had maryed her. John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias: layd wayte for him / & wolde haue killed him / but she coulde not. For Herode feared John / knowinge that he was a iust man and an holy: and gaue him reuerence: and when he hearde him / he dyd many thinges / & heard him gladly.

But when a conuenient daye was come: he rode on his byrth daye made a supper to the lordes / captayns & chiefe estates of Galilee. And the daughter of the sayde Herodias came in & daunced / & pleased Herode & them that sate at boure also. Then the kynge sayde vnto the mayde: axe of me what thou wilt / & I will geue it the. And he sware vnto hyr / whatsoeuer thou shalt axe of me / I will geue it the / euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. And she cam in streyght waye with haste vnto the kynge & axed sayinge: I will / that thou geue me by & by in a charger the heed of John Baptist. And the kynge was sorowful: howbeit for his othes sake / & for their sakes which sate at supper also / he wolde not put her besyde her purpose. And immediatly he kynge sent the hangman & commaunded his heed to be brought in. And he wet & beheaded him in the prison and brought his heed in a charger / & gaue it to the mayden & the mayden gaue it to her mother. And when his disciples

Mathe. xiii.
Luke. ix. a.

John ba
ptist is be
headed.

The Gospel

disciples hearde of it/ they came & toke vp his body/ and put it in a tounbe. &

And the Apostles gaddered them selues together to Iesus/ & told him all thinges/ booth what they had done/ & what they had taught. And he sayde vnto them: come aparte into the wylernes/ & rest a whyle. For there were many comers and goers/ that they had no lea-
Mat. xiii. b. Luk. ix. b.
Math. ix. d.
 sure to moche as to eate. And he went by shyp out of the waye into a deserte place. But the people spyed them when they departed: and many knewe him/ and rane afote thither out of all cities/ and cam thither befoze them/ and came togedder vnto him. And Iesus wet out and sawe moche people/ and had compassion on them/ because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

And when the daye was now farre spent/ his disciples came vnto him sayinge: this is a desert place/ & now the daye is farre passed/ let them departe/ that they maye go into the countrey roundabout & into the tounes/ & by the byreed: for they haue nothinge to eate. He answered & sayd vnto them: geue ye the to eate. And they sayde vnto him: shall we goo & bye if .L. penyworth of byreed/ & geue the to eate? He sayde vnto the: how many loues haue ye? Go & loke. And when they had serched/ they sayde. v. & two fishes. And he comaunded the to make the all spt doune by companies vpon the grene grasse. And they sate doune here a rowe & there a rowe/ by hundredes & by fifties. And he toke the. v. loues & the two fishes/ & loke vnto heauē & blessed & brake the loues/ & gaue them to his disciples to put befoze them: & the two fishes he diuided amonge them all. And they all byd eate/ & were satisfied. And they toke vp twelue baskettes full of the

spues lo-
 ues & ii.
 fishes.

Of S. Marke.

Jo. xl. vili

of the gobettes and of the fishes. And they that att were about fise thousand men.

And strepght waye he caused his disciples to go into the shyppe/ & to go ouer the water befoze vnto Bethsaida/ whyll he sent awaye the people. And a lone as he had sent them awaye/ he departed into a mountayne to praye. And when euen was come the shyppe was in the middes of the see/ & he alone on the londe/ & he sawe the troubled in rowinge. for the wynde was cotrary vnto the. And aboute the fourth quarter of the nyght/ he came vnto them/ walkinge vpo the see/ & wolde haue passed by them. When they sawe him walkinge vpo the see/ they supposed it had bene a spite/ and cryed oute: for they all sawe him/ & were afayed. And anon he talked with them & sayde vnto them: be of good chere/ it is I/ be not afayed. And he went vp vnto them into the shyppe/ & the winde ceased/ and they were sore amased in them selues beyonde measure/ and marueyled. for they remembred not/ of the loues/ because their hertes were blinded.

And they came ouer/ & went into the londe of Genesareth/ & dwe vnto the haven. And a lone as they were come out of the shyppe/ strepght they knewe him/ & ran forth throughtout all the region rounde about/ & began to cary aboute in beddes all that were sicke/ to the place where they hearde tell that he was. And whither soeuer he etred into tounes/ cities or villages/ they layde their sicke in the stretes/ & prayed him that they myght touche/ & it were but the edge of his vesture. And as many as touched him/ were safe. &

Edge of
 hemme.

The vii. Chapter.

And the Pharises came to gedder vnto him/ & diuers of the Scribes which came fro Ierusalem. And when they sawe certayne

Mat. x. b.

Unwashed
then hon-
des.

certaine of his disciples eate bread with com-
men hondres (that is to saye/with unwashed
hondres) they complayned. For the Pharisees
& all the Jewes/excepte they wash their hon-
des ofte/eate not/observinge the traditions
of the elders. And when they come from the
market/except they wash/they eate not. And
many other thinges ther be/which they have
taken vpon them to obserue/as the washinge
of cuppes and cruces/and of brassen vessels
and of tables.

Then axed him the Pharisees and scribes/
why walke not thy disciples according to the
traditions of the elders/ but eate bread with
unwashed hondres? He answered & sayd vnto
them: well prophesied & sayas of you pphets
as it is wyrtten: This people honoureth
me with their lippes/ but their herte is farre
fro me: In vayne they worshippinge me/teaching
doctrines which are nothinge but the commaun-
dementes of men. For ye laye the commaunde-
ment of God aparte/ & obserue the tradicions
of men/as the washinge of cruces and of cup-
pes/ & many other suche lyke thinges ye do.

And he sayde vnto them: well/ye cast a syde
the commaundement of God/ to wayte a payne
poure awne tradicions. For Moyses sayde: Ho-
noure thy father & thy mother: & whosoever
curseth father or mother/let him dye for it.
But ye saye: a man shall saye to father or mo-
ther Lozban: which is: that thou despyrest of
me to helpe the with is geuen God And so ye
sollfre him no more to do ought for his father
or his mother makinge the worde of God of
none effecte/though poure awne tradicions
which ye haue ordeyned. And many soche
thinges do ye.

And he called all the people vnto him/ & say-
de vnto them: Herken vnto me / euey one of
you

you & vnderstonde. There is nothinge with
out a mā that can defyle him when it entreth
into him: but thoo thinges which procede
out of him/ are those which defyle the mā. If
eny man haue eares to heare / let him heare.
And whē he came to house awaye fro the peo-
ple/his disciples axed him of the similitude.
And he sayde vnto them: are ye so without vn-
derstandinge? Do ye not yet perceaue / that
whatsoever thinge from without/ entreth in
to a mā/it cannot defile him/because it entreth
not into his hert/ but in the belly: & goeth out
into the draught that porgeth out all meates?

And he sayde: that defileth a man which co-
meth oute of a man. For fro within euē oute
of the herte of mā proceede euill thoughtes
aduoutry/fornicaciō/murder/theft/couetous
nes / wyckednes/deceyte/viclenes/ & a wicked
eye / blasphemie / pryde / folishnes: all these
euill thinges come fro within/ & defile a mā.

And from thence he rose & wēt into the boz-
ders of Tyre & Sidon: & entred into an house/
& wolde that no man shuld haue knowē. But
he coulde not be hyd. For a certayne woman
whose daughter had a foule spīte hearde of
him & came & fell at his fete. The woman was
a Greke oute of Syrophonicia/ & she besought
him that he wolde cast out the deuyl oute of
her daughter. And Iesus sayde vnto her: let
the chyldren fyrst be feed. For it is not mete
to take the chyldres bread / & to caste it vnto
whelppes. She answered and sayd vnto him:
euē so master/neuer the lesse/ the whelppes also
eate vnder the table of the chyldres cromes.
And he sayde vnto her: for this sayinge go thy
waye/ the deuyl is gone out of thy daughter.
And when she was come home to her house/
she founde the deuyl departed/ & her dought-
er lyinge on the bed.

Mat. 23.9
That go-
eth in de-
fileth not

That co-
meth ou-
te of a mā-
te of a mā-
an defyl-
eth.

Mat. 23.9

Mat. 23.9
The Sy-
rophens
sa.

Exod. 22.1
Deut. 5.16
Eph. 6.2
Exod. 22.1
Leuit. 24.15
Drouer. 22.
Lozban.

Math. x. 8. c

The deffe
& domme

Gen. i. d
Eccl. xxxix.

Math. x. 8. d

Heuen lo
uers.

And he departed agayne fro the costes of Tyre and Sydon / & came vnto the see of Galilee thow the myddes of the costes of the cities. And they brought vnto him one that was deffe & stambzed in his speche / & prayde him to put his bonde vpon him. And he toke him a syde from the people / & put his fingers in his eares & dyd spyt & touched his tounge / & lohed vp to heauē & sighthed / and sayd vnto him: Ephatha / that is to saye / be opened. And streyght wape his eares were opened / and the stringe of his tounge was loosed / and he spake playne. And he comaunded them that they shulde tell no man. But the more he forbad them / so moche the moare a greate deale they published it: and were beyonde measure glorified / sayinge: he hath done all thinges well / and hath made booth the deffe to heare and the domme to speake. *

The. viii. Chapter.

In those dayes when ther was a very greate companye / & had nothinge to eate / Iesus called his disciples to him & sayde vnto the: I haue compassion on this people / because they haue now bene with me. iij. dayes / & haue nothinge to eate: And yf I shuld sende the awaye fastinge to their ouer house / they shuld faynt by the waye. For diuers of them came fro farre. And his disciples answered him: where shulde a man haue breade here in the wilderness to satiffie theser? And he axed them: how many loues haue ye? They sayde / seuen. And he comaunded the people to sit doune on the grounde. And he toke the. viij. loues / gaue thanks / brake & gaue to his disciples / to set befoze them. And they dyd set them befoze the people. And they had a few small fiffhes. And he blessed the & comaunded them also to be set befoze them. And they ate &

ate and were suffised. And they toke vp of the broke meate that was lefte. viij. baskettes full. And they that ate / were in nōber aboute foure thousand. And he sent them awaye. *

And anon he entred into a shipp with his disciples / & came into the parties of Dalmanutha. And the Pharises came forth / & begane to dispute with him / sekinge of him a signe from heauē and temptinge him. And he syghthed in his spete & sayde: why doth this generacion seke a signe? Merely I saye vnto you / ther shall no signe be genen vnto this generacion. And he lefte them and went into the shipp agayne / and departed ouer the water.

And they had forgottē to take bread with the / nether had they in the shipp with the more then one loofe. And he charged them sayinge. Take hede / & beware of the leuē of the pharises / & of the leuē of Herode. And they reasoned amonge them selues sayinge: we haue no bread. And when Iesus knewe that / he sayde vnto them: why take ye thought because ye haue no bread / perceaue ye not yet / nether vnderstonde? haue ye poure hertes yet blyndede? haue ye eyes and se not? & haue ye eares and heare not? Do ye not remember? when I brake. v. loues amonge. v. M. How many baskettes full of broke meate toke ye vp? They sayde vnto him / twelue. When I brake. viij. and ge. iij. M. How many baskettes of the leuēges of broken meate toke ye vp? They sayde / seuen. And he sayde vnto them: how is it that ye vnderstonde not?

I And he came to Bethsaida / & they brought a blinde man vnto him / and despyed him to touche him. And he caught the blinde by the honde / and leade him out of the toun / & spat in his eyes and put his bondes vpon him / and axed him whether he saw ought. And he

looked

Math. xi. a
Luk. xii. a

I sygne

Math. xvi. a

Leuen.

Joh. vi. b

A blinde
is healed

The Gospell

loked vp & sayde: I se the men: for I se them walke/ as they were trees. After that he put his hondes agayne vpon his eyes / & made him see. And he was restored to his sight / & saw euery man clerly. And he sent him home to his housse sayinge: nether go into the toun / nor tell it to eny in the toun. ¶

And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: who do men saye that I am? And they answered: some saye that thou art John Baptist: some saye Helyas: and some one of the Prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered & sayde vnto him: Thou art the very Christ. And he charged them / that they shuld tell no man of it. And he began to teache them / how that the sonne of man must suffre many thinges / and shulde be reprobued of the elders and of the hye Priestes and Scribes / & be kylled / and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde / and began to chide him. Then he tourned aboute / and loked on his disciples / and rebuked Peter sayinge: Go after me Satan. For thou sauerest not the thinges of God / but the thinges of men.

The passi-
on.

Peter is
Satan.

Mat. xvi. d.
and. x. d.
Luk. ix. c.
and. xiii. f.

Christes
disciple.

Mat. x. d.
Luk. ix. c.
and. xiii. e.

And he called the people vnto him / with his disciples also / & sayde vnto them: whoso- uer will folowe me / let him forsake him selfe / & take vpon his crosse / & folowe me. For who- soeuer will saue his lyfe / shall lose it. But whosoever shall lose his lyfe for my sake & the gospels / the same shall saue it. what shall it profyte a man / yf he shuld wyne all the worlde / & loose his awne soule? or els what shall a man geue / to redeme his soule agayne? whosoever therfore shall be ashamed of me & of my wo-
des /

Of S. Marke

ff. 11

des / amonge this aduoutrous & sinfull gene- ration: of him shall the sonne of man be asha- med / when he cometh in the gloze of his fa- ther with the holy angels. And he sayde vnto them: Verely I saye vnto you: There be so- me of them that stonde here / which shall not taste of deeth / tyll they haue sene the kyngdo- me of God come with power.

The ix. Chapter.

¶ After vi. dayes Jesus toke Peter / James & John / & leede them vp into an hye mountayne out of the waye alo- ne / & he was transfigured before them. And his rayment dyd shyne / and was made very whyte / euen as snowe: so whyte as no fuller can make vpon the erth. And ther appe- red vnto them Helyas with Moses: and they talked with Iesu. And Peter answered and sayde to Iesu: Master here is good beinge for vs / let vs make iij. tabernacles / one for the / one for Moses / and one for Helyas. And yet he wist not what he sayde: for they were asrayde. And ther was a cloude that shaddo- wed them. And a voyce came out of the clou- de sayinge: This is my deare sonne / heare him. And sodenly they loked rounde aboute them / and sawe no man moze then Jesus on- ly with them.

And as they came doune from the hyll / he charged them / that they shulde tell no man what they had sene / tyll the sonne of man re- terysen from deeth agayne. And they kepte that sayinge with them / & demaunded one of another / what that sayinge from deeth agay- ne shuld meane? And they axed him sayinge: why then saye the Scribes / that Helyas mu- ste fyrst come? He answered & sayde vnto the: Helyas verely shall fyrst come and restore all thinges. And also the sonne of man as it is
wrytte /

Mat. xvi. d.
Luk. ix. c.

Mat. xvi. d.
Luk. ix. d.

Transfy-
guration.

Heare h.

Mat. xvi.

Mention
of the passi-
on folow-
th the hye
vision.

Mat. xiii. b.
Luk. xiii. b.

Mal. iii. a. wyppen/shall suffre many thinges and shal
Esai. liii. b. be set at nought. Moreover I saye vnto you
Math. xii. c. that Helias is come/and they haue done vnto
Luk. ix. e. him whatsoeuer pleased the: as it is wyppen of him.

And he came to his disciples & sawe moche people aboute them/ & the scribes disputinge with them. And strenght wape all the people when they behelde him/ were amased/ & ran to him/ and saluted him. And he sayde vnto the scribes: what dispute ye with them?

* And one of the cōpanye answered & sayde: Master/ I haue brought my sonne vnto the/ which hath a domine sprite. And whensoever he taketh him/ he teareth him/ & he somethyn gnaweth with his tethe/ and pineth awaye. And I spake to thy disciples that they shuld caste him out/ and they coulde not.

He answered him and sayde: O generation without fayth / how longe shall I be with you? How longe shall I suffre you? Bring him vnto me. And they brought him vnto him. And as soon as the sprite sawe him/ he tare him. And he fell doune on the grounde mowing & fominge. And he axed his father: how longe is it a goode/ens this hath happened him? And he sayd/ of a chylde: & ofte tymes setteth him into the fyre/ & also into the water/ to destroye him. But yf thou canst do eny thinge/ haue mercy on vs/ and helpe vs. And Jesus sayde vnto him: yf thou couldest beleue/ all thinges are possible to him that beleue. And strenght wape the father of the chylde cryed with teares sayinge: Lorde I beleue/ helpe myne vnbelefe.

Helpe myne vnbelefe.
The do.
me & def.
fe sprite
is cast ou.
te.

When Jesus sawe that the people came to ninge together vnto him/ he rebuked the foule sprite/ sayinge vnto him: Thou doine and desce sprite/ I charge the come oute of him/ & entre

entre no more into him. And the sprite cryed/ and rent him sore/ and came out: And he was as one that had bene deed / in so moche that many sayde/ he is deed. But Jesus caught his honde and lyfte him vp: & he rose. And when he was come into the housse/ his disciples axed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth/ but by prayer and fastinge. *

Prayer & fastynge.

* And they departed thens/ and toke their iorney thowow Galile/ and he wolde not that eny man shuld haue knowe it. For he taught his disciples/ & sayde vnto them: the sonne of man shalbe deliuered into the hondes of me/ and they shall kyl him and after that he is kylled he shall aryse agayne the thyrde dape. But they wiste not what that sayinge meant/ and were afrayed to axe him.

Math. xlii.
Luk. ix. e

Passion.

And he came to Capernaum. And when he was come to housse/ he axed the: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge the selues/ who shulde be the chefest. And he sate doune & called the twelve vnto him/ & sayde to them: yf eny man desyre to be fyrst/ the same shalbe last of all/ & seruaunt vnto all. And he toke a chylde/ & set him in the myddes of them/ & toke him in his armes and sayde vnto them: Whosoever receaueth eny soche a chylde in my name/ receaueth me. And whosoever receaueth me/ receaueth not me/ but him that sent me. *

Mat. xviii.
Luk. ix. f.

These oz greatest.

John answered him sayinge: * Master/ we sawe one castinge oute deuyls in thy name/ which foloweth not vs and we forbade him/ because he foloweth vs not. But Jesus sayde: * I wold him not. For ther is no man that shall do myracle in my name / that can lightely

* If he preache Christ truly/ though he folow not with thy e in thy ceremonies or tradicions/ let him also

G. iij. speake

The Gospell

* what for is done for christes sake shall be rewarded with therewith. And whosoever shall geue you a cuppe of water to drinke for my names sake/ because ye belonge to Christe/ verely I saye vnto you/ he shall not lose his reward.

And whosoever shall offende one of these lytelons/ that beleue in me/ it were better for him/ that a myllstone were hanged aboute his necke/ & that he were cast into the see. wherfore if thy hande offende the/ cutt hym off. It is better for the/ to entre into lyfe maymed/ then hauinge two hondes go into hell/ into fyre that neuer shall be quched/ where there worme dyeth not/ & the fyre neuer goeth oute. If thy wyse if thy fote offende the/ cutt hym off. For it is better for the/ to goo halt into lyfe/ then hauinge two fete to be cast into hell/ into fyre that neuer shall be quched/ where there worme dyeth not/ & the fyre neuer goeth oute. If thyne eye offende the/ plucke hym oute. It is better for the/ to go into the kyngdome of God with one eye/ then hauinge two eyes to be cast into hell fyre: where there worme dyeth not/ & the fyre neuer goeth oute.

Every man therfore shall be salted with hye. And every sacrifice shall be seasoned with salt. Salt is good. But if the salt be vnswete/ what shall ye salte therewith? If ye haue salt in youre selues/ & haue peace amonge youre selues/ one with another.

The x. Chapter.

And he rose fro thence & went into the coastes of Iurie through the region that is beyonde Iordan. And the people resorted vnto him a freche: and as he was wot/ he taught the agayne. And the pharisees came & axed hym a question: wherthe it were lawfull for a man to put away his wyfe to goe

Of S. Mark:

fo. liff.

to proue hym. And he answered and sayd vnto them: what dyd Moyses byd you do? And they sayde: Moyses suffred to wyte a testimoniall of deuorment/ and to put hyr away. And Iesus answered & sayd vnto them: For the hardnes of youre hertes he wyrote this precept vnto you. But at the fyrste creation God made them man and woman. And for this thinges sake shall man leue his father and mother and byde by his wyfe and they twayne shall be one fleshe. So then are they now not twayne but one fleshe. Therfore what God hath cuppled let not man separat.

And in the houlse his disciples axed hym agayne of that matter. And he sayd vnto the: Whosoever putteth away his wyfe and marryeth another/ breaketh wedlocke to herward. And if a woman forsake her husband and be married to another/ she committeth aduoutrie.

And they brought chyldren to him/ that he should touche them. And his disciples rebuked the: that he was displeased and sayd to them: Suffer the chyldren to come vnto me/ and forbidd the not. For of such is the kyngdome of God. Verely I saye vnto you/ whosoever shall not receaue the kyngdome of God as a chyld/ he shall not entre therein. And he toke them vp in his armes/ and put his hondes vpon them/ and blessed them.

* And when he was come into the wape/ ther came one runnyng and kneled to him/ and axed hym: good master/ what shall I do/ that I maye enheret eternall lyfe? Iesus sayd to him: why callest thou me good? There is no man good but one/ which is God. Thou knowest the commaundementes: breake not matrimony: kill not/ steale not/ bere no false witness/ fraude no man/ honoure thy father & mother.

Deuorment.
Deu. vii.
Math xi. a
Gene. i. ii. d
i. Cor. vi. d.

i. Cor. vii. b

Mat. xix. b
Luk. xiii. c

Chyldre.

Math. xix. b
Luk. xiii. d

Exod. xx. a.

Fyer and Salt.
Fyer is tribulation and Salt is Godes worde.

G. v. The ans.

The Gospell

He answered and sayde to him: master all these I haue obserued from my youth. Jesus behelde him/and had a fauour to him and sayde vnto him: one thinge is lackinge vnto the. So and sell all that thou hast/and geue to the poore & thou shalt haue treasure in heuen & come & folowe me/ & take vp thy crosse. But he was discomforted with that sayinge/ & went awaye moornyng/ for he had greute possessions.

And Jesus looked rounde aboute/ & sayde vnto his disciples: what an harde thinge is it for them that haue ryches/ to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Jesus answered agayne and sayde vnto them: chyldren how harde is it for them/ that trust in ryches/ to entre into the kyngdome of God? It is easer for a camell to go thowowe the eye of an needle/ then for a ryche man to entre into the kyngdome of God. And they were astonnyed out of measure/ sayinge betwene them selues: who then can be saued? Jesus looked vpon them/ & sayde: with men it is vnpossible/ but not with God: for with God all thinges are possible.

And Peter beganne to saye vnto him: Lo/ we haue forsaken all/ and haue folowed the. Jesus answered and sayde: Verely I saye vnto you/ ther is no man that forsaketh housse/ or brethren/ or sisters/ or father/ or mother/ or wyfe/ or other chyldren/ or lordes for my sake and the Gospelles/ which shall not receaue an hundred folde nowe in this lyfe: houses/ and brethren/ and sisters/ and mothers/ & chyldren/ and lordes with persecutions: and in the worlde to come/ eterna l lyfe. Many that are fyrst/ shall be last: & the last/ fyrst. And they were in the waye goynge vp to Iherusalem. And Jesus went before them: and they were amazed/ and as they folowed/ were afraide.

And he

Of S. Mark:

Fo. xlii.

And Jesus toke the .xiiij. agayne/ and beganne to tell them what thinges shuld happen vnto him. Beholde we go by to Iherusalem/ & the sonne of man shalbe deliuered vnto the hye Priests and vnto the Scribes: and they shall condemn him to deeth/ and shall deliuer him to the gentyls: and they shall moke him & scourge him/ & spyt vpon him/ and kyll him. And the thyrde daye he shall rylse agayne.

And then James & John the sonnes of zebedee came vnto him/ sayinge: master/ we wolde that thou shuldest do for vs what soeuer we desire. He sayde vnto the: what wolde ye I shuld do vnto you? They sayd to him: graunt vnto vs that we maye sytte one on thy ryght honde/ and the other on thy lyfte honde/ in thy glory. But Jesus sayd vnto them: Ye wot not what ye aske. Can ye drynke of the cup that I shall drynke of/ and be baptised in the baptisme that I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall drynke of the cup that I shall drynke of & be baptised with the baptisme that I shalbe baptised in: but to syt on my ryght honde and on my lyfte honde is not myne to geue/ but to them for whom it is prepared.

And when the .x. hearde that/ they began to disdayne at James and John. But Jesus called them vnto him/ and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes ouer them. And they that be greute amonge them/ exerce seauoysite ouer them. So shall it not be amonge you/ but whosoever of you wilbe greute amonge you/ shalbe youre minister. And whosoever wilbe chefe/ shalbe seruaunt vnto all. For euen the sonne of man came not to be ministered vnto: but to minister/ and to geue his lyfe for the redemption of many.

And they

*The Ryche men maye abide no tressoure: that is to saye persecution.

Camell.

Hundred folde.

Mat. xix. b. and. xx. b. Lu. x. xlii. c.

Fyrst and last.

The sonnes of zebedee. Math. xx. a.

Math. xlii.

Greute.

The Gospell

Jerico.

Math. xx. d.
Luk. xxi. f.
Barthi-
meus the
blynde.

And they came to Hierico. And as he went oute of Hierico with his disciples / and a great nombze of people: Barthimeus the sonne of Thimeus which was blynde / sate by the hpe wayes syde beggynge. And when he hearde that it was Jesus of Nazareth / he began to crye and to saye: Jesus the sonne of Dauid / haue mercy on me. And many rebuked him / that he shuld holdz his peace. But he cryed the moore a greate deale / thou sonne of Dauid haue mercy on me. And Jesus stode still / and commaunded him to be called. And they called the blinde / sayynge vnto him: Be of good comfort: ryse / he calleth the. And he threwe awaye his clooke / & rose and came to Jesus. And Jesus answered / and sayde vnto him: what wilt thou that I do vnto the? The blinde sayde vnto him: master / that I myght see. Jesus sayde vnto him: go thy waye / thy faith hath saued the. And by & by he receaued his sight / and folowed Jesus in the waye.

The. xi. Chapter.

Math. xxi. d.
Luk. xxi. c.
Bethpha-
ge.

And when they came nye to Jerusalem vnto Bethphage and bethanie / belydes mount Olyuete / he sent forth two of his disciples / & sayde vnto them: Go you re wayes into the toun that is ouer agaynst you. And as sone as ye be entred into it / ye shall fynde a coole bounde / wheron neuer man sate: loose him and brynge him. And yf eny man saye vnto you: why do ye so? Saye that the Lorde hath neede of him: and streyght waye he wil sende him hydder. And they went their waye / & found a coole tyed by the doze with out in a place where two wayes met / & they losed him. And diuers of them that stode there / sayde vnto them: what do ye loosinge the coole? And they sayd vnto them euen as Jesus had comaunded them. And they let them go. And they brought the coole to Jesus / and caste their garmentes on him

Colt.

Job. xli. b.

Of S. Marke.

Jo. l. v.

on him: and he sate vpon him. And many spede their garmentes in the waye. Other cut doune bzaunches of the trees / and strawed them in the waye. And they that went befoze and they that folowed / cryed sayynge: Hosanna: blessed be he that cometh in the name of the Lorde. Blessed be the kyngdome that cometh in the name of him that is Lorde of oure father Dauid: Hosanna in the hps.

Hosanna

And the Lorde entred into Jerusalem & in to the temple. And when he had looked round about vpon all thynges / and now the euen tye was come / he went out vnto Bethany / with the twelve. And on the morowe when they were come out from Bethany / he hungred / & spied a fygge tree a farre of hauinge leues / & went to se whether he myght fynde eny thyng ther on. But when he came therto / he founde nothinge but leues: for the tyme of fygges was not yet. And Jesus answered and sayde to it: neuer man eate frute of the here after whyll the woylde stondith. And his disciples hearde it.

Fygge
tree.

And they came to Jerusalem. And Jesus went into the temple / and beganne to cast out the sellers and byers in the temple / & ouerthrewe the tables of the money chaungers / and the stoles of them that solde doves: and wolde not suffer that eny man carped a vessell thozow the temple. And he taught sayynge vnto them: is it not witten: my housse shalbe called the housse of prayer vnto all nacions? But ye haue made it a deen of theues.

Sellers
& byers
are cast
oute.

And the Scribes and hpe prestes hearde it & sought howe to dystrope him. For they feared him / because all the people marueled at his doctrine. And when euen was come he went out of the cite. And in the morynge as they passed by / they sawe the fygge tree dzyed vpon by the rotes. And Peter remembred / & sayde vnto him:

Isa. lvi. c.
Mic. lii. b.

Math. xxi.

masse

master/ beholde/ the figge tree which thou cur-
sedest/ is widdzed awaye. And Iesus answered
and sayde vnto them: haue confidence in God.

* Merely I saye vnto you / that whosoeuer
shall saye vnto this mountayne: take awaye
thy selfe/ & cast thy selfe into the see/ & shall not
wauer in his herte/ but shall beleue those thinges
which he sayeth shall come to passe/ what
soeuer he sayeth/ shall be done to him. Therfore

I saye vnto you/ whatsoeuer ye desyre when
ye praye/ beleue that ye shall haue it/ & it shall
be done vnto you. And when ye stand & praye/
forgiue / yf ye haue any thinge agaynst any
man/ that your father also which is in heuen/
maye forgiue you your trespasses.

And they came agayne to Ierusalem. And as
he walked in the temple/ ther came to him the
hye Priestes/ and the Scribes/ and the elders/
& sayd vnto him: by what auctorite doest thou
these thinges? & who gaue thee this auctorite/
to do these thinges? Iesus answered and sayde
vnto them: I will also aske of you a certayne
thinge: and answer ye me/ and I will tell you
by what auctorite I do these thinges. The bap-
tisme of Iohn/ was it from heuen or of men?
Answer me. And they thought in them selues
sayinge: yf we shall saye from heuen: he will
saye why then dyd ye not beleue him? but yf
we shall saye/ of men: then feare we the people.
For all men counted Iohn/ that he was a ve-
rie Prophete. And they answered and sayd vn-
to Iesu: we cannot tell. And Iesus answered/
and sayd vnto them: nether will I tell you by
what auctorite I do these thinges. *

The xij. Chap.

And he beganne to speake vnto them in
similitudes. A certayne man planted a
vyneparde/ and compassed it with an hed-
ge and ordeyned a wyne presse/ and bylt a tou-
re in

it. And let it out to hyre vnto husband-
men/ & went into a straunge countre. And when
the tyme was come/ he sent to the tenauntes
a seruaunt/ that he myght receaue of the te-
nauntes of the frute of the vyneparde.
And they caught him and bet him/ and sent him
agayne emptye. And mozeouer he sent vnto
them another seruaunt/ and at him they cast
stones and brake his heed/ and sent him agay-
ne all to reupled. And agayne he sent another/
and him they kyled: and many other/ beetrage
some and kyllinge some.

Yet had he one sonne whom he loued tender-
ly/ him also he sent at the last vnto them sayin-
ge: they will feare my sonne. But the tenaun-
tes sayde amongst them selues: this is the heyr-
e: come let vs kyll him/ and the inheritance
shall be oures. And they toke him & kyllid him/
and cast him out of the vyneparde. What shall
then the lord of the vyneparde do? He wil co-
me and destrope the tenauntes/ & let out the
vyneparde to other. Haue ye not rebde this
scripture? The stoon which the bylders dyd
refuse/ is made the chiefe stoon in the corner:
this was done of the Lord/ & is meruelous in
oure eyes. And they went about to take him/
but they feared the people. For they perceaued
that he spake that similitude agaynst them.
And they left him and went their waye.

And they sent vnto him certayne of the Pha-
rises with Herodes seruantes/ to take him in his
wordes. And as sone as they were come they
sayd vnto him: master we knowe that thou arte
true/ and carest for no man: for thou considerest
not the degre of men/ but teachest the waye of
God truly: Is it lausfull to paye tribute to Ce-
sar/ or not? Dought we to geue/ or ought we
not to geue? He vnderstode their simulacion/
and sayde vnto them: Why tempte ye me?

Bringe

Luk. xxi.
Esa. l. a
Pier. ii. d

Psa. cxviii.
Esa. xlviii.
Actu. iiii. b
Rom. ix. g
i. Pe. ii. a

Mathe. xxi.
Luk. xxi. d

Tribute
to Cesar.

Mathe. xxi. a
and. xxi. c
Mathe. xxi. b
Luk. xxi. b

Couena-
unt.

Esa. l. xlviii.
Mathe. xxi. c
Luk. xxi. a

The bap-
tisme of
Iohn.

Mathe. xxi. d
Vynepar-
de.

Rom. xiii. c

Math. xxi.

Luke. xxi. d.

Deut. xxi. b

Saducees

Resurrec-
tion.

Ex. xiii. b

Mat. xxi. b

Luke. x. c

Fyft co-

Brynge me apenp / that I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscripcion? And they sayde vnto him Celsars. And Iesus answered & sayde vnto them: Then geue to Celsar that which belongeth to Celsar: & to God / that which pertaineth to God. And they meruelled at him.

Then came the Saducees vnto him / which saye / ther is no resurreccion. And they axed him sayinge: Master / Wholes wroote vnto vs yf any mans brother dye / and leue his wyfe behynde him / & leue no chylidzen: that then his brother shuld take his wyfe / and replevy seed vnto his brother. There were seuen brethren: & the fyrst toke a wyfe / and when he dyed lefft no seed behynde him. And the seconde toke hyr / and dyed: neither lefft eny seed. And the thyrde lyke wyse. And seuen had her / and lefft no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then / when they shall ryle agayne: whose wyfe shall she be of them? For seuen had her to wyfe. Iesus answered and sayde vnto them: Are ye not therfore deceaued and vnderstonde not the scriptures / neither the power of God? For when they shall ryle agayne from deeth / they nether mary / nor are married: but are as the angels which are in heauen. As touching the deed / that they shall ryle agayne: haue ye not redde in the booke of Moses / how in the bush God spake vnto him sayinge: I am the God of Abraham and God of Isaac and the God of Jacob? He is not the God of the deed / but the God of the luyunge. Ye are therfore greatly deceaued.

And ther came one of the Scribes that had hearde them disputynge to gedre / & perceaued that he had answered them wel / and axed him: which is the fyrste of all the comaundmentes? Iesus answered him: the fyrste of all the comaund-

maundementes is. Heare Israel: The Lorde God / is one Lorde. And thou shalt loue the Lorde thy God with all thy hert / and with all thy soule and with all thy mynde / and with all thy strength. This is the fyrste comaundment. And the seconde is lyke vnto this: Thou shalt loue thy neyghbour as thy selfe. Ther is none other comaundment greater then these.

And the Scribe sayde vnto him: well master / thou hast sayd the truthe / that ther is one God and that ther is none but he. And to loue him with all the herte / & with all the mynde / & with all the soule / and with all the strength: and to loue a mans neyghbour as him selfe / is a greater thinge then all burntofferings & sacrifices. And when Iesus sawe that he answered discretly / he sayde vnto him: Thou arte now farre from the kyngdome of God. And no man after that / durst axe him eny question.

And Iesus answered and sayde / teachynge in the temple: how saye the Scribes that Christ is the sonne of Dauid? for Dauid him selfe in- spired with the holy goost / sayde: The Lorde sayde to my Lorde / syt on my ryght honde / tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth him Lorde: & by what meanes is he then his sonne? And moche people hearde him gladly.

And he sayde vnto them in his doctrine: be ware of the Scribes which loue to go in longe clothinge: and loue salutations in the market places / and the chiefe seates in the synagoges / and to syt in the vppermost roumes at feastes / and deuoure wydowes houses / & that vnder a colour of longe prayinge. These shall receaue greater dampnacion.

And Iesus sat ouer agaynst the treasury / and behelde how the people put money into the treasury. And many that were ryche / cast in

maunde-
ment.

Deut. vi. a

Leui. xix. d.

Mat. xxii. d

Roma. xiii. a

Gala. iii. b

Math. xxi.

Luk. xxi. g.

Dauid's

sonne.

psal. cix. a

Math. xxi.

Luk. xi. f

longe clo-

thes.

Saluta-

cions.

These se-

ates.

widowes

howses.

Luk. xxi. d.

much.

Poure
wydowe.

moch. And ther cam a certayne pooze wydowe/
and she threwe in two mytes / which make a
farthyng. And he called vnto him his disciples
and sayde vnto them: Verely I saye vnto you/
that this pooze wydowe hath cast moare in/
then all they which haue caste into the treasu-
ry. For they all dyd cast in of their superfluy-
te: but she of her pouerte/ dyd cast in all that
she had/ euen all her liuynge.

The. xiiij. Chapter.

Mat. xiii. a

The de-
struction
of the te-
ple.

And as he went out of the temple one of
his disciples sayde vnto him: Master/ what
stones / and what byldinges are
here. And Iesus answered and sayde vn-
to him: Seyst thou these greete byldinges /
There shall not be lefte one stone vpon a ano-
ther/ that shall not be throuwen doune.

Antichrist

And as he satte on mounte Olyuete / ouer-
ageynst the temple/ Peter/ and James / John/
and Andrew axed him secretly: tell vs/ when
shall these thinges be? And what is the signe
when all these thinges shall be fulfilled? And Je-
sus answered them/ and began to saye: take he-
de lest eny man deceaue you. For many shall co-
me in my name sayinge: I am Christ/ and shall
deceaue many.

When ye shall heare of warre & tydings of
warre/ be ye not troubled. For soche thinges
must nedes be. But the ende is not yet. For
ther shall nacion aryse agaynste nacion/ & kyng-
dome agaynste kyngdome. And ther shall be erth
quakes in all quarters/ & famyshment & trou-
bles. These are the begynnynges of sorowes.

But take ye hede to youre selues. For they
shall bringe you vp to the counsels & into the
synagoges and ye shall be beaten: ye and shall be
brought before rulers and kynges for my sake:
for a testimoniall vnto them. And the Gospell
must fyrste be publisshed amonge all nacions.

But

But when they leade you and present you/
take no thought afore honde what ye shall saye/
nether ymagion: but whatsoeuer is geuen you
at the same tyme/ that speake. For it shall not
be ye that shall speake/ but the holy goost.
Ye and the brother shall deliuer the brother to
deeth/ and the father the sonne/ and the chyl-
dren shall ryse agaynste their fathers and mo-
thers/ and shall put them to deeth. And ye shall
be hated of all men for my names sake. But
whosoever shall endure vnto the ende/ the sa-
me shall be safe.

Moreover when ye se the abomination that
betokeneth desolacion / wherof is spoken by
Daniel the prophet/ stande where it ought not/
let him that redeth vnderstande. Then let them
that be in Iurie/ fle to the mountaynes. And let
him that is on the housse toppe not descende
downe into the housse/ nether entre therin/ to
fetche eny thinge oute of his housse. And let
him that is in the felde/ not tourne backe agay-
ne vnto the thinges which he lefte behynde
him for to take his clothes with him. Wo shall
be then to them that are with chylde/ and to
them that geue soucke in those dayes. But
praye/ that youre flyght be not in the wynter.
For ther shall be in those dayes suche tribula-
cion/ as was not from the begynnynges of crea-
tures which God created/ vnto this tyme/ ne-
ther shall be. And excepte that the Lorde shuld
shorten those dayes / no man shuld be saued.
But for the electes sake/ which he hath chosen/
he hath shortened those dayes.

And then/ if eny man saye to you: lo/ here is
Christ: lo/ he is there/ beleue not. For false Chri-
stes shall ryse/ & false prophetes/ and shall shewe
miracles and wondres/ to deceaue yf it we-
re possible/ euen the electe. But take ye hede: be-
holde I haue shewed you all thinges before.

M. ij. More

Mathe. x. 61

The spyr-
te answer-
eth.

Mat. xiiiij

Luke. x. 17

Daniel. 12. 4

Daniel.

Wynter.

Electe.

Mat. x. 17

Luke. x. 17

The Gospell

Isa. xlii. b
Joel. iii. c.

Moreover in those dayes/after that tribulation/the sunne shall waxe darke/and the moone shall not geue her lyght/and the starres of heuen shall fall: and the powers which are in heuen/shall moue. And then shall they se the sonne of man comynge in the cloudes/with great power and glozy. And then shall he sende his angels/& shall gaddre to gedder his electe from the fower wyndes / and from the one ende of the worlde to the other.

Fygge tree.

That daye
ye knowe
with no
man.

Math. x. xlii
watche &
praye.

Learn a similitude of the fygge tree. When his bzaunches are yet tender/and hath brought forth leues / ye knowe that sommer is nere. So in lyke maner when ye se these thinges come to passe: vnderstand/that it is nye euen at the doores. Verely I saye vnto you/ that this generation shall not passe/tyll these thinges be done. Heuen and erth shall passe/ but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heuen: nether the sonne him selfe/ save the father only.

Take hede / watche and praye / for ye knowe not when the tyme is. As a man which is gone into a straunge contrey / and hath left his house/and geuen auctorite to his seruantes/and to every man his worke/and commaunded the porter to watche. Watche therfore/for ye knowe not when the master of the house will come / whether at euen or at mydnyght/whether at the cocke crowynge or in the daynyng: lest yf he come sodenly he shuld fynde you slepyng. And that I saye vnto you/ I saye vnto all men/watche.

The. xlii. Chapter.

Mat. x. xlii. c.
Luk. x. xlii. a

After two dayes folowed ester/and the dayes of swete breed. And the hye Pryestes & the Scribes sought meanes/how they myght take him by craft and put him to death.

Of S. Marke

ffo. liij.

death. But they sayde: not in the feast daye/lest any busynes aryse amonge people.

When he was in Bethania/in the house of Symon the leper/ euen as he sate at meate/ ther came a woman haupnge an alabaster boxe of oyntment called narde/ that was pure & costly: and she brake the boxe and powred it on his heed. And ther were some that were not content in them selues/& sayde: what neded this waste of oyntment? for it myght haue bene solde for more then thre hundred pens/& bene geuen vnto the poore. And they grudged agaynst hyr.

Jesus is
anoynted

And Jesus sayde: let hyr be in reest/why trouble ye hyr? She hath done a good worke on me. for ye shall haue poore with you all wayes: & when soeuer ye will ye maye do them good: but me ye shall not haue alwayes. She hath done that she coulde: she came a fore honde to anoynt my boddy to his buryng ward. Verely I saye vnto you: wheresoeuer this gospell shalbe preached thowout the whole worlde: this also that she hath done/shalbe rehearsed in remembraunce of her.

And Judas Iscariot/ one of the twelue/ went awaye vnto the hye Pryestes/to betraye him vnto them. When they herde that/they were regladde/and promised that they wolde geue him money. And he sought / howe he myght conueniently betraye him.

Mat. x. xlii
Luk. x. xlii. a
He is be-
trayed.

And the fyrste daye of swete breed/when men offer the pascall lambe/his disciples sayd vnto him: where wilt thou that we go and prepare/ that thou mayst eat the ester lambe? And he sent forth two of his disciples/and sayde vnto them: Go ye into the cite/and ther shall a man mete you beringe a pitcher of water/ folowe him. And whither soeuer he goeth in/ saye ye to the good man of the house: the master axeth where is the guest chambze/where I shall eat

Mat. x. xlii
Luk. x. xlii. a

ff. liij. the

The Gospell

Ester lam
be.

Mat. xxi.
Luk. xxi.
John. xiii.

Psal. xli.

i. Co. xi.

The insti
tution of
of the sa
crament.

Mat. xxi.
Zach. xiii.

Luk. xxi.
John. xiii.
John. xvi.

the ester lambe with my disciples. And he will shewe you a greate parlour/paued and prepared: there make ready for vs. And his disciples went forth and came to the cite: and founde as he had sayd vnto them: and made ready the ester lambe.

And at euen he came with the. xiiij. And as they sate at bozde and ate/ Iesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth with me. And they beganne to mozne/ and to saye to him one by one: is it I? And a nother sayde: is it I? He answered & sayde vnto them: It is one of the. xiiij: and the same deppeth with me in the platter. The sonne of man goeth/as it is witten of him: but woe be to that man / by whome the sonne of man is betrayed. Good were it for him/ yf that man had neuer bene bozne.

And as they ate/ Iesus toke breede/ blessed and brake and gaue to them and sayde: Take/ eate/ this is my body. And he toke the cup/ gaue thanks/ and gaue it to them/ and they all dranke of it. And he sayde vnto them: This is my bloude of the new Testament which is shed for many. Verely I saye vnto you: I will drinke no moore of this frute of the vyne/ vntill that daye/ that I drinke it new in the kyngdome of God. And when they had sayd grace: they went out to mount Olyuete.

And Iesus sayde vnto them: All ye shalbe offended thozow me this nyght. For it is witten: I will smyte the shepeherd/ & the shepe shal be scattered. But after that I am rysen agayne/ I will go into Galile before you. Peter sayde vnto him. And though all men shuld be offended/ yet wolde not I. And Iesus sayd vnto him: Verely I saye vnto the/ this daye euen in this nyght before the cocke crowe twyse/ thou shalt denye me thysse. And he spake boldly:

no/ yf

Of S. Marke

fo. lo.

no/ yf I shulde dye with the/ I will not deny the. Lyke wyse also sayd they all.

And they came into a place named Gethsemany. And he sayde to his disciples: Syt ye here whyll I go aparte and praye. And he toke with him Peter/ James and John/ & he began to waxe abashed & to be in an agonye and sayde vnto them: My soule is very heuy euen vnto the deeth tary here and watche. And he went forth a lytle and fell doune on the grounde and prayed: that yf it were possible/ the houre myght passe from him. And he sayd: Abba father/ all thinges are possible vnto the take awaye this cup from me. Neuerthelesse not that I will: but that thou wilt/ be done.

And he cam and founde them slepyng/ and sayd to Peter: Symon slepest thou? Couldst not thou watche with me one houre? watche ye/ and praye lest ye entre into temptation: the spyte is redy but the flesch is wecke. And agayne he went awaye and prayde and spake the same wordes. And he returned and founde them a slepe agayne for their eyes were heuy: neither wist they what to answer him. And he cam the thyrde tyme and sayd vnto them: Slepe hens forth/ and take youre ease/ it is ynough. The houre is come/ beholde the sonne of man shalbe deliuered into the hondes of synners. Wyse vp/ let vs go. Lo he that betrayeth me/ is at hande.

And immediatly whyll he yet spake came Judas one of the twelue/ and with him a grea tenumber of people with swertes and staves from the hye Priestes and Scribes and elders. And he that betrayed him had geuen them a generall token sayinge: whosoever I do kisse/ he it is: take him and leade him awaye warely. And as sone as he was come/ he went streyght wayes to him/ & sayd vnto him: master/ master/

and kisse

Mat. xxi.
Luk. xxi.

He ayme
th him se
scagaynst
his passio

Mat. xxi.
Luk. xxi.
John. xiii.

He is betr
ayed of Ju
das/ which

also gaue and kissed him. And they layde their handes
them a toke on him/and toke him. And one of them that so
to know. hi de by/dre out a swerde/and smote a seruant
by. of the hye Preste/and cut of his eare.
Thre.iii.d

The you
ge ma th
at was cl
othed in
lynen.

Math. xxvii.
Luk. xxi. f.
Joh. xviii.

He is fals
ly accus
ed.

Joh. iii.

He holde
th his pe
ace.

And Iesus answered and sayd vnto them:
ye become out as vnto a thef with swerdes
and with staves/for to take me. I was dayly
with you in the temple teachinge/and ye tok
me not:but that the scriptures shuld be fulfill
led. And they all forsoke him and ranne awaye.
And ther folowed him a certeyne ponge man
clothed in linnen upon the bare/and the pon
gemen caught him/and he leste his linnen/
and fled from them naked.

And they leed Iesus awaye to the hyest Pre
ste of all and to him came all the hye Prestes/
and the elders/and the Scribes. And Peter fo
lowed him a grete waye of euen into the pal
lys of the hye Preste/ & sat with the seruau
tes/and warined him selfe at the fyre.

And the hye Prestes & all the counsell sought
for witnes agaynste Iesu/to put him to death/
and founde noone. Yet many bare false wit
nes agaynste him/ but their witnes agreed not
to gether. And ther arose certayne & brought
false witnes agaynste him sayinge. We herde
him saye: I will destroye this temple made
with handes/and with in thre dayes I will byl
de another/made with out handes. But their
witnes agreed not to gedder.

And the hyeste Preste stode vp amongst the
& axed Iesus sayinge: answerest thou nothinge?
How is it that these beare witnes agaynst the
And he helde his peace/and answered nothin
ge. Agayne the hyeste Preste axed him and say
de vnto him: Arte thou Christ the sonne of the
blessed? And Iesus sayde: I am. And ye shall
se the sonne of man syt on the ryght honde of
power and come in the cloudes of heauen.

Then

Then the hyest preste rent his clothes & sayd:
what nede we eny further of witnes? Ye ha
ue hearde the blasphemy/what thinke ye? And
they all gaue sentence that he was worthy of
deeth. And some begane to spit at him/ & to co
uer his face/ & to bete him with fistes/and to
saye vnto him/ arede vnto vs? And the seruau
tes boffeted him on the face.

And as Peter was beneeth in the pallys/
ther came one of the wenches of the hyest pre
ste: & when she sawe Peter warminge him selfe/
she looked on him/ & sayde: wast not thou al
so with Iesus of Nazareth? And he denyed it
sayinge: I knowe him not/nether wot I what
thou sayest. And he went out into the porche/
and the cocke crowe. And a damsell sawe him/
& agayne beganne to saye to them that stode
by/this is one of the. And he denyed it agay
ne. And anone after/they that stode by/sayde
agayne to Peter: suerly thou arte one of the/
for thou arte of Galile/ & thy speache agreth
thereto. And he begane to curse and to sweare
sayinge: I knowe not this man of whom ye
speake. And agayne the cocke crowe/ & Peter
remembred the worde that Iesus sayde vnto
him: before the cocke crowe twyse/ thou shalt
denye me thryse/ & beganne to wepe.

The. xv. Chapter.

And anone in the dawninge the hye pre
stes helde counsell with the elders and
the scribes/ & the whoole congregaciō/
and bounde Iesus & ledde him awaye/
& deliuered him to Pilate. And Pilate axed
him: arte thou the kynge of the Jewes? And
he answered & sayde vnto him: thou sayest it.
And the hye prestes accused him of many thin
ges. Wherfore Pilate axed him agayne say
inge: Answerest thou nothinge? Beholde how
many thinges they lay vnto thy charge. Iesus

p. v.

pet

He is mo
ked: spy
on
blynde
dred and
boffeted.

Mat. xxvii. g
Luk. xxi. f
Joh. xviii. c

Peter de
nyeth.

Mat. xxi.
Luk. xxi. f
Joh. xviii. c

Mat. xxvii
Luk. xxi. f
Joh. xviii.

He is de
liuered
to pylate

Math. xxvii
Luk. xxi. f

He holde
th his pe-
ace.

barrabas

Mat. xxi.
Luc. xxi.
Joh. xxi.
and. xxi.

He is sco-
urged &
then deli-
uered to
death.

Mat. xxi.

He is cro-
wned.

He is bof-
feted.

Mat. xxi.
Luc. xxi.

yet answered neuer a worde / so that Pilate merueled.

At that feast Pilate was wont to deliuer at their pleasure a pzeisoner: whomsoever they wolde desyre. And ther was one named Barrabas / which laye bounde with them that made insurreccion / and in the insurreccion committed murther. And the people called vnto him / and bega to desyre accordinge as he had euer done vnto them. Pilate answered the & sayde: will ye that I lowse vnto you the kynge of the Jewes? For he knewe that the hye prestes had deliuered him of enuy. But the hye prestes had moued the people that he shulde rather deliuer Barrabas vnto them.

And Pilate answered agayne / and sayde vnto them: What will ye then that I do with him whō ye call the kynge of the Jewes? And they cryed agayne: crucifie him. Pilate sayde vnto the: What euill hath he done? And they cryed the moare feruentlye: Crucifie him. And so Pilate willinge to content the people lowsed them Barrabas / and deliuered Iesus when he had scourged him / for to be crucified.

And the soudpers ledde him awaye into the commen hall / and called together the whole multitude / & they clothed him with purple / & they platted a crowne of thornes and crowned him with all / and beganne to salute him. Hail kyng of the Jewes. And they smote him on the heed with a rede / and spat vpon him / & kneeled doune and worshyped him.

And when they had mocked him / they toke the purple of him / & put his awne clothes on him and ledde him oute / to crucifie him. And they compelled one that passed by / called Symon of Cyrene (which cam oute of the felde / and was father of Alexander and Rufus) to beare his crosse. And they brought him to a pla-

a place named Golgotha (which is by interpretation / the place of deed mens scoules) and they gaue him to drinke / wyne mingled with myrr / but he receaued it not.

And when they had crucified him / they parted his garmentes / castinge lotes for them / what euery man shulde haue. And it was aboute the thyrde houre / & they crucified him. And the tytle of his cause was wyrtten: The kynge of the Jewes. And they crucified with him two theues: the one on the ryght honde / and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

And they that went by rayled on him: wagginge their heedes and sayinge: Awzetch / that destropest the temple / and byldest it in thre dayes: saue thy selfe / & come doune from the crosse. Lyke wyse also mocked him the hye prestes amonge them selucs with the scribes and sayde: he saued other men / him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse / that we maye se and beleue. And they that were crucified with him / checked him also.

And when the sixte houre was come: darknes arose ouer all the erth vntill the nynthe houre. And at the nynthe houre Iesus cryed with a loude voyce sayinge: Eloi / Eloi / lama sabachani / which is yf it be interpreted: my God my God why hast thou forsaken me. And some of them that stode by when they hearde that / sayde: beholde he calleth for Helyas. And one ran and filled a sponge full of vinegar and put it on a rede / & gaue him to drinke / sayinge: let him alone / let vs se whether Helyas will come and take him doune.

But Iesus cryed with a loude voyce / & gaue up the goost. And the vayle of the temple was dyd rent in twa

Golgo-
tha.

Mat. xxi.
Luc. xxi.
Hys gar-
mentes
are deli-
uered.

Joh. xxi.
He is cru-
cified.

Isa. liii.

He is ray-
led on.

John. vi.

Psal. xxi.

Wyneger
is offred
him to
drynke

He geue-
th vp his
spite

The Gospell

The bay- dyd rent in two peces / from the toppe to the
le renteth bottome. And when the Centurio which stoode befoze him / sawe that he scryed and gaue vp the gooste / he sayde: trulpy this mā was the sonne of God. Ther were also women a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of James the lytle and of Ioses / and Mary Salome: which also when he was in Galile / folowed him / and ministred vnto him / and many other women which came vp with him vnto Ierusalem.

Mat. xxviii.
Luk. xxiii.
Joh. xix. g

He is bur-
ied.

*Centurio
is a captayn
ne of an hū
dred men.

And now whē nyght was come (because it was the euē that goeth befoze the saboth) Ioseph of Arimathia a noble Coucellour which also loked for the kyngdome of God / came & went in boldely vnto Pilate / and begged the body of Iesu. And Pilate merueled that he was already deed / and called vnto him the Centurio / & axed of him / whether he had bene eny whyle deed. And when he knewe the trueth of the Centurio / he gaue the body to Ioseph. And he bought a linnen clothe / and toke him doune / and wrapped him in the linnen clothe / and layde him in a tombe that was hewen oute of the rocke / and rolled a stone vnto the doze of the sepulcre. And Mary Magdalen and Mary Ioses beheld / where he was layde.

The. xvi. Chapter

Luk. xxiii.
Joh. x. a

And when the Saboth daye was past / Mary Magdalen / and Mary Iacob / and Salome / bought odoures / that they myght come & anoynt him. And early in the morninge the nexte daye after the Saboth daye / they came vnto the sepulcre / when the sunne was rysen. And they sayd one to another: who shall rolle vs awaye the stone fro the doze of the sepulcre? And whē they loked

Of S. Marke.

Jo. xvi.

loked / they sawe how the stone was rolled awaye: for it was a very greate one. And they went into the sepulcre / & sawe aponge mā sit / tinge on the ryghtside / clothed in a longe whyte garment / and they were abashed.

Mat. xxviii.
Joh. xx. c

And he sayd vnto them / be not afrayed: ye see Iesus of Nazareth / which was crucified. He is risen / he is not here. Beholde the place / where they put him. But go poure waye / and tell his disciples / & namely Peter: he will go befoze you into Galile: there shall ye see him / as he sayde vnto you. & And they went oute quickly and fled from the sepulcre. For they trembled & were amased. Nether sayde they eny thinge to eny man / for they were afrayed.

Mat. xxviii.

* When Iesus was rysen the morow after the Saboth daye / he appered fyrst to Mary Magdalen / out of whom he cast seuē deuyls. And shewent and tolde them that were with him / as they moyned and weapte. And though they herde that he was alyue and had appered to hyr / yet they beleued it not. After that / he appered vnto two of them in a straunge figure / as they walked and went into the cuntry. And they went and tolde it to the remnant. And they beleued them nether.

Marye
Magdale
ne.

Luk. xxiii.

* After that / he appered vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe & hardnes of herte: because they beleued not them which had sene him after his resurreccion. And he sayde vnto them: Go ye into all the worlde / and preache the glad tydings to all creatures / he that beleueth & is baptised / shalbe saued. But he that beleueth not / shalbe dampned.

Mat. xxviii.
Luk. xxiii. f
Joh. xx. c
Mat. xxviii.

And these thinges shall folowe thē that beleue: In my name they shall cast oute deuyls / and shall speake with newe tonges / and shall kyl serpentes. And yf they drinke any deadly thinge /

The Gospell

thinge/it shall not hurte them. They shall laye their hondes on the sicke/and they shall recouer.

Lu. xliii. g

So then when the Lorde had spoken vnto them / he was receaued into heauen / and sat him doune on the ryght honde of God. And they wēt forth / & preached euery where. And the Lorde wrought with them / & confirmed the worde with miracles that folowed. &

The ende of the Gospell of
S. Marke.

The Gospell of S. Luke.



As moche as many haue take in hand to comyle a treatise of tho thinges / which are surely known amonge vs / eue as they declared the vnto vs which from the beginninge sawe them their selues / and were ministers at the doinge: I determined also / as soon as I had searched out diligently all thinges from the beginninge / that then I wolde wyte vnto the / good Theophilus: that thou myghtest knowe the certent of tho thinges wherof thou arte informed:

The fyrste Chapter.

There

Of S. Luke

Jo. lvi.

There was in the dayes of Herodes the kynge of Iurie a certayne p̄re zacharias
he named zacharias / of the course of Abia. And his wyfe was of the doughters of Aaron: & her name was Elizabeth. Both we elizabeth
reperfect before God / and walked in all the lawes & ordināces of the Lorde / that no man coulde fynde fawte with them. And they had no chylde / because that Elizabeth was barre and booth were well stricken in age.

And it came to passe / as he executed the p̄res office before God / as his course came (acordinge to the custome of the p̄restes office) his lot was to bourn incense. And he went into the temple of the Lorde / and the whoale multitude of the people were without in prayer whill the incense was aburninge. And ther appered vnto him an angell of the Lorde standinge on the ryght syde of the altare of incense. And when zacharias sawe him / he was abashed / and feare came on him.

Luci. xi. d

And the angel sayde vnto him: feare not zachary / for thy prayer is hearde: And thy wyfe Elizabeth shall beare thea sonne / and thou shalt call his name John / & thou shalt haue John.
ioye and gladnes / and many shall reioyce at his byrth. For he shall be greate in the sight of the Lorde / & shall nether drinke wyne ner stronge drinke. And he shall be filled with the holy goost / euen in his mothers wombe: & many of the chyliden of Israel shall he tourne to their Lorde God. And he shall go before him in the sprite and power of Elyas / to tounne the vherites of the fathers to the chyliden / & the vnbeleuers to the wysdome of the iustemen: to make the people redy for the Lorde.
And zacharias sayde vnto the angell: wher by shall I knowe this / seinge that I am olde and my wyfe well stricken in yeares. And the angel
* To make the children haue soche an harte to god as Abraham and the fathers had.
psa. cxxxi. Mala. iii. a Mala. iii. b

**A Digne
is axed.**

angell answered and sayde vnto him: I am Gabriel that stonde in the presens of God: I am sent to speake vnto the: and to shewe the these gladtydings. And beholde thou shalt be donne/and not able to speake/ vntyll the tyme that these thinges be performed: because thou beleuest not my wordes which shall be fulfilled in their season.

And the people wayted for zacharias & merueyled that he tarped in the temple. And whē he came oute/ he coulde not speke vnto them. Wherby they perceaued that he had sene some vision in the temple. And he beckened vnto them/ and remayned speechlesse.

And it fortuned as the tyme of his office was oute/ he departed home into his awne house. And after those dayes/ his wyfe Elizabeth conceaued/ & hyd her selfe fyue monethes sayinge: This wyse hath God deale with me in the dayes when he looked on me/ to take from me the rebuke that I suffered among men.

And in the sixte moneth the angell Gabriel was sent from God vnto a cyte of Galile/ named Nazareth/ to a virgin spoused to a man whose name was Joseph/ of the house of Dauid/ & the virgins name was Mary. And the angell went in vnto her/ and sayde: Hail full of grace/ the Lorde is with the: blessed art thou amonge women.

When she sawe him she was abashed at his sayinge: & cast in her mynde what manner of salutiō that shuld be. And the angell sayde vnto her: feare not Mary: for thou hast founde grace with God. Lo/ thou shalt conceaue in thy wombe/ and shalt beare a sonne/ & shalt call his name Iesus. He shall be greate/ & shall be called the sonne of the hyst. And the Lorde God shall geue vnto him the seate of his father

**Isaie. vii. d.
Iesus.
Dani. vii. d.**

father Dauid/ and he shall raygne ouer the house of Jacob for euer/ and of his kyngdomme shall be none ende.

Then sayde Mary vnto the angel: How shall this be seinge I knowe not a man? And the angel answered & sayde vnto her: The holy goost shall come vpon the/ & the power of the hyst shall ouer shadowe the. Therfore also that holy thinge which shall be borne/ shall be called the sonne of God. And beholde thy cousin Elizabeth she hath also conceaued a sonne in her age. And this is hyr sixte moneth/ though she be called barren: for with God can nothinge be impossible. And Mary sayde: beholde the hande mayde of the Lorde/ be it vnto me euen as thou hast sayde. And the angel departed from her.

And Mary arose in those dayes/ & went into the mountayns with hast/ into a cite of Iude/ & entred into the house of zachary/ & saluted Elizabeth. And it fortuned/ as Elizabeth heard the salutation of Mary/ the babe sprang in her belly. And Elizabeth was filled with the holy goost/ & cryed with a loude voyce/ & sayde: Blessed arte thou amonge the women/ & blessed is the frute of thy wombe. And whence hapeneth this to me that the mother of my Lorde shulde come to me? For lo/ as soon as the voyce of thy salutiō. sounded in myne eares/ the babe sprang in my belly for ioye. And blessed arte thou that beleuest: for those thinges shall be performed which were tolde the from the lorde. And Mary sayde:

My soule magnifieth the Lorde. And my sprete reioyseth in god my sauiour: for he hath looked on the poure degree of his hande mayde. Beholde now frō hence forth shall all generacions call me blessed. For he that is mighty hath done to me grea

te thinge.

**Marye
greteth
Elizabeth**

**Magni
ficat.**

te thinges/and holpe is his name.
And his mercy is on them that feare him the
row oute all generacions.
He sheweth strength with his arme/ he feat-
tereth them that are proude in the ymagina-
cion of their hertes.
He putteth downe the myghty from their sea-
tes/ and exalteth them of lowe degree.
He filleth the hungry with good thinges: and
sendeth awaye the ryche emptye.
He remembereth mercy: and helpeth his ser-
uant Israel.

Isai. xli. 8

Isai. xxx. d
and. lii. b
Hier. vii. a
Isai. xli. 8
Gene. xxi. 1

John is
borne.

Asuen as he promised to oure fathers/ Abra-
ham and to his seede for euer.
And mary a boode with hyz aboute a. iiii. mo-
thes/ & returned agayne to hyz awne house.
* Elizabethes tyme was come that she shuld
be deliuered/ and she brought forth a sonne.
And her neighbours & her cosins heardetell
how the lord had shewed great mercy vpon
her/ and they reioysed with her.

And it fortuneth the eyght daye: they came
to circumcise the chylde: and called his name
Zacharias/ after the name of his father. How-
best his mother answered and sayd: not so/
but he shalbe called Jhon. And they sayd vn-
to hyz: Ther is none of thy kynne/ that is na-
med with this name. And they made signes
to his father/ how he wolde haue him called.
And he axed for writynge tables and wrote
sayng: his name is Jhon. And they maruelled
all. And his mouth was opened immediatly/
and his tonge also/ and he spake laudynge
God. And feare came on all them that dwelt
naye vnto them. And all these saynges were
noysed abroade throughout all the hyll coun-
tre of Iurie and all they that herde them lay
de them vp in their hertes sayng: what ma-
ner chylde shall this be? And the honde of the
lorde

lord was with him.

And his father zacharias was filled with
the holy goost/ and prophesied sayng.

Blessed be the Lorde God of Israel/ for he
hath visited and redeemed his people.

And hath reysed vp an horne of saluacion
vnto vs in the house of his seruant Dauid

Asuen as he promised by the mouth of his
holy prophetes which were sens the worlde
began.

That we shuld be saued from oure enemies
and from the hondes of all that hate vs:

To fulfill the mercy promised to oure fa-
thers/ and to remember his holy couenaunt.

And to performe the oothe which he swore
to oure father Abraham/ for to geue vs.

That we deliuered oute of the hondes of ou-
re enemyes/ myght serue him with oute fea-
re/ all the dayes of oure lyfe/ in such holynes
cryghtewesnes as are accept befor him

And thou chylde/ shalt be called the Pro-
phet of the hest: for thou shalt goo before the
face of the lord/ to prepare his wayes:

And to geue knowlege of saluacion vnto his
people for the remission of synnes.

Through the tender mercy of oure God/
wherby the * daye sprynge from an hye hath
visited vs.

To geue light to the that sat in darcknes
and in shadowe of deeth/ and to gyde oure fete
into the waye of peace.

And the chylde grew and waxed stronge in
spyte/ and was in wyldernes/ tyll the daye ca-
me when he shuld shewe him selfe vnto the Is-
rahelites.

The ii. Chapter.

And it chaunced in those dayes: that ther
went oute a commandment from Augu-
ste the Emperour/ that all the world
shuld

Benedic-
tus.

Isai. lxxii.
and. cxxi. d
Hier. lxxii. a
and. xxx. b
Hier. xxxi.
Gene. xxxi.

* Christ is
the daye sp-
rynge that
geueth light
in to them
that sit in
darkenes
of the igno-
rance of
God.

shuld be taxed. And this taxinge was the first
and executed when Syzenius was lestenant
in Siria. And euery man went vnto his owne
cite to be taxed. And Joseph also ascended
from Galile/oute of a cite called Nazareth/
into Iurie: vnto the cite of Dauid which is
called Bethleem/ because he was of the house
& lineage of Dauid/ to be taxed with Mary
his spoused wyfe which was with chylde.

Christ is
borne.

Shepe he
rdes.

Signe.

And it fortunied whill they were there/ her
tyme was come that she shulde be deliuered.
And she brought forth her first begotten son
ne/ and wrapped him in swadlinge cloothes/
& layed him in a manger/ because ther was no
roume for the within the ynn.

And ther were in the same region shepher-
des abydinge in the felde and watching their
flocke by nyght. And lo the angell of the Lor-
de stode harde by them/ & the brightnes of the
Lorde shone rounde aboute them/ & they were
fore afrayed. But the angell sayde vnto the:
Be not afrayed. For beholde/ I bringe you ty-
dings of greate ioye that shall come to all
the people: for vnto pou is borne this daye in
the cite of Dauid/ a sauoure which is Christ
the lorde. And take this for a signe: ye shall
see the chylde swaddled & layed in a manger.
And straight waye ther was with the angell a
multitude of heuely sowdiers/ laudynge god
and saynge: Glozy to God an hye/ & peace on
the erth: and vnto men reioysynge. *

And it fortunied/ as sone as the angels were
gone awaye fro them in to heuen/ & the shep-
herdes sayd one to another: let vs goo eue vn-
to Bethleem/ & see this thyng that is hapened
which the Lorde hath shewed vnto vs. And
they came with haste: & founde Mary and Jo-
seph & the babe layde in a manger. And when
they had sene it/ they published a brode the
sayn.

saynge which was tolde them of that chyl-
de. And all that hearde it/ wondred at those
thinges which were tolde them of the shepher-
des. But Mary kept all thoose saynges/ and
pondered them in hyr hert. And the shepher-
des retourned/ praylinge and laudinge God
for all that they had herde and sene/ evyn as
it was told vnto them. *

And when the eyght daye was come that
the chylde shuld be circūcised/ his name was
called Iesus/ which was named of the angell
before he was conceaued in the wombe. *

And when the tyme of these purificacion
(after the lawe of Moyses) was come/ they
brought him to Hierusalem/ to present hym to
the Lorde (as yt is wrytten in the lawe of the
Lorde: euery man that first openeth the ma-
tris/ shall be called holy to the Lorde) & to offer
(as it ys sayde in the lawe of the Lorde) a pay-
re of turtle doves or two yonge pignons.

And beholde ther was a mā in Hierusalem
whose name was Simeon. And the same man
was iuste and feared God and longed for the
consolacion of Israel and the holy goost was
in him. And an answer was geuen him of the
holy goost/ that he shulde not se deeth/ befo-
re he had sene the lordes Christ. And he came
by inspiracion into the temple/

And when the father and mother brought
in the chylde Iesus / to do for him after the cu-
stome of the lawe/ then toke he him vp in his
armes and sayde.

Lorde/ Now lettest thou thy seruaunt departe
in peace/ accordinge to thy promes. For my
eyes haue sene the sauour sent from the.
Which thou hast prepared before the face of
all people.

I light to lighten the gentyls/ and the glozy
of thy people Israel. *

And

Leuit. xii. a
Christ is
circūcised

Math. i. c
Leuit. xii. a
Exod. xiii. a
Num. vii. c
Leuit. xii. c

Simeon.

Num. vi.
mittis.

The Gospell

* And his father and mother marvelled at those things which were spoke of him. And Simeon blessed them/ and sayde vnto Mary his mother: beholde/ this chyld shalbe the fall and resurreccion of many in Israel/ and a signe which shalbe spoken agaynst. And moreouer the swerde shall pearce thy soule/ that the thoughtes of many hertes maye be opened.

Isa. liii. c
Rom. x. g
i. Pe. ii. b

Anna.

And ther was a Prophetesse/ one Anna/ the doughter of Phanneel of the tribe of Aser: which was of a grente age/ & had lyued with an husbnde. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. score and. iiii. yere/ which went neuer oute of the temple/ but serued God with fastinge & praye ryght and daye. And the same came forth that same houre/ and praysed the Lorde/ and spake of him to all that looked for redemption in Hierusalem.

And as soon as they had performed all thynges accordinge to the lawe of the Lorde/ they returned into Galile to their awne cite Nazareth. And the chyld grewe and waxed stronge in sperte/ and was filled with wysedome/ & the grace of God was with him. *

And his father and mother went to Hierusalem euery yere at the feste of ester. * And when he was. xii. yere olde/ they went vnto Hierusalem after the custome of the feste. And when they had fulfilled the dayes/ as they returned home/ the chyldc Iesus boode hym in Hierusalem unknowynge to his father and mother. For they supposed he had bene in the company/ & therfore came a dayes iorney and sought him amonge their kynnsfolke and acquayntaunce. And when they founde him not/ they went backe agayne to Hierusalem/ & sought him. And it fortunied after. iiii. dayes/ that they founde him in the temple/ sittinge in the

Christ is
founde dis
putinge
in the te
ple.

Of S. Luke

Jo. lxviii

themiddes of the doctours/ both hearynge them and posinge them And all that hearde him/ marvelled at his wit and answers.

And when they sawe him/ they were asto- nished And his mother sayde vnto him: sonne/ why hast thou thus dealte with vs? Beholde thy father & I/ haue sought the/ sorrowenge. And he sayde vnto the: how is it that yf sought me? Wilt yf not that I must goo aboute my fa- thers tuliness? And they vnderstode not the sayinge that he spake to the. And he went with them/ and came to Nazareth/ & was obedient to the. But his mother kept all these things in her hert. And Iesus increased in wysdome and age and in fauoure with god and man. *

The. iiii. Chapter. *

In the. xv. yere of the raygne of Tibe- rius the Emperoure/ Pontius Pilate beinge leftenant of Iurie/ & Herode be- inge Tetrach of Galile/ & his brother Philip Tetrach in Iturea & in the region of Tracônites/ & Lysanias the Tetrach of Abyl- ne/ whē Anna & Cayphas were the hyerpriestes the worde of God came vnto John the sonne of zacharias in the wildernes. And he came in to all the crookes aboute Iordan preachynge the baptyme of repentaunce for the remission of synnes as it is wrytten in the boke of the saynges of Esaias the Prophet which sayeth The voyce of a cryer in wildernes: prepare the waye of the Lorde/ make his pathes straght. Every valley shalbe fylled/ and euery moun- tarne and hyl shalbe brought lowe. And cro- ked thynges shalbe made streight: & the rough wayes shalbe made smoth: and all fleshe shall se the saueour sent of God. *

Then sayde he to the people that were co- me to be baptyzed of him: O generation of vi- pers/ who hath taught you to fyre from the

Tetrar-
che.

John ba-
ptist.
Mark. iii. a
Mark. i. a

Isai. xl. a
John. i. a

Mark. i. b.

3. iij. wryth

The Gospell

The axe

wrath to come: & bring forth due frutes of penitence/ and begynne not to saye in your selues/ we haue Abraham to oure father. for I saye vnto you: God is able of these stonnes to reyse vp chylidren vnto Abraham. Nowe so is the axe leyd vnto the roote of the tree: so that euery tree which bringeth not forth good frute/ shalbe hewen doune/ and cistein to the fyre.

And the people axed him sayinge: What shall we do then? He answered & sayde vnto them: He that hath two coottes/ let him parte with him that hath none: and he that hath meate/ let him do lyke wyse.

Publicans

Then came ther Publicans to be baptised/ & sayde vnto him: Master/ what shall we do? And he sayde vnto them: requyre no more than that which is appoynted vnto you.

Soudiours.

The soudiours lyke wyse demaunded of him sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages.

Math. iii. b

Mar. iii. b

Joh. i. b

As the people were in a doute/ and all men disputed in their hertes of Ihon/ whether he were very Christ: Ihon answered & sayde to them all: I baptise you with water/ but a litle ger then I cometh after me/ whose shewelatchet I am not worthy to vnloose: he will baptise you with the holy goost/ and with fyre: which hath his fanne in his hond/ & will poure ge his flooze/ & will gader the corne in to his barne: but the chaffe wyll he bourn with fyre that neuer shalbe quenched. And many othher thinges in his exhortacion preached he vnto the people.

Fanne

Chaffe.

Mat. iii. a

Marke. i. b

Ihon is

presoned.

Then Herode the Tetrach(when he was rebuked of him for Herodias his brother whilippes wyfe/ and for all the euyls which he

rod

Of S. Luke.

Jo. lvi

rod had done) added this aboue all/ and leyd Ihon in prison.

And it fortunied as all the people receaued baptisme (and when Iesus was baptised and dyd praye) that heauen was opened & the holy goost came doune in a bodely shape lyke a doue vpon him/ and a voyce came from heauen sayinge: Thou arte my dere sonne/ in the do I delyte.

And Iesus him selfe was about thirtie yeres of age when he beganne/ beinge as men supposed the sonne of Ioseph.

which was the sonne of Heli:
which was the sonne of Mathat:
which was the sonne of Leui:
which was the sonne of Melchi:
which was the sonne of Ianna:
which was the sonne of Ioseph:
which was the sonne of Matathias:
which was the sonne of Amos:
which was the sonne of Rahum:
which was the sonne of Elsi:
which was the sonne of Ragge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semci:
which was the sonne of Ioseph:
which was the sonne of Iuda:
which was the sonne of Iohanna:
which was the sonne of Rhessa:
which was the sonne of Iozobabel:
which was the sonne of Salathiel:
which was the sonne of Peri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Losam:
which was the sonne of Helmadani:
which was the sonne of Her:
which was the sonne of Ieso:
which was the sonne of Helieler:

J. b.

which

Christ is baptised.

Genealogye.

The Gospell

which was the sonne of Enoch:
 which was the sonne of Methuselah:
 which was the sonne of Lamech:
 which was the sonne of Noe:
 which was the sonne of Shem:
 which was the sonne of Arphaxat:
 which was the sonne of Cainan:
 which was the sonne of Mahalalel:
 which was the sonne of Jareth:
 which was the sonne of Enos:
 which was the sonne of Seth:
 which was the sonne of Adam:
 which was the sonne of God.

Of S. Luke.

Jo. lxx

which was the sonne of Enoch:
 which was the sonne of Methuselah:
 which was the sonne of Lamech:
 which was the sonne of Noe:
 which was the sonne of Shem:
 which was the sonne of Arphaxat:
 which was the sonne of Cainan:
 which was the sonne of Mahalalel:
 which was the sonne of Jareth:
 which was the sonne of Enos:
 which was the sonne of Seth:
 which was the sonne of Adam:
 which was the sonne of God.

The. iij. Chapter.

Jesus then full of the holy goost reture
 up from Jordan & was carped of the
 spete into wilderness/and was .xl. dayes
 tepted of the deuyll. And in those dayes
 he ate nothinge. And when they were ended/he
 afterward hongred. And the deuyll sayde vnto
 him: if thou be the sonne of God commaunde
 this stone that it be bred. And Jesus answered
 him sayinge: It is written/man shall not liue
 by bred only/but by every worde of God.

And the deuyll toke him vp into an hye mou-
 tayne/and shewed him all the kyngdome of the
 worlde/euen in the twynchynge of an eye.
 And the deuyll sayde vnto him: all this power
 will I geue the euery whit & the glory of them:
 for that is deliuered to me and to whosoever
 I will/I geue it. If thou therfore wilt wor-
 shippe me/they shall be all thynne. Jesus answe-
 red him and sayde: hence from me Satan. For it
 is written: Thou shalt honoure the Lorde thy
 God and him only serue.

And he carped him to Jerusalem/& set him
 on a pynacle of the temple/and sayd vnto him:
 If thou be the sonne of God/cast thy selfe
 downe from hens. For it is written/he shall
 geue his Angels charge ouer the to kepe the/
 and with their hondis they shall stey the vp
 that thou dost not thy fote agaynst a stone.
 Jesus answered & sayde to him/it is sayd: thou
 shalt not tempte the Lorde thy God. A stone
 as the

which

The Gospell

Math. iii. b.
Mar. i. b.
Joa. iii. f

as the deuyll had ended all his temptacions/
he departed from him for a season.

Math. xlii. b
Mark. vi. a
Joh. iii. f

And Jesus retourned by the power of the
spete into Galile / and there went a fame of
him thowowoute all the region rounde aboute.
And he taught in their synagoges and was
commended of all men.

Esa. lxi.

And he came to Nazareth where he was now
sed & as his custome was / went into the syna-
goge on the Saboth dayes & stode vp for to
rede. And ther was deliuered vnto him the bo-
ke of the Prophete Esaias. And when he had
opened the boke he founde the place / where it
was writen. The spete of the Lorde vpon me/
because he hath annointed me: to preache the
Gospell to the pooze he hath sent me: & to hea-
le the broken harted: to preache deliuerance to
the captiue / and syght to the blynde / and frey
to set at liberte them that are brysed / & to pre-
che the acceptable yeare of the Lorde.

Josephs
sonne.

Joh. iii. f

Prophet.

And he cloosed the booke / & gaue it agayne
to the minister / and satte doune. And the eyes of
all that were in the synagoge / were fastened on
him. And he began to saye vnto the. This daye
is this scripture fulfilled in poure eares. And all
bare him witness / and wondred at the gracious
wordes which proceeded oute of his mouth. &
and sayde: Is not this Josephs sonne?

ii. Re. x. vii.
Jaco. v. d.

And he sayde vnto them: Ye maye very well
saye vnto me this prouerbe: Whisicion / heale
thy selfe. Whatsoeuer we haue heard done
in Capernaum / do thesame here lyke wyse in
thyne awne countre. And he sayde / verely I
saye vnto you: No Prophet is accepted in his
awne countre.

But I tell you of a truth / many wyddowes
were in Israel in the dayes of Helyas / when
heuyne was shet thre yeres and sixe monethes /
when greate famyshment was throught oute
all the

Of S. Luke.

Jo. lxxi

all the londe / and vnto none of them was He-
lyas sent / saue into Sarepta belydes Sidon vn-
to a woman that was a wydow. And many le-
pers were in Israel in the tyme of Heliseus the
Prophete: and yet none of them was heled /
saunge Naaman of Syria.

And as many as were in the synagoge when
they herde that / were filled with wyth: & roo-
se vp / and thrust him oute of the cite / and ledde
him euen vnto the edge of the hyll / wher on
their cite was bulte / to cast him doune headlyn-
g. But he went his waye euen thowow the myd-
des of them: & and came into Capernaum
a cite of Galile / & there taught them on the Sa-
bath dayes. And they were astonied at his do-
ctrine: for his preachinge was with power.

And in the synagoge ther was a man which
had a spete of an vncleane deuill / & cryed with
aloude voyce sayinge: let me alone / what hast
thou to do with vs / thou Jesus of Nazareth?
Arte thou come to destroye vs? I knowe the
what thou arte / euen the holy of God. And Je-
sus rebuked him sayinge: holde thy peace and
come oute of him. And the deuill threwe
him in the myddes of them and came oute of
him / and hurt him not. And feare came on them
all and they spake amonge them selues sayin-
ge: what manner a thinge is this? For with
audoynte and power he commaundeth the fou-
le spetes / and they come out? And the fame of
him spreed abroode thowowoute all places of
the countre round aboute.

And he roose vp and came oute of the syna-
goge / and entred into Symons house. And Si-
mons motherelawe was taken with a greate
feuer / & they made intercession to him for her.
And he stode ouer her / and rebuked the feuer:
and it leest her. And immediatly she arose and
ministred vnto them.

The we-
dowe of
Sarepta.

iii. Re. E. d

Naaman

Math. iii. b
Marke. i. c

Math. vii. d.
Marke. i. c

The vn-
cleane spy-
rite is cast
oute.

Math. vii. b
Marke. i. c

Simons
motherel-
awe.

When

The Gospell

Layde
his hāde
on them.
When the sonne was done / all they that
had sicke taken with diuers diseases / brought
them vnto him: and he layde his handes on
one of them / & healed them. And deuils also
came out of many of the crying and saying:
thou arte Christ the sonne of God. And he rebuked
them and suffered them not to speake
for they knewe that he was Christ.

Mark. i. d.
None as it was daye / he departed and went
awaye into a desert place / & the people sought
him and came to him / & kept him that he shoulde
not departe from them. And he sayde vnto them
I muste to other cities also preache the kyngdome
of God: & for therfore am I sent. And he
preached in the synagoges of Galile.

The. v. Chapter.

Math. iiii. c.
Mark. i. d.
I came to passe as the people pressed
vpon him / to heare the worde of God /
that he stode by the lake of Genesareth:
and sawe two shippes stonde by the lake
syde / but the fishermen were gone out of them /
& were washyng their nettes. And he entred
into one of the shippes / which perteyned to Si-
mon / and prayed him / that he wolde thrust out
a lyttell from the londe. And he satte doune and
taught the people out of the ship.

When he had leest speakynge / he sayde vnto
Simon: Lare the out into the depe / and let slip
pe poure nettes to make a draught. And Si-
mon answered and sayde to him: Master / we
haue labored all nyght / and haue taken no-
thinge. Neuerthelater at thy worde I will
loose forth the net. And when they had so do-
ne / they inclosed a greate multitude of fyshes.
And their net brake: but they made signe
to their felowes which were in the other ship /
that they shoulde come and helpe them. And they
came: and filled bothe the shippes that they
coude agayne.

when

Of S. Luke.

To Lxxix

When Simon Peter came that he fell dou-
ne at Iesus knees sayinge: Lorde go from me /
for I am a synfull man. For he was utterly
astounded and all that were with him / at the
draught of fysh which they toke: & so was also
James & John the sonnes of Zebede which
were partners with Simon. And Iesus sayte
vnto Simon: feare not / from hence forth thou
shalt catche men. And they brought the shippes
to londe / and forsoke all / and folowed him.

And it fortuned as he was in a certayne cite:
beholde / ther was a man full of leprosy: & when
he had spied Iesus / he fell on his face / and be-
sought him sayinge: Lorde if thou wilt / thou
canst make me cleane. And he stretcheth forth the
hond / and touched him sayinge: I will be thou
cleane. And immediatly the leprosy departed
from him. And he warned him / that he shoulde
tell no man: but that he shoulde go and shewe
him selfe to the Pryste / and offer for his clen-
synge accordinge as Moyses commaundement
was / for a witness vnto them.

But so moche the more went ther a fame
abroade of him / & moche people came to gather
to heare / and to be healed of him / of their infir-
mities. And he kepte him selfe aparte in the wil-
derneses / and gaue him selfe to prayer.

And it happened on a certayne daye / that
he taught / and ther came the Pharisees and do-
ctors of lawe / which were come out of all the
counties of Galile / Iurie / and Ierusalem.
And the power of the Lorde was to heale them.
And beholde / men brought a man lyinge in his
bedd which was taken with a palsy: & sought
meanes to bringe him in / and to laye him befo-
re him. And when they coulde not fynde by what
waye they myght bringe him in / because of the
people / they went vpon the ronne of the house
/ and let him doune thowowe the tyllinge bedd
and all

Mar. viii. d.
Mark. i. d.

Lepers.

Leuit. xiii. c.

Math. ix. c.
Mark. ii. c.

Palsy.

and all in the myddes before Iesus. When he sawe their fapth/he sayde vnto him: man/thy synnes are forgiven the. And the Scribes & the Pharises begane to thinke sayinge: What folow is this which speaketh blasphemy? Who can forgive synnes but God only?

When Iesus perceaved their thoughtes/he answered and sayde vnto them: What thinke ye in your hertes? Whether is easier to saye/thy synnes are forgiven the / or to saye: rise and walke? But that ye maye knowe that the sonne of man hath power to forgive synnes on eith/he sayde vnto the sicke of the palsy: I saye to the / arise / take vp thy bed and go home to thy house. And immediatly he rose vp before them / & toke vp his bed where on he laye / & departed to his awne house praysinge God. And they were all amazed & they lauded God and were filled with feare sayinge: we have seene straunge thinges to daye.

Math. ix. a.
Mark. ii. b.

Leuy.

publicans
& synners

Math. ix. b.
Luce. ix. c.

And after that he went forth and sawe a publican named Leuy / sittinge at the receite of custome / & sayde vnto him: folow me. And he left all / roose vp / and folowed him. And that same Leuy made him a greute feaste at home in his awne house. And ther was a greute company of publicans and of other that sate at meate with him. And the Scribes and Pharises murmured agaynst his disciples / sayinge: why eate ye and drincke ye with publicans and synners? Iesus answered and sayde vnto them: They that are whole neede not of the physicion: but they that are sicke. I came not to call the ryghtewes / but synners to repentance.

Then they sayde vnto him: Why do the disciples of Iohn fast often and praye / and the disciples of the Pharises also: and thynne eate and drincke? And he sayde vnto them: Can ye make the chyliden of the weddinge fast / as long

ge as the byrdgrome is present with them? The dayes will come / when the byrdgrome shalbe taken awaye from them: then shall they fast in those dayes.

Then he spake vnto them in a similitude: No man putteth a pece of a newe garment / into an olde vesture: for yf he do: then breacketh he the newe / & the pece that was taken out of the newe / agreeth not with the olde. Also / no man poureth newe wyne into olde vessels. For yf he do / the newe wyne breacketh the vessels / & runneth out it selfe / & the vessels perish: But newe wyne must be powred into newe vessels / and bothe are preserved. Also / no man that drinketh olde wyne / straight waye can awaye with newe for he saveth / the olde is pleasaunter

The. vij. Chapter.

It happened on an after Saboth / that he went thorow the corne felde / and that his disciples plucked the eares of corne / & ate / and rubbed them in their hondes. And certayne of the Pharises sayde vnto the: why do ye that which is not lawfull to do on the Saboth dayes? And Iesus answered them and sayde: Have ye not redde what David dyd / when he him selfe was anhungred and they which were with him: how he went into the house of God / & toke and ate the loaves of hallowed bread / and gaue also to them which were with him: which was not lawfull to eate / but for the Priestes only. And he sayde vnto them: The sonne of man is Lord of the saboth daye. And it fortuneth in another Saboth also / that he entred into the synagoge & taught. And ther was a man whose ryght honde was dyed vp. And the Scribes and Pharises watched him / to se whether he wolde heale on the Saboth daye / that they myght fynde an accusation agaynst him. But he knewe their thoughtes /

New & olde
de agree
not.

Mark. ii. b.
Luce. ix. c.
De.

The Saboth
daye
is broken
Luce. ix. c.

Mark. ii. b.
Luce. ix. c.

Mark. ii. b.
Luce. ix. c.

Madnes

Math. x. a.
Mar. iii. b

The twel
ue are ch-
osen.

Math. v. a
Louena-
ntes.

thes/and sayde to the man which had the wydded honde: Ryse vp/and stonde forth in the myddes. And he arose and stepped forth. Then sayde Iesus vnto them: I will axe you a question: Whether is it lawfull on the Saboth dayes to do good or to do euill: to saue lyfe or for to destroye it? And he behelde them all in compasse/and sayd vnto the man: Stretch forth thy honde. And he dyd so: and his honde was restored/ & made as whole as the other. And they were filled full of madnes/ and consulted one with another/ what they myght do to Iesu. &

And it fortuned in those dayes: that he went out into a mountayne for to praye/and continued all nyght in prayer to God. And as soon as it was daye/ he called his disciples/ and of them he chose twelue/ which also he called Apostles. Simon whom he named Peter/ and Andrew his brother. James and John/ Philip and Bartlemew/ Mathew and Thomas/ James the sonne of Alphcus and Simon called Zelotes and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

& And he came doune with them and stode in the playne felde with the company of his disciples/ and a greate multitude of people out of all parties of Iurie and Ierusalem/ and from the seacooste of Tyre and Sidon/ which came to heare him/ and to be healed of their diseases: and they also that were vexed with foule spytes/ and they were healed. And all the people pleased to touche him: for there went vertue out of him/ and healed them all.

And he lifted vp his eyes upon the disciples/ and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye when

ye when men hate you/ and thrust you oute of their companye/ and rayle/ and abhorre youre name as an euill thinge/ for the sonne of man/ for his sake. Reioyse ye then/ and be gladde: for re rayled beholde/ youre rewarde is greate in heuen. & After this manner their fathers entreated the Prophetes.

But wo be to you that are ryche: for ye haue therein youre consolacion. Wo be to you that are full: for ye shal hunger. Wo be to you that now laugh: for ye shal weyle and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.

But I saye vnto you which heare: Loue you your enemies. Do good to them which hate you. Blesse the that curse you. And praye for them which wrongfull ye trouble you. And vnto him that smyteth thee on the one cheeke/ offer also the other. And him that taketh awaye thy gowne/ forbyd not to take thy coote also. Geue to every man that axeth of the. And of him that taketh awaye thy goodes/ axe them not agayne. And as ye wolde that men shuld do to you: so do ye to them lyke wyse.

If ye loue them which loue you: what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do euen the same. If ye lende to them of whome ye hope to receaue: what thanke shal ye haue: for the very synners lende to synners to receaue as moch agayne. Wherefore/ loue ye youre enemyes/ do good and lende/ lo/ hynges for nothinge agayne and youre rewarde shalbe greate/ and ye shalbe the chyldren of the hyst: for he is kynde vnto the vnkynde and to the euill.

& Be ye therfore mercyfull/ as youre father is mercyfull. Judge not/ & ye shal not be iudged. &

True pro
phetes a-
re rayled
on.

Amo. vi. a
Ecl. x. xi. a

False pro
phetes a-
re repayed

Loue.

Math. v. a

Do good

Blesse.

Praye.

All the la-

we.

Math. vii. b

To. iii. c
Math. v. g

Lende.

Louena-
ntes.

Math. v. a

Judge
not.

Mat. xii. a
Mat. xiii. c.

Measure

Note.

Joh. xiii. b.
Mat. xii. a

Beame

Mat. xii. a
Mat. xii. b.

The tree
is kno^u &
by his fru
te.

The mou
th of the
fullnes of
the heart

To buyl
de on a
roche.

Condemne not: and ye shall not be condem-
ned. Forgive/ and ye shall be forgiven. Give/
and it shall be geuen unto you: good measure/
pressed doune/ shaken to geder and runnyng
ouer/ shall men geue into youre bosomes. For
with what measure ye mete/ with the same
shall men mete to you agayne.

And he put forth a similitude vnto them:
Can the blynde leade the blynde? Do they not
both then fall into the dyche? The disciple is
not aboue his master. Euery man shall be prefe-
re/ euen as his master is. why scist thou a mo-
te in thy brothers eye/ and considerest not the
beame that is in thyne awne eye? Either how
canst thou saye to thy brother: Brother/ let
me pull out the mote that is in thyne eye;
when thou perceapest not the beame that is in
thyne awne eye? Why caste thou out the beame
out of thyne awne eye fyrst/ & then shalt thou
see perfectly/ to pull out the mote out of thy
brothers eye. R

It is not a good tree that bringeth forth
euill frute: neither is that an euill tree/ that
bringeth forth the good frute. For euery tree is
known by his frute. Neither of thornes gader
men pygges/ nor of busshes gader they grapes.
A good man out of the good treasure of his
heart/ bringeth forth that which is good. And an
euill man out of the euill treasure of his heart/
bringeth forth that which is euill. For of the
treasure of the heart/ his mouth speaketh.

Why call ye me Master Master: and do not
fullnes of as I byd you/ whosoever cometh to me/ & hea-
reth my sayings/ & doth the same/ I will recei-
ue you to whome he is lyke. He is lyke a man
which bylt an house: and dygged depe & layde
the foundation on a roche. when the waters
arose/ the flud bet upon that house/ and coul-
de not moue it. For it was grounde upon a
roche.

roche. But he that heareth and doth not/ is ly-
ke a man that with out foundation bylt an
house upon the erth/ agaynst which the fludde
byd bet: and it fell by and by. And the fall of
that house was greute.

The. vii. Chapter.

When he had ended all his sayings
in the audierce of the people/ he entred
into Capernaum. And a certayne Cen-
turions seruaunte was sicke and redy
to dye/ whom he made moche of. And when he
hearde of Iesu/ he sent vnto him the elders of
the Jewes/ beseeching him that he wolde come
and heale his seruaunt. And they came to Je-
sus and besought him instantly sayinge: he is
worthy that thou shuldest do this for him.
For he loueth oure nacion/ and hath bylt vs a
synagoge. And Iesus went with them.

And when he was not farre from the house/
the Centurion sent frendes to him sayinge vn-
to him: Lorde trouble not thy selfe: for I am
not worthy that thou shuldest enter vnder my
rosse. Wherefore I thought not my selfe worthy
to come vnto the: but saye the worde/ and my
seruaunt shall be whoole. For I lyke wyle am a
man vnder power/ and haue vnder me souldiers/
and I saye vnto wone/ go: and he goeth. And to
another/ come: and he cometh. And to my ser-
uaunt/ do this: and he doeth it. When Iesus
herde this/ he merueyled at him/ & turned him
about and sayd to the people that folowed him:
I saye vnto you/ I haue not founde so greute
fayth/ no/ not in Israel. And they that were
sent/ turned backe home agayne/ and founde
the seruaunt that was sicke/ whoole.

And it fortuneth after that/ that he went
into a cite called Nain/ and many of his disci-
ples went with him & muche people. When he
camenye to the gate of the cite: beholde there

To buyl-
de on son
de.

Mat. xii.

Centurio
is the cap-
taine o-
uer an hu-
dred me.

was

The Gospell

The deed was a deed man carped out which was the on
is rayfed ly sonne of his mother/and she was a wydo-
we/and moche people of the cite was with her.
And when the lord sawe her/he had compas-
sion on her/& sayde vnto her:wepe not.And he
went and touched the coffyn/and they that be-
re him/stode still. And he sayde: Vonge may
I save vnto the/aryse. And the deed late vp
and beganne to speake. And he deliuered him to
his mother. And there cam a feare on them all.
And they glorified God sayinge: a greate Pro-
phet is rysen amonge vs/& God hath visited
his people. * And this rumoz of him went
forthe throughtout all Iurie/and throughtout
all the regions which lye rounde about.

Math. xi. a.

John ba-
ptist sen-
deth to
Christ.

Isai. lx.

And the disciples of John shewed him of all
these thinges. And John called vnto him. i. of
his disciples/and sent them to Iesus sayinge:
Arte thou he that shulde come: or shall we loke
for another? When the men were come vnto
him they sayde: John baptiste sent vs vnto the
sayinge: Arte thou he that shulde come: or shall
we wayte for another? And at that same tyme
he cured many of their infirmities and plagues/
and of euill spertes/and vnto many that were
blynde he gaue syght. And Iesus answered
and sayd vnto them: Go poure wapes and shewe
John/what thinges ye haue sene and han-
de: how that the blynde se/ the halt go/ the le-
pers are cleansed/ the deafe heare/ the deed a-
rise to the poore is the glad tydinges preached/
and happy is he / that is not offended by me.

When the messengers of John were depa-
red/ he began to speake vnto the people of John
What went ye oute into the wilderness for?
se: went ye to se a rede shaken with the wynde?
But what went ye out for to se? A man clothed
in sofie rayment? Beholde they which are go-
geously apparelled/ and lyue belpreatly/ are in
kynges

Of S. Luke.

Jo. lxxvi

kynges courtes. But what went ye forth to se?
A Prophete? Ye I saye to you / and moare
then a Prophete. This is he of whom it is
written: Beholde I sende my messenger before
thy face/ to prepare thy waye before the. For I
saye vnto you: a greater Prophete then John/
amonge womens chyldren is ther none. Neuer
thelesse one that is lesse in the kyngdome of
God/ is greater then he. *

And all the people that hearde/ and the pu-
blicans/ iustified God/ and were baptised with
the baptim of John. But the Pharises & Scri-
bes despised the counsell of God agaynst them
selues/ and were not baptised of him.

And the lord sayd: Wher vnto shall I ly-
ken the men of this generacion/ and what thin-
geare they lyke? They are lyke vnto chyldren
sittyng in the market place / and cryng one
to another/ and sayinge: we haue pyped vnto
you/ and ye haue not daunced: we haue mour-
ned to you/ and ye haue not wept. For John
Baptist cam/ nether eatynge bread ner drinke
kyng wyne/ and ye saye: he hath the deuyll.
The sonne of man is come and eateth and drine-
keth/ and ye saye: beholde a man which is a
glotten/ and a drincker of wyne/ a frende of pu-
blicans and synners. Yet is wysdome iustified
of all her chyldren.

* And one of the Pharises despyed him that
he wolde eate with him. And he went into the
Pharises house / and late doune to meate.
And beholde a woman in that cite/ which was
a synner/ asone as she knewe that Iesus late
at meate in the Pharises house / she brought
an alabaster boxe of oyntment/ & she stode at
his fete behynde him wepyng/ and beganne to
weshis fete with teares/ and dyd wipe them
with the heares of her heed/ and kissed his fete/
and anoynted them with oyntment.

Lu. iiii. when

Mat. iii. a.

Publi-
cans iusti-
fied god.
Pharises
despye
the coun-
sell of god
Math. xi. d

wisdome

Marie of
Bethanie

The Gospell

When the Pharise which bade him / said that he spake with in him selfe / sayinge: If this man were a Prophet / he wolde surely haue knowne who and what manner woman this is which toucheth him / for she is a synner. And Jesus answered and sayde vnto him: Simon I haue somewhat to saye vnto the. And he sayd master saye on. There was a certayne lender which had two debtors / the one ought fiftie hundred pence and the other fiftie. When they had nothinge to paye he forgaue them bothe. Which of them tell me / will loue him moost? Simon answered and sayde: I suppose / that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman and sayde vnto Simon: Seist thou this woman? I entred into thy house / & thou gauest me no water to my fete: but she hath wesshed my fete with teares and wyped them with the heeres of her heere. Thou gauest me no kisse: but she / sence they me I came in / hath not ceased to kisse my feet. Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with opntment. Wherefore I saye vnto the: many synnes are forgiven her / for she loued moche. To whom lesse is forgiven / the same doeth lesse loue.

And he sayde vnto her / thy synnes are forgiven the. And they that sate at meate with him / beganne to saye with in them selues: what is this which forgiveeth synnes also? And he sayde to the woman: Thy fayth hath saved the: Go in peace. ✠

The viij. Chapter.

And it fortuneth after that / that he him selfe went throughtout cities and townes / preachinge / and shewing the kyngdome of God / and the twelve with him. And also certayne women / which were healed of euill

* Youe is the
 sygne that
 the synnes
 are forgiven
 her.

Of S. Luke the xij. Chapter

spetes / and infirmities: Mary called Magdalen / out of whom went seven deuyls / and Joanna the wyfe of Chusa Herodes steward / & Susanna & many other: which ministered vnto them of their substance. ✠ When moche people were gadzed to gether / & were come to him out of all cities / he spake by a similitude. A sower went out to sowe his see: & as he sowed some fell by the waye syde / and it was troden vnder fete / and the foules of the ayre deuoured it vp. And some fell on stone / and also as it was spronge vp / it withdrew awaye / because it lacked moystnes. And some fell amonge thornes / and the thornes spronge vp with it / and choked it. And some fell on good ground / and spronge vp & bare fruite / an hundred fold. And as he sayde these thinges / he cryed: He that hath eares to heare / let him heare.

And his disciples asked him sayinge: what manner similitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes / that when they se they shuld not se / and when they heare they shuld not vnderstode.

The similitude is this. The see is the worde of God. Those that are besyde the waye / are they that heare / and afterwarde cometh the deuyl and taketh awaye the worde out of their hertes / lest they shuld beleue and be saved. They on the stones / are they which when they heare / receaue the worde with ioye. But these haue noo rootes / which for a while beleue / and in tyme of temptation goo awaie. And that which fell amonge thornes / are they which heare / and goo forth / and are choked with cares and with riches / and voluptuous lyuinge / & bringe forth noo fruite. That in the good ground / are they which with a good and pure hert / heare the worde and keepe it and

Math. xij. c.
 Mar. iij. c.

Sower

Esai. vi. a.
 Math. xij. b.
 Mark. iij. b.
 Ioan. xij. f.
 Rom. xi. b.

The sower
 is expounded.

The Gospell

Math. x. h
Mar. iii. c.
Math. x. c.
Mar. iii. c

Mat. xiii. b.
aud. x. b. c.
Mat. xiii. c
Math. xii. d.
Mark. iii. d.

Mother
& brethre
Mat. xiii. c.
Mar. iii. d.

Jesus fle
peth in
the ship.

Math. xiii. c
Marke. V. a.
Gadereni
tes.

it and bringe forth frute with patience. For
No man lygheteth a candle/ & couereth it vn
der a vessel/ nether putteth it vnder the table
but setteth it on a candlesticke/ that they that
enter in/ may see the lyght. No thinge is in
secret that shall not come abroad: Neither
thinge hyd/ that shall not be knowen/ & come
to lyght. Take hede therfore how ye heare.
For whosoever hath/ to him shall be geue: And
whosoever hath not/ fro him shall be take/ even
that same which he supposed that he hath.
Then came to him his mother and his bre
thren/ and coude not come at him for prease.
And they tolde him sayinge: Thy mother and
thy brethren stonde with out/ and wolde se
the. He answered and sayd vnto them: my mo
ther & my brethren are these which heare the
word of God and do it.
And it chaunced on a certayne daye that he
went into a shippe & his disciples also/ and he
sayde vnto the: Let vs go ouer vnto the other
syde of the lake. And they Landed forth.
And as they sayled/ he fell asleepe/ and therea
rose a storme of wynde in the lake/ & they were
fylled with water/ and were in icopardy. And
they went to him & awoke him sayinge: Ma
ster Master/ we are lost. Then he arose and
rebuked the wynde and the tempest of water/
and they ceased/ and it waxed calme. And he
sayd vnto the: where is youre faith? They fea
red & wonderd sayinge one to another: what
felowe is this? for he commaundeth both the
wynde and water/ and they obey him? And
they sayled vnto the region of the Gadereni
tes/ which is ouer agaynst Galile.
And as he went out to londe/ ther met him
a certayne man out of the cite/ which had a de
uill longe tyme/ and ware no clothes/ nether
abode in eny house: but amonge graues.
Whm

Of S. Luke fo. lxxviii

When he sawe Jesus/ he cryed/ and fell doune
before him/ & with a loude voyce sayde: what
haue I to do with the Jesus the sonne of the
God moost hyest? I beseeche the torment me
not. Then he commaunded the foule spete to
come out of the man. For oftentimes he caught
him/ and he was bounde with chaynes and
kept with fetters: and he brake the bondes/ &
was carped of the sence/ into wyldernes.

And Jesus axed him sayinge: what is thy
name? And he sayde: Legion/ because many de
uils were entred into him. And they besought
him/ that he wolde not commaunde them to
go out into the depe. And ther was there by
an heerde of many swyne/ sedynge on an hyll
and they besought him/ that he wolde soffre
them to enter into them. And he soffred them.

Legion.

Swyne.

Then went the deuils out of the man/ and en
tered into the swyne: And the heerd toke their
course and ran headlynge into the lake/ and
were drownded. When the herdmen sawe what
had chaunced/ they fled and tolde it in the ci
te and in the villages.

And they came out to se what was done: &
came to Jesus/ and founde the man/ out of
whom the deuils were departed/ sittynge at the
site of Jesus/ clothed & in his right mynde/ &
they were afrayde. They also which sawe it/
tolde them by what meanes he that was pos
sessed of the deuill/ was healed. And all the
whole multitude of the cōtrye of the Gadereni
tes/ besought him that he wolde departe fro
the: for they were take with greate feare. And
he gate him into the shippe & returned backe a
gayne. The man out of whom the deuils we
re departed/ besought him that he myght be
with him. But Jesus sent him awaye sayinge
God home agayne into thyne awne house/ &
showe what great thinges God hath done
to the

Math. ix. c.
Mark. vi. b.

The rulers
doughter is
cayled:

Issue of
bloude.

to the. And he went his waye/ & preached the
row out all the cite what great thinges Je-
sus had done vnto him.

And it fortunied when Jesus was come
gayne that the people receaued him. For they
all wayted for him. And beholde ther came
man named Jairus (and he was a ruler of the
synagoge) and he fell downe at Jesus fete/ &
sought him that he wolde come into his house
for he had but a doughter only apd a twel-
ue yere of age/ and she laye a dyinge. And as he
went the people thronged him.

And a woman hauynge an issue of bloud
twelue yeres (which had spent all her substance
amonge phisicians/ nether coude behol-
pen of eny) came behinde him/ & touched the
hem of his garment/ and immediatly her issue
of bloud stanchied. And Jesus sayde: Who is
it that touched me? when euery man denyed/
Peter & they that were with him/ sayde: Ma-
ster/ the people thrust the and bere the: & sayd
thou who touched me? And Jesus sayd: Some
body touched me. For I perceaue that ver-
tue is gone out of me. When the woman sawe
that she was not hid/ she came trimblyng/ &
fell at his fete/ & tolde him befoze all the peo-
ple for what cause she had touched him/ and
how she was healed immediatly. And he say-
de vnto hyr: Doughter be of good comfort/
thy faith hath made the hoale/ goo in peace.

Whyl he yet spake/ there came one from the
rulers of the synagogeis house which sayde to
him: thy doughter is deed/ de cease not the ma-
ster. When Jesus hearde that/ he answered
the father/ sayinge: Feare not/ beleue only &
she shal be made whole. And when he came to
the house he suffered no man to goo in with
him/ save Peter/ James and John/ and the
father and the mother of the mayden. Every
body

body wept and sorowed for her. And he say-
de: Wepe not: for she is not deed/ but slepeth.
And they leugh him to scozne. For they knew
that she was deed. And he thrust the all out/ &
caught her by the honde/ and cryed sayinge:
Mayde aryse. And hyr sperte came agayne/ &
she arose straight waye. And he commaunded
to geue her meate. And the father and the mo-
ther of hyr were astonied. But he warned the
that they shuld tell noo man what was done.

The. ix. Chapter.

Then called he the xii. to gather and ga-
ue them power and auctorite ouer all
deuyls/ and that they myght heale di-
seases. And he sent them to preache the kyng-
dome of God/ and to cure the sick. And he sayd
to them: Take no thinge to sucke you by the
waye: nether staffe/ nor scripe/ nether bread/
nether money/ nether haue twoo cotes.
And whatsoeuer house ye enter into there
abide & thence departe. And whosoever will
not receaue you/ when ye go out of that cite/
shake of the very dust from your fete/ for a
testimony agaynst them. And they went out/
and went thorow the townes/ preachinge the
gospell and healynge euery wheare.

And Herod the tetrarch herde of all that
was done by him/ and douted/ because that it
was sayde of some/ that John was rylen agay-
ne from deeth: and of some/ that helyas had
appered: and of some/ that one of the olde pro-
phetes was rylen agayne. And Herod sayde:
John haue I behedded: who then is this of
whom I heare suche thinges? And he despyed
to se him.

And the Apostles returned/ and tolde him
what great thinges they had done. And he
ke them and went asyde into a solitary place/
nye to a cite called Bethsaida. And the peo-

Math. x. a
Mar. iii. b

The twel-
ue are set.

Math. x. a
Mark x. a
Math. x. a
Mark. vi. a

*Go not
from house
to house
as freare.
do.

Act. xiii.

Dust.

Mat. xiii. a
Mark. vi. b

Mat. xiii. b.
ple Math. ix. d.

Spue lo-
ues p. ii.
epistles.

ple knewe of it / & folowed him. And he recei-
ued them & spake vnto them of the kyngdome
of God & healed them that had nede to be hea-
led. And when the daye beganne to weare awa-
pe / then came the twelue and sayde vnto him:
sende the people awaye / that they maye go
to the townes & villages rounde about & lod-
ge / and get meate / for we are here in a place of
wyldernes. But he sayde vnto them: Geue
them to eate. And they sayde. we haue nomore
but spue loues & two fishes / except we shuld
go and bye meate for all this people. And they
were about a spue thousand men. And he say-
de to his disciples: Cause them to syt doune
by fifties in a company. And they dyd so / &
made them all syt doune. And he toke the
spue loues / and the two fishes / and lokyd vp to
heuen / and blessed them / and brake / and gaue
to the disciples / to set befoze the people. And
they ate / & were all satisfied. And there was
taken vp of that remayned to them / twelue
baskettes full of broken meate.

Math. xvi. 8
Mark. viii.

Passion.

Mat. xlii. d
Mat. viii.

Math. x. d
and. xvi.
Mat. viii.
Joh. xli. d.

And it fortunyd as he was alone prayyng /
his disciples were with him / & hearded the say-
yng: who saye the people that Jam? They an-
swered & sayd: John Baptist: Some saye He-
lyas. And some saye / one of the olde proph-
tes is rysen agayne. He sayde vnto the whole
pepe that Jam: Peter answered & sayde: thou
arte the Christ of god. And he warned & com-
maunded them that they shuld tell no man that
thinge sayyng: that the sonne of man must
suffre many thinges / and be reprovied of the
elders / and of the hye prestes and scribes &
slayne / and the thirde daye ryse agayne.

And he sayde to them all / pferny man will
come after me / let him denye him sylfe / & take
vp his crosse dayly and folowe me. Whosoe-
uer will saue his lyfe / shall lose it. And who-
soeuer

soeuer shall lose his lyfe for my sake / the same
shall saue it. For what auountageth it a man
to wyne the whole worlde / if he lose him-
sylfe or rine in damage of him sylfe? For who
soeuer is ashamed of me / and of my sayynges:
of him shall the sonne of man be ashamed /
when he cometh in his awne glorie / and in the
glorie of his father / and of the holy angels.
And I tell you of a surety: There be some of
them that stonde here / which shall not tast of
deeth / tyll they se the kyngdome of god.

Math. x. d
Mat. iii. b.

Couena-
nt.

Math. xli. d
Mark. ix. a

Math. xvii.
Mark. ix. a.

Transfi-
guration.

And it folowed about an. viii. dayes after
thoose sayynges / that he toke Peter / James /
& John & went vp into a mountayne to praye.
And as he prayed / the fassyd of his countenaunce
was chaunged / & his garment was whyte &
shoone. And beholde / two men talked with
him / and they were Moyses and Helias / which
appered gloriously / and spake of his departyn-
ge / which he shuld ende at Jerusalem. Peter
and they that were with him / were heuy with
sleepe. And when they woke / they sawe his glo-
rie / and two men stondyng with him.

And it chaunced as they departed fro him /
Peter sayde vnto Jesus: Master / it is good he-
re / let vs make thre tabernacles
one for the and one for Moyses / & one for He-
lyas: and wist not what he sayde. Whyll he
thus spake / there came a cloude and shadowed
them and they feared when they were come
vnder the cloude. And there came a voyce out
of the cloude sayyng: This is my deare sonne
heare him. And as soon as the voyce was past /
Jesus was founde alone. And they kept it clo-
se: and tolde noo man in those dayes eny of
those thinges which they had sene.

Heare
him.

And it chaunced on the nexte daye as they
came doune from the hyll / moche people met
him. And beholde a man of the company cryed
out

The spirit
of the fallin
g sycknes
is cast out

out sayinge: Master / I beseeche the beholde
my sonne / for he is all that I haue: and se-
piete taketh him & sodenly he cryeth / and he
reareth him that he cometh agayne / and with
moche payne departeth fro him / when he hath
rent him / and I besought thy disciples to take
him out / & they coude not. Jesus answered
sayde: O generacion with oute fayth / and tro-
ked: how longe shall I be with you / and
shall suffre you? Bynge thy sonne hidder. For
he yet was a comynge / the fende rent him &
tare him. And Jesus rebuked the vnclene spi-
te / and healed the childe / and deliuered him to
his father. And they were all amased at the
mighty power of God.

Passion.

whyll they wondred euery one at all thin-
ges which he dyd / he sayd vnto his disciples:
Let these sayinges synke doune into youre e-
res. The tyme will come / when the sonne of
man shalbe deliuered into the hondes of men.
But they wist not what that worde meant / for
was hyd from them / that they vnderstodest
not. And they feared to axe him of that sayinge.

Mat. x. vii. b.
Mar. ix. c.

Then ther arose a disputacion amoge them
who shuld be the greatest. When Jesus percei-
ued the thoughtes of their hertes / he toke a
chylde / & set him hard by him / & sayd vnto the
Whosoever receaueth this chylde in my name /
receaueth me. And whosoever receaueth me /
receaueth him that sent me. For he that is
least amonge you all / the same shalbe grete.

Greatest

Forbyd

And John answered and sayde: Master we
sawe one casting out devyls in thy name / &
we forbade him / because he foloweth not with
vs. And Jesus sayde vnto him: forbyd ye him
not. For he that is not agaynst vs / is with vs.

And it folowed when the tyme was come
that he shulde be receaued vp / then he set his
face to goo to Iherusalem / & sent messengers
before

before him. And they went and entred into a
citie of the Samaritans to make redy for him.
But they wolde not receaue him / because his
face was as though he wolde go to Iherusa-
lem. when his disciples James and John sa-
we that / they sayde. Lorde / wilt thou that
we commaunde / that fyre come doune from
heuen and consume them / euē as Elias dyd?
Jesus turned about / and rebuked them sayin-
ge: ye wote not what maner spiete ye are of.
The sonne of man is not come to destrope me-
nes liues / but to save them. And they went to
another toun.

fyre fro
heauen.

And it chaunced as he went in the waye / a
certayne man sayd vnto him: I will folowe
the whither soeuer thou go. Jesus sayd vnto
him: foxes haue holes / & byrdes of the ayer
haue nestes: but the sonne of man hath not
where on to laye his heed.

Math. xiii. c
foxes.

And he sayd vnto another: folowe me. And
the same sayde: Lorde suffre me fyrst to go &
bury my father. Jesus sayd vnto him: Let the
deed bury their deed: but goo thou and pre-
che the kyngdome of God.

Burpe
his father

And another sayde: I wyll folowe the Lorde
but let me fyrst goo byd them fare well /
which are at home at my housse. Jesus sayde
vnto him: No man that putteth his honde to
the plowe / & loketh backe / is apte to the kyng-
dome of God. ¶ The x. Chapter.

Plowe.

After these thinges / the Lorde apoynted
other seuentie also / & sent them two &
two before him into euery citie and pla-
ce / whither he him self wolde come. And he
sayde vnto them / the haruest is grete but the
laborers are fewe. Praye therfore the Lorde
of the haruest / to send forth laborers into his
heruest. So youre wayes: beholde / I sende you
forth as lambes amonge wolues. Beare noo /

Seuentie
are sent.

Mathe. ix. a
haruest.

Lambes
amonge
wolues.

Beare noo /
willet

Fayth
shall my-
niture all

Math. x. 1
i. Tim. 5. 8

Dust

Corazin.
bethsaida
Tyre.
Sidon.
Caperna-
um.

Mathe. 23
Joh. xiii. 6

wallet nether scryppe/nor shues / & salnte no man by the wape. Into whatsoeuer house ye enter / first saye: Peace be to this house. And if the sonne of peace be there / your peace shall rest vpon him: if not / it shall turne to you agayne. And in the same house tary still / eatinge & drinkeinge soche as they haue. For the laborer is worthy of his rewarde.

Go not fro house to house: & in to whatsoeuer citie ye entre / if they receaue you / eate soche thinges as are set before you / & heale the sicke that are there / & saye vnto the: the kyngdome of God is come nye vpon you. But into whatsoeuer citie ye shall enter / if they receaue you not / go your wapes out into the streetes of the same and saye: euen the very dust which cleaueth on vs of your cite / we wip it agaynst you: Notwithstandinge / marke this that the kyngdome of God was come nye vpon you. Ye & I saye to you: that it shall be easier in that daye for sodome then for that cite.

Wo be to the Chorazin: wo be to the Bethsaida. For if the myracles had bene done in you / they had a greete whyle agone repented / sittig in heere & allhes. Neuerthelesse it shall be easier for Tyre & Sidon / at the iudgement / then for you. And thou Capernaum which arte exalted to heauen shalt be thrust doune to hell. He that heareth you / heareth me: & he that despiseth you / despiseth me: and he that despiseth me / despiseth him that sent me.

And the sequentie turned agayne with ioye / sayinge: Lorde euen the very deuyls are subdued to vs thoroowe thy name. And he sayde vnto them: I saue Satan / as it had bene lightening / faule doune from heauen. Beholde I geue vnto you power to treade on serpentes & scorpions / & ouer all maner power of the enemye.

mye: & nothinge shall hurte you. Neuerthelesse / in this reioyse not / that the spretes are vnder your power: but reioyse / because your names are wyrtten in heauen.

That same tyme reioysed Iesus in the spri. Mat. x. 1. & sayde: I cofesse vnto the father / Lorde of heauen & erth / that thou hast byd these thinges from the wyle & prudent / & hast opened them to the babes. Euen so father / for so pleased it the. All thinges are geuen me of my father. And no man knoweth who the sonne is / but the father: nether who the father is / saue the sonne / & he to whome the sonne wyll shewe him.

And he turned to his disciples / & sayd secret ly: & happy are the eyes / which se that ye se. For I tell you that many prophetes & kynge haue desired to se those thinges which ye se / & haue not sene them: & to heare those thinges which ye heare / and haue not hearde them.

And beholde a certayne laweer stode by / & tempted him / sayinge: Master what shall I do to inheret eternall life? He sayd vnto him: What is wyrtten in the lawe? How redest thou? And he answered & sayde: Loue thy Lorde God / with all thy hert / & with all thy soule / & with all thy strengthe / & with all thy mynde: & thy neyghbour as thy selfe. And he sayde vnto him: Thou hast answered right. This do and thou shalt liue. He willinge to iustifie himselfe / sayde vnto Iesus: who is then my neyghbour?

Iesus answered & sayde: A certayne man descended fro Ierusalem into Hierico / & fell in to the hondes of theues / which robbed him of his raymet & wounded him / & departed leuynge him halfe deed. And by chaunce ther came a certayne Prieste that same wape / & when he sawe him / he passed by. And lyke wyle a Leuite / when he was come nye to the place / went & looked

Reioyse

Babes.

Math. xi. 10

He onlye that is / taught of Christ / knoweth the father.

Math. xiii. 16

Math. xxi. 10

Marke. xiii. 10

Eternall

Deus. vi. 10

Samari-
tane.

The Gospell

loked on him/ and passed by. Then a certayne Samaritane / as he iorned / came nye vnto him / & went to and bounde by his woundes / poured in oyle & wyne / & put him on his awne beaste / and brought him to a cominen pynne / & made prouision for him. And on the morowe when he departed / he toke out two pence & gaue them to the host / and sayde vnto him: For the cure of him / and whatsoeuer thou spendest moare / when I come agayne / I will recompence the. Which now of these thre thynges thou was neyghbour vnto him that fell into the theues hondes? And he sayde: he that shewd mercy on him. Then sayde Iesus vnto him: Good and do thou lyke wyse. ¶

A neyghbour who

Martha.
Marie.

¶ It fortuneth as they wēt / that he entred in to a certayne toun. And a certayne woman named Martha / receaued him into her house. And this woman had a sister called Mary / which sat at Iesus fete / and heard his preaching. And Martha was combred about moche seruinge / & stode and sayde: Master / dost thou not care / that my sister hath left me to minister alone? Byd her therfore / that she helpe me. And Iesus answered / and sayde vnto her: Martha / Martha / thou carest / & arte troubled about many thynges: verely one is needfull. Mary hath chosen her that good parte / which shall not be taken awaye from her. ¶

The xi. Chapter.

Math. Si. b.

The father noster.

¶ And it fortuneth as he was prayinge in a certayne place: when he ceased / one of his disciples sayde vnto him: Master / teache vs to praye / as Iohn taught his disciples. And he sayde vnto them: When ye praye / saye: O our father which arte in heauen / halowed be thy name. Thy kyngdome come. Thy will be fulfilled / euen in erth as it is in heauen. Oure dayly breed geue vs euermore. And

Of S. Luke

Jo. lxxxviii

re. And forgeue vs oure synnes: For euen we forgeue euery man that trespasseth vs. And ledde vs not into temptation. But deliuer vs from euill.

And he sayde vnto them: ¶ If any of you shuld haue a frende / & shuld go to him at mid nyght / & saye vnto him: frende lende me thre loues / for a frende of myne is come out of the waye to me / & I haue nothinge to set before him: & he within shuld answer & saye / trouble me not / the doore is now shut / and my seruantes are with me in the chamber / I cannot ryse & geue them to the. I saye vnto you though he wolde not arise & geue him / because he is his frende: yet because of his importunate he wolde ryse / & geue him as many as he neded.

Prayer what it dothe.

And I saye vnto you: axe / & it shalbe geuen you. Seke / & ye shall finde. Knoch / & it shalbe opened vnto you. For euery one that axeth / receaueth: & he that seeketh / findeth: & to him that knocketh / shall it be opened. ¶ If the sonne shall axe breed of eny of you that is a father: wyl he geue him a stone? Or if he axe fische / will he geue him a serpent? Or if he axe an egge: will he offer him a scorpion? ¶ If ye then which are euill / can geue good gyftes vnto poure chyldre / how moche moare shall the father of heauē geue an holy spere to the / that desyre it of him? ¶

Couenaunt.

Math. Eii. a
and. Fri. c
Mark. xi. c.
Jo. xiii. d.
and. xvi. c
Iaco i. a
Mark. Eii. a
Mathe. ix. a
and. xii. b.
Mark. xli. c

¶ And he was castinge out a deuyll / which was domme. And it folowed when the deuyll was gone out / the domme spake / and the people wondred. But some of them sayde: he casteth out deuylls by the power of Belzebub the chiefe of the deuylls. And other tēpted him withinge of him a signe fro heauen. But he knewe their thoughtes / & sayde vnto them: Euery kyngdome deuided with in it selfe shalbe desolate: and one house shal fall vpon another.

The domme spirite is cast out.

Belzebub

The Gospell

*To be mas
de desolate/
to fall in
decaye and
ruyne & to
be made a
wyldernesse

So yf Satan be deuided with in him selfe how shall his kyngdome endure? Because I saye that I cast out deuyls by the power of Belzebub. If I by the power of Belzebub cast out deuyls: by whome do poure chyldren cast them out? Therefore shall they be your iudges. But if I with the finger of God cast out deuyls/no doute the kyngdome of God is come vpon you.

When a stronge man armed watcheth his house: that he possesseth is in peace. But wha a stronger then he cometh vpo him and ouercometh him: he taketh from him his harness wherin he trusted & deuiceth his gooddes. He that is not with me/ is agaynst me. And he that gadreth not with me/ scattereth.

When the vnclene spyte is gone oute of a man/ he walketh throug waterlesse places/ seekinge rest. And when he findeth none/ he sayeth: I will retorne agayne vnto my house whence I came out. And when he cometh/ he fyndeth it swept and garnished. Then goeth he and taketh to him seuer other spytes worse then him selfe: and they enter in/ and dwell there. And the ende of that man/ is worse then the beginninge.

Deuen
worke th
en him sel
se.

And it fortuned as he spake those thinges/ a certayne woman of the company lyste by her voyce/ & sayde vnto him: Happy is the wombe that bare the/ and the pappes which gaue the sucke. But he sayde: Ye/ happy are they that heare the worde of God and kepe it.

Happy
who

When the people were gadered thicke together: he began to saye: This is an euill nation: they seeke a signe/ and ther shall no signe be geue them/ but the signe of Jonas the prophet. For as Jonas was a signe to the Nininites/ so shall the sonne of man be to this nation. The quene of the southe shall represente

Of S. Luke Jo. lxxviii

gement/ with the men of this generacion/ & condemne them: for she came from the ende of the worlde/ to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Ninive shall represente the iudgement with this generacion: and shall condemne them: for they repented at the preaching of Jonas. And beholde a greater then Jonas is here.

iii. Reg. x
ii. Par. ix.

Nininites.
Jon. ii. b.

* No man lighteth a candell and putteth it in a peny place/ nether vnder a bushell: but on a candellsticke/ that they that come maye see the light. The light of thy body is the eye. Therefore when thyne eye is single/ then is all thy body full of light. But yf thyre eye be euill: then shall all thy body be full of darchnes. Take hede therefore that the light which is in the/ be not darchnes. For yf all thy body shalbe light/ hauinge no parte darch: then shall all be full of light/ euen as when a candell doeth light the with his brightnes.

Math. v. b
Mark. iiii. e
Eye.
Math. xi. e

And as he spake/ a certayne Pharise besought him to dyne with him: and he went in & sate doune to meate. When the Pharise sawe that/ he marueyled that he had not first washed before dyner. And the Lorde sayde to him: Now do ye Pharises/ make cleane the out syde of the cup/ & the platter: but poure inwardeparties are full of raueninge & wickednes. Refoles/ dyd not he that made that which is without: make that which is within also?

Math. xxiii.

Nevertheless geue almosse of that ye haue/ & beholde all is cleane to you.

Almose.

But woe be to you Pharises/ for ye tithe the mynt and rewe/ and all manner erbes/ & passe ouer iudgement and the loue of God. These ought ye to haue done/ & yet not to haue left the other vndone.

Tithe
mynt.

L. liii. woe

The Gospell

Wpner
most sea-
tes:

Wo be to you Pharises: for ye loue the yermoost seates in the synagoges/ and greet-
ges in the markets.

wo be to you scribes & Pharises ypocrites
for ye are as graues which appere not / & the
men that walke ouer them / are not ware of
them.

Laweare
Math. xiii

Then answered one of the laweares / and
sayd vnto him: Master / thus sayinge / thou
puttest vs to rebuke also. Then he sayde: Wo
be to you also ye laweares: for ye lade men
with burthens greuous to be bozne / and ye
poure selues touche not the packes with one
of youre fyngers.

Bylde
sepulchr-
es.

Wo be to you: ye bylde the sepulchres of
the Prophetes / and youre fathers killed the
truly ye beare witnes / that ye allowe the dedes
of youre fathers: for they kyled them / &
ye bylde their sepulchres.

zacharias

Gene. iiii.
ii. pa. xxi.

Therefore sayd the wisdom of God: I will
send them Prophetes & Apostles / and of them
they shall flee & persecute: that the bloud of
all Prophetes / which was shed fro the begin-
ninge of the worlde / maye be requyred of this
generation / from the bloud of Abel vnto the
bloud of zachary / which perished bitwene the
alter and the temple. Verely I saye vnto
you: it shall be requyred of this nation.

Kepe

Wo be to you laweares: for ye haue taken awa-
ye the kepe of knowledge / ye entred not in
poure selues / & them that came in ye forbade.
when he thus spake vnto them / the laweares
and the Pharises began to waxe bulse about
him / and to stop his mouth with many questi-
ons / layinge wayte for him / and seekinge to catch
the some thinge of his mouth / wherby they
might accuse him.

The xii. Chapter.

As the

Of S. Luke

Jo. lxxv

Whether gadered to gether an innumera-
ble multitude of people (in so moche
that they trood one another) he began
to saye vnto his disciples: First of all be
ware of the leuen of the Pharises which is
ypocrysy. For ther is nothinge couered / that
shall not be vncouered: nether hyd that shall
not be knowne. For whatsoever ye haue spo-
ken in darknes: that same shall be heard in
lyght. And that which ye haue spoken in the ear-
re euen in secret places / shall be preached euen on
the toppe of the houses.

I saye vnto you my frendes: Be not afray-
de of them that kyll the body / and after that
haue no moare that they can do. But I will
shewe you / whom ye shall feare. Feare him who is to
whom ye shall feare. Feare him who is to
caste you into hell. For he hath kyled / hath power to cast
into hell. Ye I saye vnto you / him feare. Are
not fyue sparowes bought for two farthinges?
And yet not one of them is forgotten of God.
Also euen the very heres of youre heedes are
nombred. Feare not therfore: Ye are moare of
value then many sparowes.

I saye vnto you: Whosoever confesseth me
before men / euen him shall the sonne of man
confesse also before the angels of God. And he
that denyeth me before men: shall be denyed be-
fore the angels of God. And whosoever spea-
keth a worde agaynst the sonne of man / it shall
be forgiven him. But vnto him that blasphe-
meth the holy goost: it shall not be forgiven.

when they bringe you vnto the synagoges /
& vnto the rulers & officers take no thought
how or what thinge ye shall answer or what ye
shall speake. For the holy goost shall teache
you in the same houre / what ye ought to saye.
* One of the company sayde vnto him: Ma-
ster byd my brother deuide the enheritaunce
with me. And he sayde vnto him: Man / who
made

Math. xxi.
Marke. xiii.
Math. x. c
Mark. xiii. c
Leuen.

Math. x. d
Marke. iii. i

Couena-
ntes.

Math. xii. e
Marke. iii. i

I promise
that the
spyrte sh
all teache
vs.

The lyfe made me a iudge or deider ouer you & whome he sayde vnto them: take hede/ and beare deth not in riches / but in kepinge godes commandementes.

Richman
Eccl. x. c.

The ground of a certayne ryche man brought forth frutes plenteously / & he thought in his selfe sayinge: what shall I do / because I haue no roume where to bestowe my frutes: And he sayde: This will I do. I will destroye my barnes / and bylde greater / & therein will I gadde all my frutes / and my goodes: & I will saye to my soule: Soule thou hast moche goodes layde vp in stooze for many yeres / take thyn ease / eate / drinke / and be mery. But God sayde vnto him: Thou folle / this nyght will they fetch awaye thy soule agayne from the. Then whose shall those thynges be which thou hast prouided / So is it with him that gadreth ryches / and is not ryche in God.

Math. vi. e
1. Peter. x. b
Psal. liii

And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for youre lyfe / what ye shall eate: nether for youre body / what ye shall put on. The lyfe is moare then meate / and the bodye is moare then rayment. Consydre the rauens / for they nether sowe nor reape / which nether haue stooze house ner barn / and yet God fedeth them. How moche are ye better then the foules.

Rauens.

Lilies.

Which of you with takynge thought can adde to his stature one cubit / If ye then be not able to do that thinge which is least: why take ye thought for the remmaunt / Consydre the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you / that Salomon in all this royalte / was not clothed lyke to one of these.

If the grasse which is to daye in the felde / and to

and to morowe shalbe cast into the fornaice / God so clothe: how moche moore will he clothe you / o ye endued with lytell sayth / And are not what ye shall eate / or what ye shall drinke / whether clyme ye vp an hye: for all suche thynges the hethen people of the worlde seeke for. Your father knoweth that ye haue neede of suche thynges. wherfore seeke ye after the kyngdome of God / and all these thynges shalbe ministred vnto you.

Feare not lytell floocke / for it is youre fathers pleasure / to geue you a kyngdome. Sell that ye haue / and geue almes. And make you bagges / which wexe not olde / and treasure that sayleth not in heuen / where no thefe cometh / nether moth corrupteth. For where youre treasure is / there will youre hertes be also.

Math. vi. e
Little floocke.

Almose.

Let youre loynes be girded about / and youre lychtes brennyng / and ye poure selues lyke vnto men / that wayte for their master / when he will retorne from a weddyng: that as sone as he cometh and knocketh / they maye open vnto him. Happy are those seruauntes which the Lorde when he cometh / shall fynde wakynge. Verely I saye vnto you / he will gydde him selfe about / and make them sit doune to meate / and walke by / and minister vnto them.

Loynes lychtes.

And yf he come in the seconde watche / ye yf he come in the thyrde watche / and shall fynde them so / happy are those seruauntes.

Seconde watche.

This vnderstonde / that yf the good man of the house knewe what houre the thefe wolde come / he wolde suerly watche: and not suffer his house to be broken vp. Be ye prepared therfore: for the sonne of man will come at an houre when ye thinke not.

Math. xlii.

Then Peter sayde vnto him: Master / tellest thou this similitude vnto vs / or to all men / And the Lorde sayde: If there be eny sayth / full

The Gospell

Apo. xvi.

Quel ser-
uaunt.

Louena-
unt.

Freer.

Bapt. me

Math. x. d.

Peace.

Debate.

Math. x. vi.
Marke. vii.

full seruaunt and wylse/whom his lord shall make ruler ouer his houtholde / to geue them their due of meate at due season : happy is that seruaunt/whom his master when he cometh/ shall fynde so doinge. Of a trouth I saye vnto you: that he will make him ruler ouer all that he hath. But and yf the euill seruaunt shall saye in his hert: My master will deferre his comynge/ and shall beginne to smyte the seruauntes & maydens & to eate and drinke & to be dioncken: the lord of that seruaunt will come in a dape/whyn he thinketh not & at an houre when he is not ware/ & will deuise him/ & will geue him his rewarde with the vnbeleuers.

The seruaunt that knewe his masters will/ and prepared not him selfe/ nether dyd accordynge to his will/ shall be beten with many stryppes. But he that knewe not/ & yet dyd comitte thinges worthy of stryppes/ shall be beaten with fewe stryppes. For vnto whom moche is geuen/ of him shall be moche required. And to whom men moche comyt/ the moare of him will they aske.

I am come to sende fyre on erth: and what is my desyre/ but that it were all redy kyndled? Not with stonddng: I must be baptised with a baptisim: & how am I payned tyll it be ended? Suppose ye that I am come to sende peace on erth? I tell you naye/ but rather debate. For from hence forth thether shall be fyre in one house deuided/ the agaynst two/ and two agaynst thre. The father shall be deuided agaynst the sonne/ and the sonne agaynst the father. The mother agaynst the doughter / and the doughter agaynst the mother. The motherleawe agaynst hyr doughterleawe/ and the doughterleawe agaynst hyr motherleawe.

Then sayde he to the people: when ye se a cloude ryse out of the west straight wape ye saye: we shall haue a shower / and so it is.

And when

Of S. Luke.

Jo. lxxviii

And when ye se the south wynde blow / ye saye: we shall haue heet / and it cometh to passe. Ypocrites/ ye can skyl of the fassion of the erth and of the skye: but what is the cause/ that ye cannot skyl of this tyme? Ye and why iudge ye not of poure selues what is ryghte?

Whyll thou goest with thyn aduersary to the ruler: as thou arte in the wape/ geue diligence that thou mayst be deliuered from him/ least he bringe the to the iudge/ & the iudge deliuer the to the saylar/ and the saylar cast the in a tuerse to prison. I tell the/ thou departest not thence/ tyl thou haue made good the vtmost myte.

The. xiiij. Chapter.

¶ Ther were present at the same season / that shewed him of the Galileans/ who se bloude pylate menoled with there awne sacrifice. And Iesus answered/ & sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans/ because they suffred suche punishment? I tell you naye: but except ye repent/ ye shall all in lyke wyse peryshe. Or those. xviii. upon which the toure in Sylor fell/ and slewe them/ thinke ye that they were synners aboue all men that dwell in Ierusalem? I tell you naye: But excepte ye repent/ ye all shall in lyke wyse peryshe.

¶ He put forth this similitude: A certayne man had a fygge tree planted in his vyneparde/ & he came & sought frute thereon/ & founde none. Then sayde he to the dresser of his vyneparde: Beholde/ this thre yere haue I come & sought frute in this fygge tree/ & fynde none: cut it downe: why combyeth it the grounde? And he answered and sayde vnto him: Lord let it alone this yere also/ tyll I dygge rounde aboute it/ & denge it/ to se whether it will beare frute: and yf it beare not then/ after that/ cut it downe.

And he

Toure in
Sylor.

Fygge
tree.

The woman
that was bo-
wed to. ges
ther

And he taught in one of their synagogues on the Saboth dayes. And beholde ther was a woman which had a sperte of infirmite. xvij. yeres: and was bowed to gether/and coulde not lyfte vp her selfe at all. When Iesus sawe her he called her to him/ & sayde to her: woman thou arte deliuered from thy dyscase. And he layde his hondes on her/and immediately she was made strayght/ & glorified God. And the ruler of the synagoge answered with indignation (because that Iesus had healed on the Saboth daye) and sayde vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed/and not on the Saboth daye.

The Di-
uinity
broken.

Then answered him the Lorde/ and sayd: Xpocrite/doth not eache one of you on the Saboth daye/ lowse his oxe or his asse from the stall/ & leade him to the water? And ought not this daughter of Abraham/whom Satan hath bounde lo. xvij. yeres/ be lowsed from this bonde on the Saboth daye? And when he thus sayde/all his aduersaries were ashamed/ & all the people reioysed on all the excellent dedes that were done by him. R

Mustarde
seed.

Then sayde he: What is the kyngdome of God lyke? or whereto shall I compare it? It is lyke a grapie of mustard seede/ which a man toke and sowed in his garden: and it grewe and waxed a grete tree/and the foules of the ayre made nestes in the braunches of it.

Math. xiii
Leuen.

And agayne he sayde: wher vnto shall I lyken the kyngdome of God? It is lyke leuen/which a woman toke/and hydde in thre busshels of floure/ till all was thozow leuended. And he went thozow all maner of cities & townes teaching/and iorneyinge towards Ierusalem.

Mathe. xli

Then sayde one vnto him: Lorde/are there fewe that shalbe saued? And he sayde vnto them

them: stryue with youre selues to enter in at the strypte gate: for many I saye vnto you/ will seke to enter in/ and shall not be able. *When the good man of the house is rysen vp/ and hath shett to the doze/ye shall beginne to stonde with out/ & to knoeke at the doze sayinge: Lorde/lorde open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. Then shall ye begin to saye: We haue eaten/ in thy presence and dronke/and thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. There shal be wepyng and gnashinge of teth/ when ye shall se Abraham and Isaac and Iacob/and all the Prophetes in the kyngdome of God & you re selues thrust oute at dozes. And they shall come from the east and from the west & from the north and from the southe/ and shall syt doune in the kyngdome of God. And beholde/ there are last/which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there came certayne of the Pharises and sayd vnto him: Get the out of the waye/and departe hence: for Herode will kyll the. And he sayd vnto them. Go ye and tell that fore/ beholde I cast oute deuyls and heale the people to daye and to morowe/ & the thyrde daye I make an ende. Neuerthelesse/ I must walke to daye and to morowe/and the daye followinge: for it can not be/that a Prophet perishe eny other where/ saue at Ierusalem.

O Ierusalem/ Ierusalem/ which kyllest Prophetes/ & stonest them that are sent to the: how often wolde I haue gadered thy chyldren to gedder/ as the hen gathereth her nest vnder her wynges/ but ye wolde not. Beholde youre habitation shalbe left vnto you desolate. For I tell you/ye shall not se me vntill the tyme come

Straypte
gate.

Mathe. xlii. b
*when the
covenant
made in the
bloude of
Christ is
blynded: then
men paye
ne them sel-
ues with
holye wor-
kes/ trusting
getherbye
to enter: but
all in vayne

Psal. lxi
Mathe. xlii
and xxi

Mathe. xix. b
and. xi. b
Herode is
a fore.

Ierusalem
kylleth pr
ophetes.

The Gospell

come that ye shall saye/blessed is he that cometh in the name of the Lorde.

The. xiiij. Chapter.

And it chaunced that he went into the house of one of the chiefe Pharises to eate bread/on a Saboth daye: and they watched him. And beholde ther was a man before him/which had the dropsye: And Iesus answered & spake vnto the laweers and Pharises sayinge: is it lawfull to heale on the Saboth daye? And they helde their peace. And he toke him and healed him/& let him go: and answered them sayinge/whiche of you shall haue an asse or an oxe fallen into a pyt/& will not straight waye pull him out on the saboth daye? And they coulde not answer him agayne to that.

He put forth a similitude to the gestes/when he marked how they pleased to the hyest roumes/& sayd vnto them: When thou arte bidden to a weddyng of eny man/syt not doune in the hyest roume / lest a more honorable man then thou be bidden of him/and he that bade bothe him and the/come and saye to the: geue this man roume/& thou then beginne with shame to take the lowest roume. But rather when thou arte bidden/go & syt in the lowest roume: that when he that bade the cometh/he maye saye vnto the: frende syt vp hyer. Then shall thou haue worshipp in the pcesence of the that syt at meate with the. For whosoever exalteth him selfe / shalbe brought lowe. And he that humbleth him selfe/shalbe exalted.

Then sayde he also to him that had despyed him to dinner: & When thou makest a dinner or supper: call not thy frendes / nor thy brythen nether thy kynsmen or yet ryche neighbours: lest they bidde the agayne/and a recompence be made the. But when thou makest a feast call the poore/the maymed/the lame and the blynde/and

Of Luke

Jo. lxxix

de/and thou shalt be happy /for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

When one of them that sate at meate also heard that /he sayde vnto him: happy is he that eateth bread in the kyngdome of God. & Then sayd he to him. & A certayne man ordeined a grete supper/& bade many /and sent his seruant at supper tyme/to saye to them that were bidden/come: for all thinges are now redy. And they all at once beganne to make excuse. The first sayd vnto him: I haue bought a ferme/and I must nedes go and se it/ I praye the haue me excused. And another sayd: I haue bought fyue yokes of oxen/and I go to plowe them/ I praye the haue me excused. The thyrde sayd: I haue maryed a wyfe & therfore I cannot come. And the seruant went/and brought his master worde therof.

Then was the good man of the house displeased/& sayd to his seruant: Go out quicke into the stretes & quarters of the cite/& bring in hydder the poore and the maymed and the halt & the blynde. And the seruant sayd: lorde it is done as thou commaundest and yet ther is roume. And the lorde sayd to the seruant: Go out into the hye wayes & hedges/& compell them to come in/that my house maye be filled. For I saye vnto you/that none of those men which were bidden/shall tast of my supper.

Then went a grete company with him/& he turned and sayde vnto them: & If a man come to me/& hate not his father and mother & wyfe and chyl dren/and brythen/and systers/mother and his awne lyfe/he cannot be my disciple. And whosoever beare not his crosse/& followe me after me cannot be my disciple.

Which of you disposed to bylde a toure/syteth not doune befoze and counteth the cost/whether

Resurrec-
tion.

Supper.

Mathew.
xxii. a.
Luko. xix.

Mat. x. d.

Mat. x. d.
and. xxi. d.
Mat. xii. d.

Christes.
disciple.

Tower.

Dropsie.

Prou. x. v.

Exalte
humble.

Math. x. lvi.
Luko. xii. a.
Prou. iii. d.

Feast the
poore.

whether he haue sufficient to perfoyme it: let
after he hath layde the foundation/and is not
able to perfoyme it/all that beholde it/begynne
to moche him sayinge: this man begynne to byl
de/and was not able to make an ende. What
hyng gorth to make batayle agaynst another
hyng/and sytteth not doune fpyt/and casteth
in his mynde/whether he be able with ten thou
sande/ to mete him that cometh agaynst him
with. xx. thousand. What els whyll the other is
yet a greute wape of/ he will sende embassa
ours/and desyre peare. So lyke wyse none of
you that forsaketh not all that he hath/can be
my discipyle. **¶**

Christes
disciples.

Matth. x. b.
Mar. ix. g.

Salt is good / but yf salt haue losse by
saltnes/what shall be seasoned ther with? It is
nether good for the londe nor yet for the donge
hyll/but men cast it out at the doores. He that
hath eares to heare/let him heare.

The. xv. Chapter.

Publicans
Synners.

Hundred
shepe

Matth. xvi.

Then resorted vnto him all the publicans
and synners/for to heare him. And the
Pharisees and Scribes murmured sayin
ge: He receaued to his company synners/
and eateth with them. Then put he forth this
similitude to them sayinge: What man of you
hauynge an hundred shepe/ yf he loose one of
them/both not leue nynty and nyne in the wil
dernes/and go after that which is lost vntyll
he fynde him? And when he hath founde him/
he putteth him on his shulders with ioye: And
assone as he cometh home/he calleth to gedre
his iours and neighbours sayinge vnto them:
reioyse with me for I haue founde my shepe
which was lost. I say vnto you/that lyke wy
se ioye shalbe in heuen ouer one synner that re
penteth/mooze then ouer nynty and nyne iu
ste persons whiche nede no repentaunce. Ethre
what woman hauynge. x. grotes/yf she loose
one/

one/both not lyght a candell / and swepe the
houste/and seke diligently tyll she fynde it: **¶** Ten gro
tes. And when she hath founde it she calleth her lo
uers and her neighbours sayinge: Reioyce with
me/for I haue founde the groate which I had
loost. Lyke wyse I saye vnto you/ioye is ma
de in the ptesence of the angels of God ouer
one synner that repenteth. **¶**

¶ And he sayde: a certayne man had two
sonnes / and the yonger of them sayde to his
father: father geue me my parts of the goodes
that to me belongeth. And he deuised vnto
them his substance. And not longe after / the
yonger sonne gaddered all that he had to ge
der/and toke his iorney into a farre countre/
and there he wasted his goodes with rove
tous lyuinge. And when he had spent all that he
had/ ther arose a greute derth thowow out all
that same londe/and he began to lache. And he
went and claued to a cite of that same coun
tre/ which sent him to his felde / to kepe his
swyne. And he wold sayne haue fylled his bely
with the coddres that the swyne ate: and no man
gaue him.

The yon
goure son
ne.

¶ Then he came to him selfe and sayde: how
many hyred seruautes at my fathers / haue
bred ynough: & I dye for hunger. I will ar
se/and go to my father and will saye vnto him:
father/ I haue synned agaynst heuen and befo
re the/ & am no moare worthy to be called thy
sonne/ make me as one of thy hyred seruautes.
And he arose and went to his father. And when
he was yet a greute wape of / his father sawe
him and had compassion/ & ran and fell on his
necke and kissed him. And the sonne sayd vnto
him: father/ I haue synned agaynst heuen/ & in
thy syght & am no moare worthy to be called
thy sonne. But his father sayde to his seruaun
tes: bringe forth that best garment and put it
on him

Matth. j. on him

on him/and put a yoke on his lionde/and shewes on his fete. And byngc bydder that fatted cause and kill him/and let us eat and be merry: for this my sonne was deed/ & is alpyne agayne/ he was losse/and is now founde. And they began to be merke.

The elder brother was in the feld/and when he came and drwe nre to the house/ he herde mungreley and daunspnge / & called one of his seruauntes /and axed what those thinges mente. And he sape vnto him: thy brother is come/ & thy father had kylled the fatted cause/ because he hath receaued him safe and sounde. And he was angry/and wolde not go in. Then came his father out and entreated him. He answered and sayde to his father: Lo these many yere haue I done the seruise/ nether brake at eny tyme thy commaundment/ & yet gauest thou me neuer so moche as a kynd to make mery with my louers: but as soon as this thy sonne was in me/ which hath deuoured thy goodes with his lofes / thou haste for his pleasure kylled the fatted cause. And he sayd vnto him: Sonne/ thou wast euer with me/ and all that I haue is thine: it was mete that we shuld make mery and be glad: for this thy brother was deed/ & is alpyne agayne: and was losse/and is founde.

The .xviij. Chapter.

The vn-
righwise
Stewarde.

And he sayd also vnto his disciples. Ther was a certayne rich man/ which had a stewarde / that was accused vnto him / that he had wasted his goodes. And he called him/and sayd vnto him: How is it/ that I heare this of the? Geue a compte of thy stewarde shippe: for thou mayste be no longer stewarde. The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I can not bygge/and to begge/ I am a shamed. I wote

te what to do/that when I am put out of the stewarde shippe/ they maye receaue me into their houses.

Then called he all his masters detters/ & sayd vnto the fyrst: how moche owest thou vnto my master? And he sayd: an hundred comers of oyle. And he sayd to him: take thy byll/ & syt doune quickly/ and wyte fyrste. Then sayd he to another: what owest thou? And he sayde: an hundred quarters of wheate. He sayd to him: Take thy byll/and wyte foure scooze. And the losse recommended the vnjust stewarde because he had done wysly. For the chyldren of this worlde are in their kynde/ wyser then the chyldren of lyght. And I sape also vnto you: make you frendes of the wicked mammon/ that when ye shall departe/ they may receaue you into euery lakinge habitacions.

* He that is saythfull in that which is lesse/ the same is saythfull in moche. And he that is vn saythfull in the least: is vn saythfull also in moche. So then yf ye haue not ben saythfull in the wicked mammon: who will beleue you in that which is true? And yf ye haue not bene saythfull in another mannes busynes: who shall geue you youre owne? No seruaunt can serue .ij. masters: for other he shall hate the one and loue the other / or els he shall lene to the one and despyse the other. Ye can not serue God and mammon.

Mat. vii.

Mammon

Two ma

sters

All these thinges herde the Pharises also and the which were couetous and they mocked him. And he sayd vnto them: Ye are they which iustifie youre selues before men: but God knoweth youre hertes. For that which is hyghly esteemed amonge men / is abhominable in the syght of God.

The lawe and the Prophetes raygned vntill the tyme of Iohn: and sence that tyme the

M. iij. kyngdo

The Gospell

kingdome of God is preached / and every man
striveth to go in.

Math. 5. c

Math. 5. c

Mar. 1. b

Whosoever shall heuen and erth perishe / then on
title of the lawe shall perishe. Whosoever for
saketh his wyfe and maryeth another / breaketh
matrimony. And every man which maryeth
her that is deuozed from her husbände / com-
mitteth aduouty also.

1. Co. 5. c

Wylle.

The riche

gloton &

Lazarus.

* Ther was a certayne ryche man / which
was clothed in purple and fyne bysse / and fard
deliciously every daye. And ther was a certayn
ne begger named Lazarus / whiche laye at his
gate full of soores / desyringe to be refresht
with the cromes whiche fell from the ryche
mannes boorde. Neuerthelesse / the dogges co-
me and licked his soores. And it fortuned that
the begger dyed / and was caried by the angy-
les into Abrahams bosome. The ryche man
so dyed / and was buried.

And beinge in hell in tormentes / he lyfte up
his eyes and sawe Abraham a farre off / & Lazarus
in his bosome / and he cryed and sayd: father
Abraham / haue mercy on me / & sende Lazarus
that he maye dippe the typp of his fynger in
water / and cole my tonge: for I am tourmented
in this flame. But Abraham sayd vnto him:
Sonne / remember that thou in thy lyfe tyme
receauedst thy pleasure / and contrary wyse La-
zarus payne. Now therfore is he comforted
and thou art punished. Beyonde all this / byt-
wene you and vs ther is a greate space set / so
that they which wolde go from hence to you
cannot: neither maye come from thence to vs.

When he sayd: I praye the therfore father /
send him to my fathers house. For I haue fyve
brethren: for to warne them lest they also
come into the place of torment. Abraham sayd vnto
him: they haue Moses * and the Prophetes /
let them heare them. And he sayd: maye father
Abraham

* Moses &
the prophetes
are to the of
deceytables

Of S. Luke

Jo. 1. c

Abraham / but yf one came vnto them from
the ded / they wolde repent. He sayd vnto him:
If they heare not Moses and the Prophetes /
neither will they beleue / though one rose from
deeth agayne.

The. xvij. Chapter.

Then sayde he to the disciples / it can not
be auoyded but that offences will co-
me. Neuerthelesse wo be to him tho-
row whom they come. It were better
for him that a myllstone were hanged aboute
his necke / and that he were cast into the see /
then that he shuld offende one of this lytle ones.
Take hede to youre selues. If thy brother tre-
spas agaynst the / rebuke him: and yf he repent /
forgeue him. And though he synne agaynst the
seuen tymes in a daye / & seuen tymes in a daye
tourne agayne to the sayinge: it repenteth me /
forgeue him.

Mat. 18. lii.

Mar. ix. f

Offence

Millstone

Math. xviii.

Leui. xix. d.

Ecclesi. xx

Mar. xviii.

And the Apostles sayde vnto the Lorde: in-
crease oure fayth. And the Lorde sayde: yf ye
had fayth lyke a grain of mustard seede / and
shuld saye vnto this lycamine tree / plucke thy
selfe vp by the rootes / and plant thy selfe in the
see: he shuld obey you.

Dycamys

ne tree.

Who is it of you yf he had a seruaunte plo-
winge or fedinge catell / that wolde saye vnto
him when he were come from the felde: Go
quickly and syt doyme to meate: and wolde not
rather saye to him / dresse wherewith I maye
sup / and gyde by thy selfe and serue me / tyll I
haue eaten and dronken: and afterwarde / eate
thou / and drinke thou? Doeth he thanke that
seruaunt because he dyd that which was com-
maunded vnto him? I trowe not. So lyke wy-
se ye / when ye haue done all thoose thinges
which are commaunded you: saye / we are vn-
profitable * seruautes. We haue done that
which was oure durtie to do.

Math. liij.

* And

* In works
comaye no
fayth be
put / for by
them no man
is iustified
before god /
but by Chys-
tens blood
onlye

The Gospell

Ten le-
pers.

*The king-
edome of
god is to
be god with
all thynge
are/and to
put thihofe
trust in h
acordinge
to the coue-
nante/ma-
de in Christ
and for chri-
st sake/so
loue thynne
boure as
christ loued
he. And
all this is
with in the.

Be here:
se there.

Mathew.
xxiii.
Gene. viii.

*And it chaunced as he went to Jerusalem
that he passed thozow Samaria and Galile.
And as he entred into a certayne toun/ther
met him ten men that were lepers. Which sawe
a farre of & put forth their voyces and sayde:
Jesu master/haue mercy on vs. When he sawe
them/he sayde vnto them:Go and shewe pou-
re selues to the Priestes. And it chaunced
they went/they were censed. And one of them/
when he sawe that he was censed/turned backe
agayne/and with a loude voyce prayled God/
and fell doune on his face at his fete/and gave
him thanks. And the same was a Samaritan-
ne. And Jesus answered and sayde:are ther not
ten censed? But where are those nyne? Ther
are not founde that returned agayne/to geue
God prayse saue only this straunger. And he
sayde vnto him: aryse/and go thy waye/thy
fayth hath made the whoale. &

* When he was demaunded of the Phari-
ses/when the kyngdome of God shuld come:he
answered them & sayde:The kyngdome of God
cometh not with waytinge for. Neither shall
men saye: Lo here/lo there. For beholde/ the
kyngdome of God is with in you.

And he sayde vnto the disciples:The dayes
will come/when ye shall desyre to se one daye of
the sonne of man/ & ye shall not se it. And they
shall saye to you:Be here/Be there. Go not af-
ter them/nor folowe them/ for as the lyghte
ynge that apereth out of the one parte of the
heuen/ & synneth vnto the other parte of heuen:
So shall the sonne of man be in his dayes.
But fyrst must he suffre many thynges/and be
refused of this nation.

As it happened in the tyme of Noe: So shall
it be in the tyme of the sonne of man. They ate
they dranke/they maryed wyues and were ma-
ryed/euen vnto that same daye that Noe went
into

Of S. Luke Ho. xliii.

into the arke: & the floud came & destroyed the
all. Lpheyple also/as it chaunced in the dayes
of Lot. They ate/they dranke/ they bought/
they solde/ they planted/ they bilte. And euen
the same daye that Lot went out of sodom it
rained fyre & brimstone fro heaue/ & destroyed
them all. After these ensamples / shall it be in
the daye when the sonne of man shall appere.

At that daye he that is on the housse toppe/
and his stuffe in the housse: let him not come
downto take it out. And lphewise let not him
that is in the feldes/ turne backe agayne to
take the leste behinde. Remember Lottes wy-
fe. Whosoever will go about to saue his lyfe/
shall lose it: and whosoever shall lose his lyfe/
shall saue it.

I tell you in that nyght/ther shall be two in
one bedd/ the one shall be receaued & the other
shall be forsaken. Two shall be also agryndinge
to gedder: the one shall be receaued/ and the
other forsaken. And they answered/ and say-
de to him: wheare Lord? And he sayde vnto
them: whersoeuer the body shall be/ thither
will the egles resorte.

The. xliii. Chapter.

And he put forth a similitude vnto the/
signifyinge that men ought alwayes to
praye & not to be wey/slayinge: Ther
was a Judge in a certayne cite / which
feared not god neither regarded man. And ther
was a certayne wedowe in the same cite/
which came vnto him sayinge: auenge me of my
ne aduersary. And he wold not for a whyle.
But afterwarde he sayde to him selfe: though
I feare not God/nor care for man/ yet because
this wedowe troubleth me/ I will auenge her
lest at the laste she come and hagge on me.

And the Lord sayd: heare what the vnrygh-
tewes Judge sayeth. And shall not God adu-
se his

Gen. xii

Lottes
wyfe.
Gen. xix.

Mat. x. 1.
Mat. xlii.
Jo. xii. 8.
W. them
x. liii.

Egles.

Eccle.
x. xlii. 1.
I. Tes. 5.
Wicked.
Judge.

The Gospell

ge his electe/ which crye daye and nyght vnto him/ye though he deferre them: I tell you he will auenge them/and that quickly. & Neuerthelesse/when the sonne of man cometh/suppose ye that he shall finde sayth on the erth.

And he put forth this similitude/ vnto them/ sayne which trusted in them selues that they were perfecte/ and despyed other. Two women went vp into the temple to praye: the one a Pharise & the other a publican. The Pharise stode & prayed thus with him selfe. God I thanke the that I am not as other men are/ extortioners/ vnjuste/ aduoutrers/ or as this publican. I fast twyse in the weke. I geue tythe of all that I possesse. And the publican stode as farre of/ & wolde not lyfte vp his eyes to heauen/ but smote his brest sayinge: God be mercifull to me a synner. I tell you: this man departed home to his house iustified moare then the other. For euery man that exalceyth him selfe/ shalbe brought low: And he that humbleth him selfe/ shalbe exalted.

Exalte.

Math. xlii.

Math. xix.
Marke. x. b.

They brought vnto him also babes/ that he shulde touche them. when his disciples sawe that/ they rebuked the. But Iesus called the vnto him/ & sayde: Suffer chyliden to come vnto me/ & forbidde them not. For of soche is the kyngdome of God. Verily I saye vnto you: whosoever receaueth not the kyngdome of God/ as a chylde: he shall not enter therein.

Exod. xx.

And a certayne ruler axed him sayinge: good master: what ought I to do/ to obtayne eternall lyfe? Iesus sayde vnto him: why callest thou me good? No man is good/ saue God only. Thou knowest the commaundementes: Thou shalt not commit aduoutre: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: Honour thy father & thy mother.

Of S. Luke Jo. vclii

mother. And he sayde: all these haue I kept from my yowthe. When Iesus hearde that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/ and distribute it vnto the poore/ and thou shalt haue treasure in heauen/ and come/ & folowe me. When he hearde that/ he was heuy: for he was very ryche.

When Iesus sawe him moorne/ he sayde: With what difficulte shall they that haue ryches/ enter into the kyngdome of God: it is easer for a camell to goo throughte a nedles eye/ then for a ryche man to enter into the kyngdome of God. Then sayd they that heard that: And who shall then be saued? And he sayde: Things which are vnpossible with men are possible with God.

Camell.

Then Peter sayde: Lo we haue lefte all/ & haue folowed the. And he sayde vnto them: Verily I saye vnto you/ ther is no man that leaueth house/ other father & mother/ other brethren/ or wyfe/ or chyliden for the kyngdome of Goddes sake/ which same shall not receaue moche moare in this worlde: and in the worlde to come/ lyfe euerlastinge.

Louena.
unt.

Math. xx. d.
Mark. x. c.

He toke vnto him twelue/ and sayde vnto them. Beholde we go vp to Ierusalem/ & all shalbe fulfilled that are writen by the Prophetes of the sonne of man. He shalbe deliuered vnto the getyls/ & shalbe mocked & shalbe despytfully entreated/ & shalbe spitted on: and when they haue scourged him/ they will put him to deeth/ and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid fro them. And they perceaued not the thinges which were spoken.

Passion

And it came to passe/ as he was come nye vnto Hierico/ a certayne blynde man satte by the waye syde begginge. And when he hearde the peo

Math. xx. d.
Mark. x. g.

Blinde
man.

the people passe by/he axed what it meāt. And they sayde vnto him/that Iesus of Nazareth passed by. And he cryed sayinge: Iesus the sonne of Dauid / haue thou mercy on me. And they which went before rebuked him/that he shuld holde his peace. But he cryed so moche the moare/ thou sonne of Dauid haue mercy on me. And Iesus stode still/ & commaunded him to be brought vnto him. And whē he was come neare/ he axed him sayinge: what wilt thou that I do vnto thee? And he sayde: Lorde that I maye receaue my sight. Iesus sayde vnto him: receaue thy sight: thy faith hath saued thee. And immediatly he sawe/ and folowed him/ praylinge God. And all the people when they sawe it/ gaue laude to God.

The xix. Chapter.

Zacheus.

And he entred in and went thorow Hierico. And beholde/ there was a man named zacheus/ which was a ruler amonge the Publicans/ and was riche also. And he made meanes to se Iesus / what he shuld be: and coulde not for the preece/ because he was of a lowe stature. wherfore he ran before/ & ascended vp into a wilde figge tree/ to se him: for he shulde come that waye. And when Iesus cam to the place/ he looked vp/ and sawe him/ & sayd vnto him: zache/ attonce come doune/ for to daye I must abyde at thy house. And he came doune hastely/ & receaued him ioyfully. And when they sawe that/ they all groudged sayinge: He is gone in to tary with a man that is a synner.

And zache stode forth and sayd vnto the Lorde: beholde Lorde/ the haulte of my goodes I geue to the poore/ and if I haue done eny man wronge/ I will restore him fowerfolde. And Iesus sayd to him: this daye is healed. And he come vnto this house/ for as moche as it also

also is become the chyld of Abraham. For the sonne of man is come to seke and to saue that which was losse.

As they hearde these thinges/ he added thereto a similitude/ because he was nye to Hierusalem/ and because also they thought that the kyngdome of God shuld shortly appere. He sayde therfore: A certayne noble man/ went into a farre cowntre/ to receaue him a kyngdome/ and then to come agayne. And he called his ten seruantes and deliuered them ten pounde sayinge vnto them: by and sell till I come. But his citisens hated him/ and sent messengers after him sayinge: we will not haue this man to raygne ouer vs.

And it came to passe/ when he was come agayne & had receaued his kyngdome/ he commaunded these seruantes/ to be called to him (to whom he gaue his money) to wit what euery mā had done. Then came the fyrst sayinge: Lorde/ thy pounde hath encreased ten pounde. And he sayd vnto him: Well good seruant/ because thou wast faithfull in a very lytell thinge/ take thou auctorite ouer ten cities. And the other came sayinge: Lorde thy pounde hath encreased fyue pounde. And to the same he sayde: & be thou also ruler ouer fyue cities.

And the thyrde came & sayde: Lorde/ beholde here thy pounde/ which I haue kepte in a napkin/ for I feared thee/ because thou arte a strypte man: thou takest vp that thou laydest not doune / and repest that thou dydest not sowe. And he sayde vnto him: Of thine awne mouth/ iudge I thee thou euill seruant. Knowest thou that I am a strypte mā takinge vp that I layde not doune / & repinge that I dyd not sowe? Wherfore then gauest thou my money into the banke/ that at my cominge I might haue required mine awne vantage?

Mathew.
xviii.
W. 12

Ten pounde.

And

To him that
hath it shal
be geuen.
Math. xlii. b
and. x. x. b
Mark. xlii. c

Betphage
Betanpe.
Colt.

Math. x. x. a.
Mark. xi. a.

Joh. xii. b

And he sayd to them that stode by: take frō him that pounde/ & geue it him that hath it in pounde. And they sayde vnto him. Lorde he hath ten pounde. I saye vnto you/ that vnto all them that haue/ it shal be geuen: & frō him that hath not/ euen that he hath shal be taken frō him. And couer those mine enemyes/ which wolde not that I shuld raygne ouer the/ byn ge. hidder/ & see them before me. And when he had thus spoken/ he proceeded forth before/ ascendinge vnto Iherusalem. &

And it fortuneth/ when he was come nye to Bethphage & Bethany/ besides mounte oliuete/ he sent two of his disciples sayinge: Go ye into the toun which is ouer agaynst you. In the which asone as ye are come/ ye shall finde a colte tyed/ wheron yet neuer man sate. Lowse him and bryng him hider. And if any man axe you/ why that ye lowse him: thus saye vnto him/ the Lorde hath nede of him.

They that were sent/ went their waye and founde/ euen as he had sayde vnto them. And as they were alosinge the colte/ the owners sayde vnto them: why lowse ye the colte? And they sayde: for the Lorde hath nede of him. And they brought him to Iesus. And they cast their raymēt on the colte/ & set Iesus thereon. And as he went/ they spredde their clothes in the waye.

And when he was now come/ where he shuld go doun frō the mounte oliuete/ the whole multitude of the disciples begā to reioyce/ & to laude God with a loude voyce/ for all the myracles that they had sene sayinge: blessed be the kynge that cometh in the name of the Lorde: peace in heauē/ & glory in the hysk. And some of the Pharises of the cōpany sayde vnto him: Master rebuke thy disciples. He answered/ & sayde vnto the: I tell you, yf these shuld

hold holde their peace/ the stones wolde crye. And when he was come nere/ he behelde the cite/ & wept on it sayinge: If thou haddest knowe those thinges which belonge vnto thy peace/ eue at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vpon the/ that thy enemyes shall cast a banke aboute the/ & cōpasse the rounde/ & kepe the in on euery syde/ and make the eurn with the grounde/ with thy chyldren which are in the. And they shall not leue in the one stone vpon another/ because thou knowest not the tyme of thy visitation.

And he went in to the temple/ & beganne to cast out them that solde therein/ and them that bought sayinge vnto them/ it is wyrtten: my house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the temple. The hye Pryetes and the Scribes and the chiefe of the people went about to destroye him: but coulde not finde what to do. For all the people stakke by him/ and gaue him audience.

The. xx. Chapter

And it fortuneth in one of those dayes/ as he taught the people in the temple and preached the gospell: the hye Pryetes & the Scribes came with the elders & spake vnto him sayinge: Tell vs by what auctorite thou doest these thinges? Orther who is he that gaue the this auctorite? He answered & sayde vnto the: I also will axe you a questiō/ and answer me. The baptyme of John: was it from heauen or of men? And they thought with in them selues sayinge: yf we shall saye from heauē/ he will saye: why then beleued ye him not? But and yf we shall saye of men/ all the people wyll stone vs. For they be perswaded that John is a Prophete. And they answered

Math. xlii. d
Mark. xlii. d

Sellers &
byers
Math. x. b
Mar. xi. b
Esai. lvi.

Math. x. c
Math. xi. d

Baptyme
of John.

Mynefar-
be.
Mar. xii.
Lca. x. a.
Mat. x. d.

answered that they could not tell whence it was. And Jesus sayde vnto them: neither tell I you by what auctorite I do these things. Then beganne he to put forth to the people this similitude. A certayne man planted a vineyard: & let it forth to farmers: & went himselfe into a straunge countre for a great season. And when the tyme was come, he sent a seruaunt to his tenants that they should geue him of the frutes of the vineyard. And the tenants dyd bet him: & sent him away empty. And agayne he sent yet another seruaunt. And they dyd bet him: & foule entreated him also: & sent him away empty. Moreover he sent the thyrd to: and him they wounded: & cast oute. Then sayde the lord of the vineyard: what shall I do? I will sende my beare sonne/him peraduenture they will reuerence: when they se him.

But whē the farmers sawe him: they thought in them selues sayinge: this is the heyre / come let vs kyll him: that the inheritance may be oures. And they cast him out of the vineyard: and kylled him. Now what shall the lord of the vineyard do vnto them? He will come & destroye these farmers: & will let out his vineyard to other. When they hearde that: they sayde: God forbid.

And he behelde them and sayde: what meaneth this then that is wytted? The stone that the bylders refused: the same is made the head corner stone. Whosoever stumbe at that stone shalbe broken: but on whosoever it fall vpon: it will grinde him to powder. And the hyerpriests & the scribes the same howe wet about to laye bondes on him: but they feared the people. For they perceaued that he had spokē this similitude agaynst them.

And they watched him: & sent forth spies / which

Psalm.
cl. xii.
Act. iii. b.
Ro. ix. g.
1. Pe. ii. a.
Esai. xlviii.

which shuld sayne them selues perfecte / to take him in his wordes: & to deliuer him vnto the power & auctorite of the debite. And they axed him sayinge: Master / we knowe that thou sayest & teachest right / nother considerest thou any mannes degre / but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines: & sayde vnto the: why tempt ye me? Shewe me a peny. Whose ymage & superscription hath it? They answered & sayde: Cesars. And he sayde vnto them: Geue then vnto Cesar: that which belongeth vnto Cesar: & to God that which pertayneth to God. And they could not reprove his sayinge before the people. But they maruailed at his answer: & held their peace.

Then came to him certayne of the Saducees which denye that ther is any resurrection. And they axed him sayinge: Master / Moses wrote vnto vs of any mannes brother dyed having a wyfe: & the same dyed without yssue: that then his brother shulde take his wyfe: & rayse by seede vnto his brother. Ther were seven brethren: & the fyrste toke a wyfe: and dyed without chyliden. And the seconde toke the wyfe: & he dyed chylidlesse. And the thyrd toke her: & in lyke wyse the residue of the seven: & left no chyliden behinde them: & dyed. Last of all the woman dyed also. Now at the resurrection whose wyfe of them shal she be? For seven had her to wyfe.

Jesus answered and sayde vnto them. The chylde of this worlde marry wyues: & are married: but they which shalbe made worthy to enioye that worlde and the resurrection from deeth: neither marry wyues: neither are married: nor yet can dye any moare. For they are equall vnto the angels: & are the sonnes of God: in asmoche as they are the chylde of the resurrection.

Math. xii.
Mar. xii. b.
Tribute
to Cesar.
Rom. xiii. b.
Saducees
Math. xxi.
Mar. xii.
Deut. xxv. b.

Exod. xiii. b. recedon. And that the deyd shall rylse agayne/ euen Moles signified besydes the bulle/ when he sayde: the Lorde God of Abraham & the God of Isaac/ & the God of Jacob. for he is not the God of the deyd / but of them which liue. For all liue in him. Then certayne of the Pharisees answered and sayde: Master thou hast well sayde. And after that durst they not are him eny question at all.

Then sayde he vnto them: how saye they that Christ is Dauids sonne? And Dauid him selfe sayth in the booke of the Psalmes: The Lorde sayde vnto my Lorde/ sit on my right honde/ tyll I make thyn enemy thy foete stole. Seinge Dauid calleth him Lorde: how is he then his sonne?

Then in the audience of all the people/ he sayde vnto his disciples: beware of the Scribes/ which despye to goe in longe clothynge/ loue gretynges in the markets / and the hyest seates in the synagoges and chiefe roumes at feastes/ which deuoure widowes houses/ & that vnder a coloure of longe prayynge: the same shall receaue greater damnacion.

The. xxi. Chapter.

Math. xii. d. **A** he behelde/ he sawe the ryche men/ how they cast in their offeringes into the treasury. And he sawe also a certayne poore widdowe/ which cast in thither two mites. And he sayde: of a tructh I saye vnto you/ this poore widdowe hath put in moore the they all. For they all haue of their superfluyte added vnto the offeringe of God: but she/ of her penury hath cast in all the substance that she had.

As some spake of the temple/ how it was garnished with goodly stones & iewels / he sayde: The dayes will come/ when of these thinges which ye se/ shall not be left stone vpon stone.

stone/ that shall not be throwen doune. And Destruces they axed him sayynge: Master when shall the temple be/ & what signe will therbe/ when these thinges shall come to passe.

And he sayd: take hede/ that ye be not deceaued. For many will come in my name sayynge: I am he: and the tyme draweth nere. Folo we pe not them therfore. But when ye heare of warre and dissencion: be not afrayd. For these thinges must first come: but the ende followeth not by a by. Then sayd he vnto them: Nacion shall rylse agaynst nacion/ and kyngdome agaynst kyngdome/ and greate erthquake shall be in all quarters/ and hunger/ and pestilence: and fearful thinges. And greatesignes shall ther be from heauen.

But befoze all these/ they shall laye their hondes on you and persecute you / deliueringe you vp to the Synagoges and into prison/ and bringe you befoze kynges and rulers for my names sake. And this shall chaunce you for a testimonie. Let it sticke therfore faste in youre hertes/ not once to stode befoze/ what ye shall answer: for I will geue you a mouth & wysdome/ where agaynst/ all your aduersaries shall not be able to speake nor resist. Ye shall be betrayed of youre fathers and mothers/ and of youre brethren/ and kynsmen/ and louers/ and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yetther shall not one herte of you reheddespe: in the. with youre patience possesse youre soules.

And when ye se Iherusalem be seged with an hoste/ then vnderstonde that the desolacion of the same is nyc. Then let them which are in Iewrye flye to the mountaynes. And let them which are in the middes of it / departe oute. And let not them that are in other countreis/

A Promyse.

Possesse yourne ouer saue.

Re. ii. treis/

The Gospell

Math. xxiij.
Mark. xiii.
Dani. ix. g
treys/ enter ther in. For these be the dayes of vengeance/ to fulfill all that are wrytten. But wo be to them that be with chylde / & to them that geue sucke in those dayes: for ther shalbe greate trouble in the londe / and wrauth ouer all this people. And they shall fall on the edge of the swearde/ and shalbe leed captiue/ to all nacions. And Jerusalem shalbe troden vnder fote of the gentyls/ vntyll the tyme of the gentyls be fulfilled.

Math. xxiii.
Mark. xiii.
Esai. xlii. b
Eze h. xxxii.
Joel. iii. c
And ther shalbe signes in the sunne/ and in the mone/ and in the starres: and in the erth the people shalbe in soche perplexite/ that they shall not tell which waye to turne them selues. The see and the waters shall rooze/ and the hertes shall faile them for feare / and for lokinge after those thinges which shall come on the erth. For the powers of heaue shall moue. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thinges beginne to come to passe: then loke vp/ & lifte vp poure heddes for you re redemption draweth nepe.

And he shewed the a similitude: beholde the sygge tree/ & all other trees / when they shew forth their buddes / ye se and knowe of poure awne selues that sommer is then npe at hnd. So lyke wyse ye (when ye se these thinges come to passe) vnderstonde / that the kyngdome of God is npe. Verely I saye vnto you: this generacion shall not passe/ till all be fulfilled. Heauen & erth shall passe: but my wordes shall not passe. *

* Take hede to poure selues/ lest poure hertes be ouercome with surfettinge and dyonhennes and cares of this worlde: and that that daye come on you vnwares. For as a snare shall it come on all them that sit on the face of the erthe. Wathe therfore continually & praye

Of S. Luke

fo. xcij

praye/ that ye maye obtayne grace to fflye all this that shall come / & that ye maye stonde be fore the sonne of man. *

In the daye tyme/ he taught in the temple/ and at nyght/ he went out/ and had abydinge in the mount olivete. And all the people came in the morninge to him in the temple/ for to heare him.

The. xxij. Chapter

The feast of swete bread due npe which is called ester/ and the hye Priestes and Scribes sought how to kyll him/ but they feared the people. Then entred Satan into Judas / whose spy name was Iscariot (which was of the nombre of the twelue) and he went his waye & comuned with the hye priestes and officers how he myght betraye him to them. And they were glad: and promised to geue him money. And he consented/ & sought oportunitie to betraye him vnto them when the people were awaye.

Then came the daye of swete bread/ when of necessity the esterlambe must be offered. And he sent Peter & John sayinge: go & prepare the esterlabe/ that we maye eate. They sayde to him. Where wilt thou/ that we prepare? And he sayde vnto the. Beholde when ye be entred into the cite / ther shall a man mete you bearinge a pitcher of water / him folowe into the same housse that he entreth in/ & saye vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber/ where I shall eate myne ester lambe with my disciples? And he shall shew you a greate parloure paved. Ther make redy. And they went and founde as he had sayde vnto them: & made redy the ester lambe.

And when the houre was come/ he sate doune and the twelue Apostles with him. And he sayde

Math. xxvi.
Mark xiii.

Math. xxvi.
Christ is betrayed.

Math. xxvi.
Mar. xiii.
Ester lambe.

The Gospell

Mat. xxi.
Mark. xiii.
1. Cor. x.

sayde vnto them: I haue inwardly desired
to eate thi sesser lambe with you befoze that
I suffre. For I saye vnto you: hence forth I
will not eate of it eny moore/ vntyll it beful-
filled in the kyngdome of God. And he toke
the cup/ & gaue thanks/ and sayd. Take this/
and deuynge it amonge you. For I saye vnto
you: I will not drinke of the frute of the vy-
ne/ vntyll the kyngdome of God be come.

The sacra-
ment is
institute.

And he toke bread/ gaue thanks/ and gaue
to them/ sayinge: This is my body which is
geuen for you. This do in the remembraunce
of me. After this also/ when they had supped/
he toke the cup sayinge: This cup is the newe
testament in my bloude/ which shall for you
be shedde.

Math. xxi.
Mark. xiii.
1. John. xiii.
1. Psal. xli.

¶ Yet beholde/ the honde of him that betray-
eth me/ is with me on the table. And the sonne
of man goeth as it is apointed: But woe be to
that man by whom he is betrayed. And they
began to enquire amonge them selues/ which of
them it shulde be/ that shulde do that.

Greatest.
Math. xxi.

Mark. x.

¶ And ther was a streyfe amonge the/ which
of them shulde be taken for the greatest. And
he sayde vnto them: the kynges of the gentyls
raygne ouer them/ and they that beare rule
ouer them/ are called gracious lordes. But ye
shall not be so. But he that is greatest amonge
you/ shalbe as the yongest: and he that is
chefe shalbe as the minister. For whether is
greater/ he that sitteth at meate: or he that ser-
ueth? Is not he that sitteth at meate? And I
am amonge you/ as he that ministrerth. Ye see
they which haue bidden with me in my tem-
ptacions. And I apoint vnto you a kyngdo-
me/ as my father hath appoynted to me: that
ye maye eate and drynke at my table in my
kyngdome/ and sit on seates/ and iudge the
twelue tribes of Israel. ¶

And

Of S. Luke

fo. c

And the Lorde sayde: Simon/ Simon behol-
de/ Satan hath desired you/ to lifte you/ as it
were wheate: but I haue prayed for the/ that
thy sayth faile not. And when thou arte con-
uerted/ strengthe thy brethren. And he sayd vn-
to him. Lorde I am redy to go with the into
prison/ & to deeth. And he sayde: I tell the/ the
scotte shall not crowe this daye/ tyll
thou haue thise denied that thou knewest me.

And he sayde vnto them: when I sent you
without wallet and scrippe and shooes: lached
ye eny thinge? And they sayd/ no. And he say-
de to them: but now he that hath a wallet let
him take it vp/ and lyke wylle his scrippe. And
he that hath no swearde/ let him sell his coote
and bye one. For I saye vnto you/ that yet
that which is wyrtten/ must be performed in
me: euen with the wyrtten was he nombred.
For those thinges which are wyrtten of me/
haue an ende. And they sayde: Lorde/ beholde
here are two swerdes. And he sayde vnto
them: it is ynough.

And he came out/ and went as he was won-
te/ to mounete oliuete. And the disciples follo-
wed him. And when he came to the place/ he
sayde to the/ praye/ lest ye fall into temptaciō.

And he gate him selfe from them/ about a
stones cast/ & kneeled doune/ & prayed/ sayinge:
Father if thou wilt/ withdrowe this cup from
me. Neuerthelesse/ not my will/ but thyn be
fulfilled. And ther appered an angell vnto
him from heauen/ confortinge him. And he
was in an agonye/ & prayed somewhat longer.
And his sweate was lyke dropes of bloud/
trycklynge doune to the grounde. And he rose
vp from prayer/ & came to his disciples/ & foun-
de them sleepinge for sorowe/ and sayde vnto
them: Why slepe ye? Rise and praye/ lest ye
fall into temptacion.

¶. iij. Whyll

Simons
sayth: say-
led not.

Math. xxi.
Mark. xiii.

By a swer-
de.
Esa. llii.

Two sw-
erdes.

Math. xxi.
Mark. xiii.
1. John. xviii.

Christ ar-
meth him
selfe agay-
nst his pas-
sion.

An angell
cōforteth
him.

He swete-
th bloude

Whill he yet spake: beholde/ther came a company/and he that was called Judas one of the twelve/with befoze them/ and pressed nye vnto Iesus to kysse him. And Iesus sayd vnto him: Judas / betrayest thou the sonne of man with a kysse? Whē they which were about him sawe what wolde folow/ they sayd vnto him. Lorde/ shall we smite with swerde? And one of them smote a seruānt of the hiest p̄st of all/ & smote of his right eare. And Iesus answered and sayd: Suffre ye thus farre forth. And he touched his eare/ and healed him.

Eare is
symptē of

Math. xxi.
Mar. xiii.
Joh. xiii.

When Iesus sayde vnto the hye p̄stes / rulers of the temple and the elders which were come to him. We come out/ as vnto a thefe with swerdes and staves? when I was dayly with you in the temple/ye stretched not forth handes agaynst me. But this is euē your very houre/ & the power of darcknes. Then toke they him/ and ledde him / and brought him to the hye p̄stes house. And Peter followed a farre of.

Mat. xvi.
Mark. xiii.
Joh. xiii.

when they had kyndled a fyre in the myddes of the palys/and were set doune to gesse Peter also sat doune amonge them. And one of the wenches behelde him as he sat by the fyre/and set good eyesight on him & sayde: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle/ another sawe him & sayde: thou arte also of them. And Peter sayde: man I am not. And about the space of an houre after / another affirmed sayinge: verily euen this felowe was with him / for he is of Galile/and Peter sayde: man I wote not what thou sayest. And immediatly whill he yet spake / the cocke crowe. And the Lorde turned backe and looked vpon Peter. And Peter remembred the wordes of the Lorde/ how he sayde

Peter denyeth.

he sayde vnto him / befoze the cocke crowe / thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Iesus/ mocked him/ & smote him/ & blyndfolded him/ & smote his face. And axed him sayinge: arte thou it is that smote the? And many other thinges despytfullye sayd they agaynst him.

Christ is
mocked.

And allone as it was daye the elders of the people and the hye p̄stes and Scribes/ came together/ & ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you/ ye will not beleue. And yf also I axe you/ ye will not answer me or let me go. Hereafter shall the sonne of man syt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: what nede we eny further witness? we our selues haue herde of his awne mouthe.

Mat. xxviii.
Mark. xvi.
Joh. xvi.

The. xxiij. Chapter.

And the whole multitude of them arose/ and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertynge the people/ and forbyddynge to paye tribute to Cesar: sayinge/ that he is Christ a kynge. And Pylate apposed him sayinge: arte thou the kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pylate to the hye p̄stes/ and to the people: I fynde no faute in this man. And they were the moore fearce sayinge. He moueth the people / teachinge thozow out Jewry/ & beganne at Galile/ euen to this place.

He is de-
lyuered to

Math. xxi.
Mark. xii.
Mar. xxi.
and. xxi.
Joh. xvi.

When Pylate hearde mencion of Galile he axed whether the man were of Galile. And allone as he knewe that he was of Herodes iurisdiction he sent him to Herode/ which was at

He is sent
to Herode

R. v. so at

so at Jerusalem in those dayes. And when he rode sawe Iesus / he was exceedingly glad. For he was desirous to se him of a longe season / because he had hearde many thinges of him / and trusted to haue seene some miracle done by him. Then questioned he with him of many thinges. But he answered him not one worde. The hye Priestes and Scribes / stode forth and accused him straitly. And Herod with his men of warre / despyled him / and mocked him / and araped him in whyppe / and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes to gether. For before they were at variapnce.

He holde
th his pea
ce.

Pylate &
Herode a-
re become
frendes.

Math. xxviii.
Mark. xvi.
Joh. xvi.
Pylate

Barrabas

And Pylate called to gether the hye Priestes and the rulers / and the people / and sayde vnto them: Ye haue brought this man vnto me / as one that peruerterd the people. And beholde I haue examined him before you / and haue founde no faulte in this man / of those thinges wherof ye accuse him. No nor yet Herode. For I sent you to him: and lo nothinge worthy of death is done to him. I will therfore chasten him / & let him lowse. For of necessite / he must haue let one lowse vnto them at that feast.

And all the people cryed at once sayinge: awaye with him / & deliuer to vs Barrabas: which for insurreccion made in the cite / and mozt her / was cast into prison. Pylate spake agayne to them willynge to let Iesus lowse. And they cryd sayinge: Crucify him / Crucify him. He sayde vnto them the thyrde tyme. What euill hath he done? I fynde no cause of death in him. I will therfore chasten him / & let him lowse. And they cryed with loude voyce / and required that he myght be crucified. And the voyce of them and of the hye Priestes preuailed.

And Pylate gaue sentence that it shuld be as they required and let lowse vnto them / him that

that for insurreccion and mozt her / was cast into prison / whom they despyred: and deliuered Iesus to do with him what they wolde. And as they ledde him awaye / they caught one Symon of Syrene / compynge out of the felde: and on him layde they the crosse / to beare it after Iesus.

Simon of
Sirene.

And there folowed him a greate company of people and of women / which women bewapled and lamented him. But Iesus turned backe vnto them / and sayde: Doughters of Jerusalem / wepe not for me: but wepe for youre selues / and for youre chyldren. For beholde / the dayes will come / when men shall saye: happy are the barren and the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes / fall on vs: and to the hylles / couer vs. For yf they do this to a grene tree / what shalbe done to the drye?

Math. xxiii.
Mark. xvi. b.

Lsa. lvi. a
Gala. iii.

Lsa. li. a
Ozec. x. b
Apo. i. x. b

And ther were two euill doers ledde with him to be slayne. And when they were come to the place / which is called Caluary / there they crucified him / & the euill doers / one on the right honde / & the other on the lefte. Then sayde Iesus: father / geue thc / for they woot not what they do. And they parted his rayment / and cast lottes. And the people stode and behelde.

Math. xxviii.
Mark. xvi. b.
Joh. xvi. b
Math. xvi. b.
Mark. xvi. b.

And the rulers mocked him with them saye: He is mozt king: he holpe other men / let him helpe him selfe / he be Christ the chosen of God. The soldiers also mocked him / and came and gaue him vineger and sayde: yf thou be that kynge of the Jewes / saue thy selfe. And his superscripcion was written ouer him / in Greke / in Latin / and Hebrew: This is the kynge of the Jewes.

And one of the euill doers which hanged / rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked

buked him sayinge: Nether fearest thou God/ because thou arte in the same damnation: we are ryghteously punished/ for we receaue accordynge to oure dedes: But this man hath done nothinge amysse. And he sayde vnto Jesus: Lorde remember me when thou comest in to thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the/ to daye shalt thou be with me in Paradise.

And it was about the sixt houre. And there was a darcknes ouer all the londe / vntyll the nyynth houre / and the sonne was darkened.

And the vayle of the temple dyd rent euenthewyse. And Jesus cryed with a great voyce and sayd: Father / into thy handis I comende my sperte. And when he thus had sayd he gaue vp the goost. When the Centurion sawe what had happened / he glorified God sayinge: Of a suretie this man was perfecte. And all the people that came to gether to that syght/ beholdynge the thinges which were done: smote their brestes / & returned home.

And all his acquaintance / and the women that folowed him from Galile / stode a farre off beholdynge these thinges.

And beholde ther was a man named Joseph / a counsellour / and was a good man and a iuste / & dyd not consent to the counsell and bent of them / which was of Aramathia / a cite of the Jewes: which same also waited for the kyngdome of God: he went vnto Pilate and begged the body of Jesus / & toke it doune / & wrapped it in a linnen clooth / and layed it in an hewn tounbe / wherein was neuer man before layed. And that daye was the Saboth euen / and the Saboth daye on. The women that folowed after which came with him from Galile / behelde the sepulcre and how his body was layed. And they returned & prepared odoures & ointmentes:

mentes: but rested the Saboth daye / accordynge to the commaundement.

The. xiii. Chapter.

In the mornynge after the Saboth / early in the mornynge they came vnto the tounbe & brought the odoures which they had prepared & other women with them. And they founde the stone rowled awaye from the sepulcre / and went in: but founde not the body of the Lorde Jesu. And it happened / as they were amased therat: Beholde two men stode by them in shynynge vestures. And as they were afrayde / and bowed doune their faces to the erth: they sayd to them: why seke ye the lyuinge amonge the deed? He is not here: but is risen. Remember how he spake vnto you / when he was yet with you in Galile / sayinge: that the sonne of man must be deliuered into the handes of synfull men / and be crucified / and the thyrde daye rise agayne.

And they remembred his wordes / and returned from the sepulcre / and tolde all these thinges vnto the eleven and to all the remanant. It was Mary Magdalen and Ioanna / & Mary Jacobi / and other that were with them / which tolde these thinges vnto the Apostles / and their wordes seemed vnto them fained thinges / nether beleued they them. Then arose Peter and ran vnto the sepulcre / and stowped in and sawe the linnen clothes layde by them selfe / and departed wondrynge in him selfe at that which had happened.

And beholde / two of them went that same daye to a tounce which was from Jerusalem about threescore forlonges / called Emmaus: and they talked togeder of all these thinges that had happened. And it chaunced / as they comened togeder and reasoned / that Jesus him selfe dyd neare / & went with them. But their eyes

Mark. vi.
Joha. ix.

Mark. xvi.
Mark. ix.

Peter runneth to the grave.

Emmaus.

eyes were holden that they coulde not knowe him. And he sayde vnto them: What manner of communications are these that ye haue one to another as ye walke/and are sadde. And the one of them named Cleophas/answered and sayd vnto him: art thou only a straunger in Ierusalem / and haste not knowen the thinges which haue chaused therein in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a Prophet/ myghtie in dede & worde before God/ & all the people. And how the hie Priestes/and oure rulers deliuered him to be condemned to deeth: and haue crucified him. But we trusted that it shuld haue bene he that shuld haue deliuered Israel. And as touching all these thinges to daye is euen the thirde daye/that they were done.

Ye and certayne women also of oure company made vs assoured/which came early vnto the sepulchre / and founde not his body: and came sayinge/ that they had sene a vision of angels/which sayde that he was aloue. And certayne of them which were with vs/went their waye to the sepulchre/and founde it euen so as the women had sayde: but him they sawe not.

And he sayde vnto them: O folke and slowe of herte to beleue all that the Prophetes haue spoken. Dought not Christ to haue suffered these thinges/and to enter into his glory? And he began at Moses/and at all the Prophetes / and interpreted vnto them in all scriptures which were written of him. And they drew nye vnto the toune which they wot to. And he made as though he wolde haue gone further. But they constrayned him sayinge/ abyde with vs / for it draweth towards nyght / and the daye is farre passed. And he went in/ to tary with them.

And

And it came to passe as he late at meate with them/ he toke bread/ blessed it/ brake and gaue to them. And their eyes were opened and they knewe him: and he vanysht out of their sight. And they sayde betwene them selues: dyd not oure hertes burne with in vs / whyll he talked with vs by the waye/and as he opened to vs the scriptures? And they rose vp the same houre/and returned agayne to Ierusalem/and founde the eleuen gathered togeder/ and them that were with them / which sayde: the Lorde is rysen in dede / and hath apered to Simon. And they tolde what thinges was done in the waye/ & how they knewe him in breakinge of bread.

As they thus spake / Iesus him selfe stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abashed and afrayde/ supposynge that they had sene a spete. And he sayde vnto them: Why are ye troubled / and why do thoughtes aryse in youre hertes? Beholde my hondes and my feet/ that it is euen my selfe. Handle me and see: for spetes haue not fleshe and bones/ as ye see me haue. And when he had thus spoken/ he shewed them his hondes and his fete. And whyll they yet beleued not for ioye and wonderd/ he sayde vnto them: Haue ye here eny meate? And they gaue him a peece of a broyled fyssh/ and of an honny combe. And he toke it/ and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were rewritten of me in the lawe of Moses and in the Prophetes/ and in the Psalmes. Then opened he their wyttes / that they myght vnderstand the scriptures / and sayde vnto them: Thus is it written/ and thus it behoued Christ to suffre

Mat. xxi.
Mark. xvi.
Ioh. xx. c

He gene-
es. the key

The Gospell

Psal. 51.

Act. 1. a
Joh. 8. 12.

Act. 1. a
Mar. 16. d

to suffre/ & to ryse agayne from deeth the thyr-
de dape/ and that repentaunce and remission of
synnes shuld be preached in his name amonge
all nacions/ & and must beginne at Jerusalem.
And ye are witnesses of these thinges. And be-
holde/ I will sende the promes of my father
apon you. But tarye in the cite of Jerusalem/
vntyll ye be endewd with power from an hye.

And he ledde them out into Bethany/ & lyfte
vp his handes & blessed the. And it cam to pas-
se/ as he blessed them/ he departed from them/
and was carryed vp into heuen. And they wor-
shipped him/ and returned to Jerusalem with
greate ioye/ and were continually in the temple/
praylinge and laudinge God: Amen.

There endeth the Gospell of
Saynte Luke.

The Gospell

of Saynte John.
The First Chapter.



In the beginninge
was the worde/
and the worde was
with God: & the wor-
de was god. The same was
in the beginninge with god
All thinges were made by it/
and without it/ was made
nathing that was made.
In it was lyfe/ and the lyfe
was the lyght of men/ & the
lyght shyneth in the darknes but the darck-
nes comprehended it not.

There was a man sent from God/ whose na-
me was John. The same cam as a witness to
beare

Of S John.

Jo. c. v

beare witness of the lyght/ that all men through
him myght beleue. He was not that lyght: but
to beare witness of the lyght. That was a true
lyght which lyghteth all men that come into
the worlde. He was in the worlde/ & the worl-
de was made by him: and yet the worlde knew
we him not.

He cam amonge his (awne) and his awne re-
ceaued him not. But as many as receaued him/
to the he gaue power to be the sonnes of God
in that they beleued on his name: which were
borne/ not of bloude nor of the will of the fles-
he/ nor yet of the will of man: but of God.

And the worde was made fleshe and dwelt
amonge vs/ and we sawe the glory of it/ as the
glory of the only begotten sonne of the father/
which worde was full of grace and verite.

* John bare witness of him and cryed sayin-
ge: This was he of whome I spake/ he that co-
meth after me/ was before me/ because he was
per then I. And of his fulnes haue all we recea-
ued/ euen (grace) for grace. For the lawe was
geuen by Moses/ but grace and truthe came by
Jesus Christ. No man hath sene God at any
tyme. The only begotten sonne/ which is in the
bosome of the father/ he hath declared him.

* And this is the recorde of John: When the
Jewes sent Priestes and Leuites from Jeru-
salem/ to axe him/ what arte thou? And he con-
fessed and denyed not and sayde playnly: I am
not Christ. And they axed him: what then?
arte thou Helyas? And he sayde: I am not.
Arte thou a Prophete? And he answered no.
Then sayd they vnto him: what arte thou that
we maye geue an answer to them that sent vs:
What sayest thou of thy selfe? He sayde: I am
the voyce of a cryar in the wilderness/ make
strayght the waye of the Lorde/ as sayde the
Prophete Elaias.

(Awne)
is his awne
people.

Fayth ma-
keth vs
sonnes of
God.

Mathew. 1. c.
Luke. 1. d

John ba-
re witness

(Grace)
all grace &
all charis
pleasunt
in the syghe
of god/ is ge-
uen & for
Christes sa-
ke only euen
out of the
fulnes & ab-
oundaunce
of the fauou-
re that he re-
ceaueth wis-
dom his fa-
ther.

* Voyce.
that is: I
am that I
preache I

And

am sent to
proue you
synners &
to crye on
you to amen
de/ that ye
maye recea-
ue Chyſt &
his grace.

Lambe.

Math. iii. d.
Mark. i. b
Luk. iii. d

And they which were sent/were of the Phar-
ſes. And they axed him/ & ſayde vnto him: why
baptiſed thou then yf thou be not Chyiſt/ nor
Helyas / nether a Prophet? John answered
them ſayinge: I baptiſe with water: but one is
come amonge you/whom ye knowe not/ he it is
that cometh after me/whiche was befoze me/
whoſe ſho latcher I am not worthy to vnloſe.
Theſe thinges were done in Bethabara beyon-
de Iordā where John dyd baptiſe. &

The nexte daye John ſawe Jeſus com-
myng vnto him/and ſayde: beholde the lambe
of God/which taketh awaye the synne of the
worlde. This is he of whom I ſayde. After me
cometh a man/whiche was befoze me/for he was
per then I/and I knew him not: but that he
ſhuld be declared to Iſrael/therfoze am I co-
me baptiſyng with water.

And John bare recorde ſayinge: I ſawe the
ſpyete deſcende from heuen/lyke vnto a dove/
and abyde apon him/and I knewe him not.
But he that ſent me to baptiſe in water/the ſa-
me ſayde vnto me: apon whom thou ſhalt ſe
the ſpyete deſcende and tary ſtyll on him/the ſa-
me is he which baptiſeth with the holy goſt.
And I ſawe and bare recorde that this is the
ſonne of god.

The next daye after John ſtoode agayne/and
two of his diſciples. And he behelde Jeſus as
he walked by/and ſayde: beholde the lambe of
God. And the two diſciples hearde him ſpeake
and folowed Jeſus. And Jeſus turned about/
and ſawe them folowe/and ſayde vnto them:
what ſeke ye? They ſayde vnto him: Rabbi
(which is to ſaye by interpretation / Maſter)
where dwelleſt thou? He ſayde vnto them: co-
me and ſe. They came and ſawe where he dwelt:
& abode with him that daye. For it was about
the tenth houre.

One

One of the two which hearde John ſpeake
and folowed Jeſus/was Andrew ſimon Iſc- Andrew
ters brother. The ſame founde his brother Si- Peter.
mon fyrſt/and ſayde vnto him: we haue founde
de Meſſias/which is by interpretation/annoy-
tid: and brought him to Jeſus. And Jeſus be-
helde him and ſayde: thou arte ſimon the ſon-
ne of Ionas/ thou ſhalt be called Cephas: which
is by interpretation/ a ſtone.

The daye folowynge Jeſus wolde go into
Galile/and founde Philip/and ſayde vnto him/
folowe me. Philip was of Bethſayda the cite
of Andrew and Peter. And Philip founde Na- Philip:
thanael/and ſayde vnto him. We haue founde Na-
him of whom Moſes in the lawe/and the Pro el.
phetes dyd wyte. Jeſus the ſonne of Joſeph
of Nazareth. And Nathanael ſayde vnto him:
can ther eny good thinge come out of Naza-
reth? Philip ſayde to him: come and ſe.

Jeſus ſawe Nathanael comynge to him/
and ſayde of him. Beholde a ryght Iſraelite/in
whom is no gyle. Nathanael ſayd vnto him:
where kneweſt thou me? Jeſus answered/and
ſayde vnto him: Befoze that Philip called the/
when thou waſt vnder the fygge tree/ I ſawe
the. Nathanael answered and ſayde vnto him:
Rabbi /thou arte the ſonne of God/ thou arte
the kyng of Iſrael. Jeſus answered and ſayd
vnto him: Becauſe I ſayde vnto the/ I ſawe
the vnder the fygge tree / thou beleueſt. Thou
ſhalt ſe greater thinges then theſe. And he ſay-
de vnto him: Verely / verely / I ſaye vnto you:
herafter ſhall ye ſe heuen open/and the angels
of God aſcendynge and deſcendynge ouer the
ſonne of man.

The. ii. Chapter.

And the thyrde daye/was ther a marya-
ge in Cana a cite of Galile: and the mo-
ther of Jeſus was there. And Jeſus
D. ii. was

A mar-
ge in Cana
a cite of Ga-
lile.

Gen. xlii.
Deu. xlii.
Leu. xli.
and. xli. b
Iſa. xlii.
Iſa. xlii.
and. xlii. b
Daniel. ix. fo

was called also and his disciples vnto the marketplace. And when the wyne fayled/the mother of Iesus sayde vnto him: they haue no wyne. Iesus sayde vnto her: woman/what haue I to do with the? myne houre is not yet come. His mother sayde vnto the ministres: whatsoeuer he sayeth vnto you/do it. And ther were stondynge there / sixe waterpottes of stone after the maner of the purifyinge of the Jewes/ contaynyng two or thre fythins a pece.

Water in-
to wyne.

And Iesus sayde vnto them: fyll the water pottes with water. And they fylled them vp to the brim. And he sayde vnto them: drawe out now/and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne / and knewe not whence it was (but the ministres which drue the water knew) he called the bydegrome/and sayde vnto him: All men at the beginnyng/ set forth good wyne/and when men be dronke/ then that which is worse. But thou hast kept backe the good wyne/vntill now.

This beginnyng of miracles dyd Iesus in Cana of Galile/and shewed his glozy/and his disciples beleued on him. After that he descended into Capernaum/ and his mother/ and his brethren/and his disciples: but continued not manye dayes there.

Sellers
in the tem-
ple are
cast oute.

And the Jewes efter was euen at hande/ and Iesus went vp to Ierusalem/and founde synnynge in the temple those that solde oxen and shepe and doves and chaungers of money. And he made a scourge of small cordes/ & drave them all out of the temple/ with the shepe and oxen and powred oute the changers money/ and ouerthrewe the tables/ and sayde vnto them that solde doves: Haue these thinges hence/ and make not my fathers house an house of marchan

marchaundyse. And his disciples remembred/ how that it was writte: the zeale of thyne house hath euen eaten me. psal. l. viii.

Then answered the Jewes and sayde vnto him: what token shewest thou vnto vs/ saynge that thou dost these thinges? Iesus answered and sayd vnto them: destroye this temple/ & in thre dayes I will reare it vp agayne. Then sayde the Jewes: xlvj. yeares was this temple abyldinge: and wilt thou reare it vp in thre dayes? But he spake of the temple of his body. I knowe therfore as he was rysen from deeth agayne/ his disciples remembred that he thus sayde. And they beleued the scripture/ and the wordes which Iesus had sayde. Math. xxi. and. xvi. Mark. xiii. f. and. xvi. c.

When he was at Ierusalem at ester in the feaste/ many beleued on his name/ when they sawe his miracles which he dyd. But Iesus put not him selfe in their hondes/ because he knewe all men/ and neded not/ that eny man shuld testify of man. For he knewe what was in man. psalm iii b. and. lvi. c.

The. iij. Chapter.

There was a man of the Pharisees named Nicodemus a ruler amonge the Jewes. The same cam to Iesus by nyght/ & sayde vnto him. Rabbi/ we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/ except God werewith him. Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be bozen a newe/ he cannot se the kyngdom of God. Nicodemus sayde vnto him: how can a man be bozen when he is olde/ can he enter into his mothers wombe and be bozen agayne? Iesus answered: verely verely I saye vnto the: except that a man be bozen of water and of the sprete/ he cannot enter into the kyngdome of God. That which is bo

D. iij.

The Gospell

is bozen of the flesche / is flesche: and that which is bozen of the spirete / is spirete. Maruaple not that I sayd to the / ye must be bozen a newe. The wynde bloweth where he lysteth / and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is euey man that is bozen of the spirete.

And Nicodemus answered and sayde vnto him: how can these thinges be? Jesus answered and sayde vnto him: arte thou a master in Israel / and knowest not these thinges? Merely / verely / I saye vnto the / we speake that we knowe / and testify that we haue sene: and ye receaue not oure witnes. If when I tell you erthly thinges / ye beleue not: how shuld ye beleue yf I shall tell you of heuently thinges?

And no man ascendeth vp to heauen / but he that came doune from heauen / that is to saye / the sonne of man which is in heauen.

Num. x. xi.

Serpent.

And as Moyses lyfte vp the serpent in the wilderness / euen so must the sonne of man be lyfte vp / that none that beleueth in him perishe: but haue eternall lyfe. *

Fayth.

i. Joh. iiii.

* For God so loueth the worlde / that he hath geuen his only sonne / that none that beleue in him / shuld perishe: but shuld haue euerylastinge lyfe. For God sent not his sonne into the worlde / to condempne the worlde: but that the worlde throughe him / myght be saued. He that beleueth on him / shall not be condempned. But he that beleueth not / is condempned all ready / because he beleueth not in the name of the only sonne of God. And this is the condempnation / that lyght is come into the worlde / and the men loued darcknes more then lyght / because their dedes were euill. For euey man that euill doeth / hateth the lyght: nether cometh to lyght lest his dedes shuld be reprovied.

Condempnation.

But he that doth trueth / cometh to the lyght that

Of S. Iohn

ffo. c. viii

that his dedes myght be knowen / how that they are wrought in God. *

After these thinges came Jesus and his disciples into the Jewes londe / and ther he haunted with them and baptised. And Iohn also baptised in Enon besydes Salim / because ther was moche water there / and they came and were baptised. For Iohn was not yet cast into prison.

* And ther arose a question bitwene Iohns disciples and the Jewes about purifyinge. And they came vnto Iohn / and sayde vnto him: Rabbi / he that was with the beyonde Iordan / to whom thou barest witnes. Beholde the same baptiseth / & all men come to him. Iohn answered / & sayde: a man can receaue nothinge at all except it be geuen him from heauen. Ye your selues are witness / how that I sayde: I am not Christ / but am sent befoze him. He that hath the byrde / is the byrdegrome. But the frende of the byrdegrome / which stondest by and heareth him reioyseth greatly of the byrdegromes voyce. This my ioye is fulfilled. He must increace: and I muste decrease.

He that cometh from an hye is aboue all: he that is of the erth / is of the erth / and speaketh of the erth. He that cometh from heauen / is aboue all / and what he hath sene and heard: that he testifieth: but no man receaueth his testimonye. Howbeit / he that hath receaued his testimonye hath set to his seale that God is true. For he whom God hath sent / speaketh the wordes of God. For God geueth not the spirete by measure. The father loueth the sonne / and hath geuen all thinges into his honde. He that beleueth on the sonne / hath euerylastinge lyfe: and he that beleueth not the sonne / shall not se lyfe / but the wrath of God abydeeth on him. *

Rom. iii. a

Measure. i. Joh. 5. b

The. iij. Chapter.

D. iij.

A lone

A sone as the Lorde had knowledge / how the Pharises had hearde / that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but his disciples) he lefte Jewry / and departed agayne into Galile. And it was so that he must nedes go thozowe Samaria: Then came he to a cite of Samaria called Sichar / belydes the possession that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then weryed in his iorney / sate thus on the well.

gene. xlviii.

The woman of Samaria.

And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geue me drinke. For his disciples were gone awaye vnto the tounne to bye meate. Then sayde the woman of Samaria vnto him: how is it / that thou beinge a Jewe / axest drinke of me / which am a Samaritane: for the Jewes medle not with the Samaritans. Jesus answered and sayde vnto hyr: yf thou knewest the gyfte of God / & who it is that sayeth to the geue me drinke / thou woldest haue axed of him / and he wolde haue geuen the water of lyfe. The woman sayde vnto him. Hyr thou hast nothinge to drawe with / and the well is depe: from whence then hast thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well / and he him selfe dranke therof / and his chyliden / and his catell?

Jesus answered and sayde vnto hyr: who soeuer drinketh of this water / shall thirst agayne. But who soeuer shall drinke of the water that I shall geue him / shall neuer be moze a thyrst: but the water that I shall geue him / shall be in him a well of water / springinge vp into everlastinge lyfe. The woman sayd vnto him: Hyr geue me of that water / that I thyrst not / nether

nether come hither to drawe. Jesus sayde vnto her. Go & call thy husband / & come hyther. The woman answered & sayd to him: I haue no husband. Jesus sayde to her: Thou hast well sayd / I haue no husband. For thou hast had fiue husbandes / & he whō thou now hast / is not thy husband. That saydest thou truely.

The woman sayde vnto him: Hyr I perceaue that thou arte a Prophet. Oure fathers worshipped in this mountayne: & ye saye that in Jerusalem is the place where me ought to worshippe. Jesus sayde vnto her: woman beleue me / the houre cometh / when ye shall neither in this mountayne nor yet at Jerusalem / worshippe the father. Ye worshippe ye wot not what: we knowe what we worshippe. For saluacion cometh of the Jewes. But the houre cometh and now is / when the true worshippers shall worshippe the father in sprete / and in trouthe. For verely suche the father requyareth to worshippe him. God is a sprete / and they that worshippe him / must worshippe him in sprete and trouthe.

The woman sayde vnto him: I wot well Messias shall come / which is called Christ. When he is come / he will tell vs all thinges. Jesus sayde vnto hir: I that speake vnto the am he. And euē at that poynte came his disciples / & maruelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou / or why talkest thou with her? The woman then lefte her waterpot / and went her waye into the cite / & sayde to the men. Come se a man which tolde me all thinges that euer I dyd. Is not he Christ? Then they wēt out of the cite / and came vnto him.

And in the meane whyle his disciples prayed him sayinge: Master / eate. He sayde vnto the: I haue meate to eate / that ye knowe not

D.v. of.

*Now and where God will be worshipped:

ii. Cor. iii. d.

The Gospell

of. Then sayde the disciples bitwene them selues: hath eny man brought him meate? Jesus sayde vnto them: my meate is to do the will of the that sent me. And to fyynish his worke. Saye not ye: there are yet foure monethes/ and then cometh haruest? Beholde I saye vnto you/ lyfte vp youre eyes/ & loke on the regions: for they are white all redy vnto haruest. And he that repeth receaueth reward: & gaddeyth frute vnto life eternall: that both he that soweth & he that repeth myght reioyse together. And herein is the sayinge true / that one soweth & another repeth. I sent you to repe that wheron ye bestowed no labour. Other men laboured / and ye are entred into their labours.

Many of the Samaritans of that cite beleued on him / for the sayinge of the woman / which testified: he tolde me all thinges that euer I dyd. Then when the Samaritans were come vnto him they besought him / that he wolde tary with the. And he abode there two dayes. And many moo beleued because of his awne wordes / and sayde vnto the woman: Now we beleue not because of thy sayinge. for we haue herde him oure selues / and knowe that this is euen in dede Christ the sauoure of the worlde. *

After two dayes he departed thence / & wet awaye into Galile. And Jesus him selfe testified that a prophete hath none honoure in his awne countre. Then as none as he was come into Galile / the Galileans receaued him which had sene all the thinges that he dyd at Ierusalem at the feast. For they went also vnto the feast daye. And Jesus came agayne into Cana of Galile / wher he turned water into wyne.

* And ther was a certayne ruler / whose sonne was

Math. xii. a
Marke. i. a
Luk. i. ii. c
Math. xiii. l

Marke. i. d
Luk. xiii. c

Ruler.

Of S. Iohn. fo. xv.

he was sicke at Capernaum. And none as the same herde that Jesus was come out of Jewry into Galile / he went vnto him / and besought him / that he wolde descende / and heale his sonne. For he was euen readie to dye. Then sayde Jesus vnto him: excepte ye se signes and wonderies / ye cannot beleue. The ruler sayde vnto him: Sir come awaye or cuer that my chyldre dye. Jesus sayde vnto him: Go thy waye thy sonne liueth. And the man beleued the wordes that Jesus had spoken vnto him / and went his waye. And anon as he wet on his waye / his seruauntes met him / and tolde him sayinge: thy chyldre liueth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto him: Yesterday the seuenth houre / the feuer lefte him. And the father knew that it was the same houre in which Jesus sayde vnto him: Thy sonne liueth. And he beleued / and all his household. * This is agayne the seconde myracle that Jesus dyd / after he was come oute of Jewry into Galile.

The. v. Chapter *

After that ther was a feast of the Jewes / and Jesus wet vnto Ierusalem. And ther is at Ierusalem / by the Dauides terhouse / a pole called in the Ebrie to ge / Bethesda / hauinge fyue porches / in which laye a greate multitude of sicke folke / of blinde / halt and wddered / waytinge for the mouinge of the water. For an angell wet doune at a certayne ceason into the pole and troubled the water. Whosoever then fyrst after the steringe of the water / stepped in / was made whole of whatsoeuer disease he had. And a certayne man was there / which had bene diseased. xxxviij. yeres. When Jesus sawe him lye / and knewe that he now longe tyme had

* The greke hath thepe house: a place where they kylled the bestes that were sanctified.

The Gospell

The man had bene diseased / he sayde vnto him. Wilt thou be made whole? **The sicke man** answered him: Syr I haue no man when the water is troubled / to put me in to the pole. But in the meane tyme / whill I am about to come / another steppeth doun befoze me.

The Sabbath is broken.

And Iesus sayde vnto him: ryse take vp thy bed / & walke. And immediatly the man was made whole / & toke vp his bed / & went. And the same daye was the Sabbath daye. The Jewes therefore sayde to him that was made whole. It is the Sabbath daye / it is not lawfull for the to carry thy bed. He answered them: he that made me whole / sayde vnto me: take vp thy bed / and get the hence. Then axed they him: what man is that which sayde vnto the / take vp thy bed and walke. And he that was healed / wist not who it was. For Iesus had gottē him selfe awaye / because that ther was pzeace of people in the place.

And after that / Iesus founde him in the temple / & sayd vnto him: beholde thou arte made whole / synne no moore / lest a worse thinge happē vnto the. The mā departed and tolde the Jewes that it was Iesus / which had made him whole. And therfore the Jewes dyd persecute Iesus / & sought the meanes to sleē him / because he had done these thinges on the Sabbath daye. And Iesus answered the: My father worketh hidder to / and I worke. Therfore the Jewes sought the moare to kill him / not only because he hath broken the Sabbath: but sayde also that God was his father / and made him selfe equall with God.

Then answered Iesus & sayde vnto them: verely / verely / I saye vnto you: the sonne can do nothinge of him selfe / but that he seeth the father do. For whatsoever he doeth / that doeth the sonne also. For the father loveth the

Of S. John

ffo. cxi

the sonne / & sheweth him all thinges / whatsoever he him selfe doeth. And he will shewe him greater workes then these / because ye shulde maruaile. For lykwysse as the father rapseth vp the deede / & quickeneth them / euē so the sonne quickeneth whom he will. Nether iudgeth the father eny man: but hath comitted all iudgement vnto the sonne / because that all men shuld honoure the sonne / euē as they honoure the father. He that honoureth not the sonne / the same honoureth not the father which hath sent him. Merely / verely I saye vnto you: He that heareth my wordes / & beleueth on him that sent me / hath euerlastinge lyfe / & shall not come into damnacion: but is scaped from deeth vnto lyfe.

Christ is iudge ouer all.

Fayth.

Merely / verely I saye vnto you: the tyme shall come / & now is / when the deede shall heare the voyce of the sonne of God. And they that heare / shall liue. For as the father hath life in him selfe / so lykwysse hath he geuen to the sonne to haue life in him selfe: & hath geuen him power also to iudge / in that he is the sonne of man. Maruaile not at this: the houre shall come in the which all that are in the graues / shall heare his voyce / & shall come forth: they that haue done good vnto the resurrection of lyfe: and they that haue done euill / vnto the resurrection of dampnacion.

Mathe. xvi.

Resurrection.

I can of myne awne selfe do nothinge at all. As I heare / I iudge / and my iudgement is iust / because I see not myne awne will / but the will of the father which hath sent me. I beare witness of my selfe / my witness is not true. Ther is another that beareth witness of me / and I am sure that the witness which he beareth of me / is true.

*** He that seeth not his awne will / iudgeth truely.**

He sent vnto John / & he bare witness vnto the truthe. But I receaue not the recorde of

Mathe. iiii.

man.

ma. Neuerthelesse/these thinges I saye/that
ye myght be safe. He was a burninge/ & a shyn-
ninge lyght/ & ye wolde for a season haue re-
sposed in his lyght. But I haue greater wit-
nes then the witness of John. For the workes
which the father hath geue me to fynishe: the
same workes which I do/ beare witness of me/
that the father sent me. And the father him-
selfe which hath sent me beareth witness of
me. Ye haue not heard his voyce at any tyme.
nor ye haue sene his shap: therto his wordes
haue ye not abydinge in you. For whome he
hath sent: him ye beleue not.

Math. xlii.

Searche
the scrip-
ture.

Searche the scriptures/ for in them ye thinke
ye haue eternall lyfe: & they are they which
testify of me. And yet will ye not come to me/
that ye myght haue lyfe. I receaue not prayse
of men. But I knowe you/ that ye haue not
the loue of God in you. I am come in my fa-
thers name/ and ye receaue me not. If ano-
ther shall come in his owne name/ him will
ye receaue. How can ye beleue which receaue
honoure* one of another/ and seke not the ho-
noure that cometh of God only?

*We that se
keth honours
re/can not
beleue

Moses.

Do not thinke that I will accuse you to
my father. Ther is one that accuseth you: euē
Moses in whom ye trust. For had ye beleued
Moses/ ye wold haue beleued me: for he wrote
of me. But seinge ye beleue not his writin-
ge: how shuld ye beleue my wordes. *

The vi. Chapter *

Math. xlii. d
Mark. vi. e.
Luk. ix. b.

After these thinges Iesus wēt his waye
ouer the see of Galilee to a cite cal-
led Tiberias. And a greete multitude
folowed him/ because they had sene his
myracles which he dyd on them that were di-
seased. And Iesus wēt vp into a mountayne/
and there he sate with his disciples. And efter/
a feast of the Jewes, was nye. * Then Ie-
sus lyf.

ma lyfte by his eyes/ & saue a greete company
com: vnto him/ and sayde vnto Philip: when
ce shall we bye breed that these myght eate.
This he sayde to proue him: for he him selfe
knewe what he wolde do.

Philip answered him/ two hondred peny
worthe of breed are not sufficient for them/
that euery mā haue a lytell. Then sayd vnto
him one of his disciples/ Andrew Simon Pe-
ters brother. There is a lad here/ which hath
fyue barley loues and two fysshes: but what is
that amonge so many? And Iesus sayde: Ma-
ke the people sit doune: Ther was moche gras
se in the place. And the men sate doune/ in no-
bre/ about fyue thousand. And Iesus toke the
breed/ and gaue thanks and gaue to the di-
sciples/ and his disciples to them that were
set doune. And whewyle of the fysshes as mo-
che as they wolde.

Fyue lo-
ues & ii.
fysshes.

When they had eate ynough he sayd vnto
his disciples: gather vp the broke meate that
remayneth: that nothinge be loost. And they
gadered it to gether/ and filled twelue basket-
tes with the broke meate/ of the fyue barley lo-
ues: which broke meate remayned vnto them
that had eaten. Then the men/ when they had
sene the myracle that Iesus dyd/ sayde: this
is of a trueth the Prophet that shulde come
into the worlde. *

When Iesus perceaued that they wolde co-
me/ and take him vp to make him kynge/ he
departed agayne into a mountayne him sel-
fe alone.

Math. xliii
Mark. vi. f.

And wheneuē was come his disciples wēt
vnto the see & entred into a shyppe and went
ouer the see vnto Capernaum. And anone it
was darcke/ & Iesus was not come to them.
And the see arose with a greete wynde that
blew. And when they had rowen aboute a
xxv.

The Gospell

xxv. 02 a. xxx. furlonges / they sawe Jesus walke on the see / & drawe nye vnto the shyp / and were afrayed. And he sayde vnto them: It is I / benot afrayde. Then wolde they haue rescued him into the shyp / and the shyp was by & by at the londe whither they went.

The dayefollowinge / the people which stode on the other syde of the see / sawe that there was none other shyp there / saue that one wherinto his disciples were entred / & that Jesus wēt not in with his disciples in the shyp: but that his disciples were gone awaye alone. Howbe it / ther came other shippes from Tiberias nye vnto the place / where they ate brede / when the Lorde had blessed. Then when the people sawe that Jesus was not there neither his disciples / they also toke shippinge & came to Capernaum seekinge for Jesus.

And when they had founde him on the other side of the see / they sayd vnto him: Rabbi / where camest thou hither? Jesus answered them & sayde: verely / verely I saye vnto you: ye seeke me / not because ye sawe the myracles: but because ye ate of the loaves / & were filled. Labour not for the meate which perissheth / but for the meate that endureth vnto euerlastinge lyfe / which meate the sonne of man shall geue vnto you. For him hath God the father

*(Sealed)
that is: he
hath put his
marke of the
holye gho-
st on him
which testi-
fyeth with
myracles
what he is.

*sealed.
Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus answered & sayde vnto them: This is the worke of God / that ye beleue on him / whom he hath sent. They sayde vnto him: what signe shewest thou then / that we maye see & beleue thee? What doest thou worke? Dure fathers dyd eate Manna in the desert / as it is wyttē: He gaue them brede from heauen to eate. Jesus sayde vnto them: verely / verely I saye vnto you:

Of S. Iohn

Jo. cxiij.

to you: Moses gaue you not brede from heauen: but my father geueth you the true brede fro heauen. For the brede of God is he which cometh downe from heauen / and geueth lyfe vnto the worlde.

Then sayde they vnto him: Lorde / euer more geue vs this brede. And Jesus sayde vnto them: I am that brede of lyfe. He that cometh to me / shall not hunger: & he that beleueth on me / shall neuer thirst. But I sayed vnto you: that ye haue sene me / and yet beleue not. All that the father geueth me / shall come to me: & him that cometh to me / I cast not awaye. For I came downe from heauen: not to do myne owne will / but his will which hath sent me. And this is the fathers will which hath sent me / that of all which he hath geuen me / I shulde loose no thinge: but shuld rapse it vp agayne at the last daye. And this is the wyll of him that sent me: that euery man which seith the sonne and beleueth on him / haue euerlastinge lyfe. And I will rapse him vp at the last daye.

The Jewes then murmured at him / because he sayd: I am that brede which is come downe from heauen. And they sayde: Is not this Jesus the sonne of Ioseph / whose father and mother we knowe? How is it then that he sayeth / I came downe from heauen? Jesus answered & sayde vnto them: Murmur not betwene you & selues. No man can come to me except the father which hath sent me / drawe him. And I will rapse him vp at the last daye. It is wyttē in the prophetes that they shalbe all taught of God. Euery man therfore that hath heard & hath learned of the father cometh vnto me. Not that eny man hath sene the father / saue he which is of God: the same hath sene the father.

Merely

Math xiiij.

Isa. xxiij.
Hier. xxxi.

Exo. xvi. a

Verely verely I saye vnto you/he that be-
leueth on me / hath euerlastinge lyfe. I am
that breed of lyfe. Your fathers dyd eate
Manna in the wildeynes and are deed: This
is that breed which cometh from heauen that
he which eateth of it / shuld also not dye. I am
that lyvinge breed which came doune from
heauē. If eny man eate of this breed/he shall
liue for euer. And the breed that I will geue/
is my fleshe / which I will geue for the lyfe
of the worlde. *

And the Jewes stroue amonge them selues
sayinge: How can this felowe geue his fles-
he to eate? Then Iesus sayde vnto them: Ve-
rely verely I saye vnto you / except ye eate the
fleshe of the sonne of mā & drinke his bloude /
ye shall not haue lyfe in you. Whoso euer ea-
teth my fleshe & drinketh my bloude / hath
eternall lyfe: & I will raise him vp at the last
daye. * For my fleshe is meate in dede: & my
bloude is drinke in dede. He that eateth my
fleshe & drinketh my bloude / dwelleth in me
and I in him. As the liuinge father hath sent
me / euen so lyue I by my father: and he that
eateth me shall liue by me. This is the breed
which cam from heauē: not as your fathers
haue eaten. Manna & are deed. He that eateth
of this breed / shall liue euer. *

These thinges sayde he in the synagoge as
he taught in Capernaū. Many therfore of his
disciples / whē they had herde this / sayde: this
is an herde sayinge: who can abyde the hearin-
ge of it? Iesus knew in him selfe / that his dis-
ciples murmured at it / and sayde vnto them:
Doth this offende you? What and yf ye shall
se the sonne of man ascende vp where he was
before? It is the sprete that quykeneeth / the
fleshe / poffeteth nothinge. The wordes that
I speake vnto you / are spete and lyfe. But
ther

there are some of you that beleue not. For Je-
sus knewe from the beginnunge / which they
were that beleued not / and who shuld betraye
him. And he sayde: therfore sayde I vnto you:
that no man cā come vnto me / except it were
geuen vnto him of my father.

From that tyme many of his disciples wēt
backe and walked no moare with him. Then
sayde Iesus to the twelue: will ye also go a-
waye? Then Simon Peter answered: Master
to whom shall we go? Thou haste the wordes
of eternall lyfe / and we beleue & knowe that
thou arte Christ the sonne of the lyvinge
God. Iesus answered them: Hane not I cho-
sen you twelue and yet one of you is the de-
uyl? He spake it of Judas Iscariot the son-
ne of Simō. For he it was that shuld betraye
him / and was one of the twelue. *

The vii. Chapter

After that / Iesus wēt about into Gali-
le & wolde not go about in Jewry for
the Jewes sought to kill him. The Je-
wes tabernacle feast was at honde. His
brethren therfore sayde vnto him: get the hēce
& go into Jewry that thy disciples maye se
thy workes that thou doest. For ther is no mā
that doeth eny thinge secretly / & he him selfe
sekeeth to be knowē openly. If thou do soche
thinges / shewe thy selfe to the worlde. For as
yet his brethren beleued not in him.

Then Iesus sayde vnto them: My tyme is
not yet come: but your tyme is all waye re-
dy. The worlde cānot hate you. But me it ha-
teth: because I testify of it / that the workes
of it are euill. So yee vp vnto this feast. I will
not go vp yet vnto this feast / for my tyme is
not yet full come. These wordes he sayde vnto
them / and abode still in Galile. But as sone as
his brethren were gone vp / then went he also
vp vn

vp vnto the feast: not openly / but as it were
pzeuely. Then sought him the Jewes at the
feast / & sayde: where is he? And moche murmu-
ringe was ther of him amōge the people. So-
me sayde: He is good. Wother sayde naye / but
he deceaueth the people. Howbeit no mā spa-
ke openly of him / for feare of the Jewes. *

* In the middes of the feast / Jesus went vp
into the temple and taught. And the Jewes
marueyled sayinge: How knoweth he the scri-
ptures / seynge that he neuer learned? Jesus
answered them / and sayde: My doctrine is not
myne: but his that sent me: If eny mā will do
his will / he shall knowe of the doctrine / whe-
ther it be of God / or whether I speake of my
selfe. He that speaketh of him selfe / seketh his
awne prayse. But he that seketh his prayse
that sent him / the same is true and no vnrygh-
tewesnes is in him.

Wyd not Moses geue you a lawe / & yet no-
ne of you kepeth the lawe? Why go ye aboute
to kyll me? The people answered & sayde: thou
hast the deupll: who goeth aboute to kyll the?
Jesus answered and sayde to them: I haue
done one worke / and ye all maruayle. Moses
therfore gaue vnto you circumcision: not be-
cause it is of Moses / but of the fathers. And
yet ye on the Saboth daye / circumsise a man.
If a man on the Saboth daye receaue circum-
cision without breakinge of the lawe of Mo-
ses: Disdayne ye at me / because I haue made a
man euery whit whoale on the Saboth daye?
Iudge not after the vtter aperaunce: but iud-
ge rightewes iudgement.

Then sayde some of them of Ierusalem: is
not this he whom they go aboute to kyll? He
holde he speaketh boldly / & they saye nothinge
to him. Do the rulers knowe in dede that this
is very Christ? Howbeit we knowe this man
whence

whence he is: but when Christ cometh / no mā
shall knowe whence he is.

Then cryed Jesus in the tēple as he taught
sayinge: ye knowe me / and whence I am ye
knowe. And yet I am not come of my selfe /
but he that sent me is true / whom ye knowe
not. I knowe him: for I am of him / & he hath
sent me. Then they sought to take him: but no
man layde hondes on him / because his tyme
was not yet come. Many of the people beleued
on him & sayde: when Christ cometh / will he
do moo myracles then this man hath done?

The Pharises hearde that the people mur-
mured suche thinges about him. Wherefore
the Pharises & hyeprestes sent ministers forth
to take him. Then sayde Jesus vnto them:
Let am I a lytell whyle with you / and then
go I vnto him that sent me. Ye shall seeke me /
and shall not fynde me: and where I am / thye-
ther can ye not come. Then sayde the Jewes
bitwene them selues: whither will he go / that
we shall not fynde him? will he go amonge
the gentyls which are scatterd all a broade / &
teache the gentyls: What maner of sayinge
is this that he sayde: ye shall seeke me / and shall
not fynde me: and where I am thither can ye
not come?

In the last daye / that great daye of the fea-
st / Jesus stode & cryed sayinge: If eny man
thyrst / let him come vnto me and drinke. He
that beleueth on me / as sayeth the scripture /
out of his belly shall flowe ryuers of water
of lyfe. This spake he of the sprete which they
that beleued on him / shulde receaue. * For
the holy goost was not yet there / because that
Jesus was not yet glorified.

* Many of the people / when they hearde
this saying sayd: of a truth this is a prophet:
other sayde / this is Christ: some sayde: shall
Christ

* He that
loueth the
will of god
to kepe his
lawe: he sa-
me vnder-
standeth the doc-
trine.

Prayse.

Leuit. xii. d.

Saboth.

Deute. i. c

He ii. Par. xvi.

Jo. iij.

The Gospell

Mich. 5. a.
Mathe. ii. a.

Christ come out of Galile: Sayeth not the scripture that Christ shall come of the seed of David: & out of the toune of Bethleem where David was: So was ther dissencion amonge the people aboute him. And some of them wolde haue taken him: but no man layed hondes on him.

Rulers & pharises beleuenot

Then came the ministers to the hyeprestes & Pharises. And they sayde vnto the: why haue ye not brought him? The seruantes answered: neuer man spake as this man doeth. Then answered the Pharises: are ye also diseauued? Doth eny of the rulers or of the Pharises beleue on him? But the comen people which knowe not the lawe/are cursed. Nicodemus sayde vnto them: He that came to Jesus by nyght/ and was one of them. Doth oure lawe iudge eny man before it heare him/ & knowe what he hath done? They answered and sayde vnto him: arte thou also of Galile? Search and loke/ for out of Galile aryseth no Prophet. And euery man went vnto his owne house.

The. viij. Chapter

Leui. xxi. a.

And Jesus went vnto mounte oliuete/ & early in the morninge came agayne into the temple & all the people came vnto him/ & he sate doune & taught them. And the Scribes & Pharises brought vnto him a woman takē in aduoutry/ & set hyr in the myddes & sayde vnto him: Master/ this woman was taken in aduoutry/ euē as the dede was adopyng. Moses in the lawe comaunded vs that suche shulde be stoned. What sayest thou therfore? And this they sayde to tempt him: that they myght haue/ wherof to accuse him. Jesus stouped doune / and with his finger wrote on the grounde. And whyll they continued axinge him/ he lyfte him selfe vp/ & sayde vnto them: let him

Of S. Iohn

Jo. c. vi

let him that is amonge you without synne/ cast the fyrst stone at her. And agayne he stouped doune & wrote on the grounde. And allone as they heard that/ they wet out one by one/ the eldest fyrst. And Jesus was lefte alone & the woman stondinge in the myddes. When Jesus had lyfte vp him selfe agayne / & sawe no man but the woman he sayde vnto hyr: woman/ where are those thyne accusars? Hath no man condemned the? She sayde: No man. Forde And Jesus sayde: Neither do I condemne the. Go/ and synne no moare.

Then spake Jesus agayne vnto them sayinge: I am the light of the worlde. He that followeth me/ shall not walke in darchnes: but shall haue the light of lyfe. The Pharises sayde vnto him: thou bearest recorde of thy selfe/ thy recorde is not true. Jesus answered & sayde vnto the: though I beare recorde of my selfe/ yet my recorde is true: for I knowe whence I came & whither I go. But ye canot tell whēce I come & whither I go. Ye iudge after the fleshe/ I iudge nomā. And yf I iudge/ my iudgemēt is true. For I am not alone: but I & the father that sent me. It is also written in youre lawe/ that the testimony of two men is true. I am one that beare witness of my selfe/ & the father that sent me/ beareth witness of me. Then sayde they vnto him: where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. If ye had knowen me/ ye shuld haue knowē my father also. These wordes spake Jesus in the tresury/ as he taught in the temple/ & no man layde hondes on him/ for his tyme was not yet come.

Then sayde Jesus agayne vnto them. I go my waye/ and ye shall seke me/ & shall dye in youre synnes. Whither I goo/ thither can ye not come. Then sayde the Jewes: I. iij. will

Deut. xv. ii.

Light. i. Joh. i. b.

Deut. xix. b.
Mat. x. ii. a.
ii. Co. xiii.
Hebr. x. f.

Rom. iii. b.

The Gospell

will he kill him selfe: because he sayth: wher I go/thither can ye not come: And he sayde vnto them: ye are from beneath: I am from aboue. Ye are of this worlde: I am not of this worlde. I sayde therfore vnto you: that ye shall dye in youre synnes. For except ye beleue that I am he/ye shall dye in youre synnes.

Then sayde they vnto him/who arte thou? And Iesus sayde vnto them: Eue the very same thinge that I saye vnto you. I haue many thinges to saye/and to iudge of you. Ye and he that sent me is true. And I speake in the worlde/those thinges which I haue heard of him. Howbeit they understode not that he spake of his father.

Then sayde Iesus vnto them: when ye haue lyft vp an hylde the sonne of man/ then shall ye knowe that I am he/and that I do nothinge of my selfe: but as my father hath taught me/euen so I speake: and he that sent me/ is with me. The father hath not lefte me alone/ for I do alwayes those thinges that please him. As he spake these wordes/many beleued on him.

* Then sayde Iesus to those Jewes which beleued on him. If ye continue in my wordes/ then are ye my very disciples / & shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seede/ and were neuer bonde to eny man: why sayest thou then/ye shall be made free.

Iesus answered them: verely/verely I saye vnto you/that whosoever committeth synne/ is the seruaunt of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. If the sonne therfore shall make you free/then are ye free in deede. I knowe that ye are Abrahams seede: but ye seeke meanes to kill me: because my sayinges haue no place

Rom. vi. c
ii. Dec. ii. d

Of S. Iohn.

ffo. c. v. i.

place in you. I speake that I haue sene with my father: and ye do that which ye haue sene with youre father.

They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go about to kill me/a man that haue tolde you the trueth which I haue herde of God: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We haue one father/which is God. Iesus sayde vnto them: if God were youre father/ then wolde ye loue me. For I proceeded forth and come from God. Nether came I of my selfe/ but he sent me. Why do ye not knowe my speache? Euen because ye cannot abyde the hearyng of my wordes.

* Ye are of youre father the deuyll/and the lustes of youre father ye will do. He was a murderer from the begynnynge and abode not in the trueth/because ther is no trueth in him. When he speaketh a lye/then speaketh he of his awne. For he is a lyar/and the father therof. And because I tell you the trueth/therfore ye beleue me not.

* Which of you can rebuke me of synne? If I saye the trueth/why do not ye beleue me? For that is of God heareth goddes wordes. Ye therfore heare them not/because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane & hast the deuyll? Iesus answered: I haue not the deuyll: but I honour my father/ & ye haue dishonoured me. I seeke not myne awne prayse: but ther is one that seeketh and iudgeth.

Verely verely I saye vnto you/ if a man kepe my sayinges/ he shall neuer se deeth. Then sayde

Thou art a Samaritan
ne hast the deuell.

ffo. v. sayde

The Gospel

sayde the Jewes to him: Now knowe we that thou hast the deupll. Abraham is deed/and al-
so the Prophets:and yet thou sayest/ys a man
hepe my sayinge he shall neuer taste of death. ¶
Arte thou greater then oure father Abraham/
which is deed: and the Prophets are deed.
Whome makest thou thy selfe?

Iesus answered: **I**f I honour my selfe/
myne honour is nothinge worth. It is my fa-
ther that honoureth me/which ye saye/is your
God/and ye haue not knowen him: but I
knowe him And yf I shuld saye/I knowe him
not/I shuld be a lyar lyke vnto you. But I
knowe him/and hepe his sayinge.

Youre father Abraham was glad to se my
daye/and he sawe it and reioysed. Then sayde
the Jewes vnto him:thou arte not yet. i. pere
olde/and hast thou sene Abraham? Iesus sayd
vnto them:Merely verely I saye vnto you:per
Abraham was/I am. Then toke they vp sto-
nes/to caste at him. But Iesus hyd him selfe/
and went out of the temple. R

¶ The. ix. Chapter. ✠

* Myght: w
hen the true
knowledge
of Christ /
how he onlie
in himselfe / is
luste: the cā
noman wor
ke a good
worke in the
sight of god
how glorie
ous forer
his workes
apere,

**The pole
of Diloe.**

And as Iesus passed by/he sawe a man
which was blynde from his byrth. And
his disciples axed him sayinge: Master/
who dyd synne: this man oz his father
and mother/that he was boine blynde? Iesus
answered: Neither hath this man synned / nor
yet his father and mother: but that the workes
of God shuld be shewed on him. I must worke
the workes of him that sent me/whyll it is
daye. The * nyght cometh when no man can
worke. As longe as I am in the worlde/ I am
the lycht of the worlde.

Alone as he had thus spoken / he spatte on
the grounde and made claye of the spetle / & rub-
bed the claye on the eyes of the blynde / and say-
de vnto him: Go welſſe the in the pole of Sy-
loe /

ஊத.தொ.

ffo. ex Utiz

loe / which by interpretation / signifieth sent.
He went his waye and washed & came agay-
ne seinge. The neighbours and they that had
sene him befoze how that he was a begger / say-
de: is not this he that late and begged? Some
sayde: this is he. Other sayd: he is lyke him.
But he himselfe sayde: I am even he. They

But he him selfe sayde: I am euen he. They
sayde vnto him: How are thyne eyes opened
then? He answered and sayde. The man that is
called Iesus / made claye / and anoynted mine
eyes / and sayd vnto me: Go to the pole Syloe
and welshe. And I went and welshe and re-
ceaued my syght. They sayde vnto him: where
is he? He sayde: I cannot tell.

Then brought they to the pharises / him that
a lytell befoze was blynde: for it was the Sa-
both daye when Iesus made the clape and ope-
ned his eyes. Then agayne the Pharises also
axed him how he had receaued his syght. He say-
de vnto them: He put clape spon myne eyes & I
wasshed / and do se. Then sayde some of the
Pharises: this man is not of God / because he
kepeth not the Saboth daye. Other sayde: how
can a man that is a synner / do suche miracles?
And ther was stryfe amonge them. Then spa-
ke they vnto the blynde agayne: What sayst
thou of him / because he hath opened thyne
eyes? And he sayd: He is a Prophet.

But the Jewes dyd not beleue of the felo-
we/how that he was blynde and receaued his
syght vntyll they had called the father and
mother of him that had receaued his syght.
And they axed them saying: Is this poure son-
ne / whome ye saye was bozne blynde? How
doth he now se then? His father and mother
answered them and sayde: we wote well that
this is oure sonne/ and that he was bozne blyn-
de: but by what meanes he now seith that can
we not tell/ or who hath opened his eyes/ can
we not

The Gospell

we not tell. He is olde ynough / are him / let him answer for him selfe. Suche wordes spake he to his father and mother / because they feared the Jewes. For the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough / are him.

Then agayne called they the man that was blynde / & sayd vnto him: Geue God the prayse: we knowe that this man is a synner. He answered and sayde: Whither he be a synner or no / I cannot tell: One thinge I am sure of / that I was blynde / and now I se. Then sayde they to him agayne. what dyd he to the? How opened he thyne eyes? He answered them / I tolde you yf whyle / & ye dyd not heare. wherfore wolde ye heare it agayne? Will ye also be his disciples? Then rated they him / and sayde: Thou arte his disciple. We be Moses disciples. we are sure that God spakewith Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a meruelous thinge that ye wote not whence he is / seinge he hath opened myne eyes. For we be sure that God heareth not synners. But yf eny man be a worshippinger of God and do his will / him heareth he. Hence the worlde beganne was it not hearde that eny man opened the eyes of one that was borne blynd. If this man were not of God / he coulde haue done no thinge. They answered and sayd vnto him: thou arte altogether borne in synne / and dost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicate him: & as one as he had founde him / he sayd vnto him: doest thou beleue on the sonne of God? He answered and sayde: Who is it Lorde / that I myght beleue on him? And Jesus sayde vnto him

Of S. Iohn

Jo cxiij

to him: Thou hast sene him / and he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. ¶ Jesus sayde: I am come vnto iudgement into this worlde: that they which se not myght se / & they which se myght be made blynde. And some of the Pharisees which were with him / hearde these wordes & sayd vnto him: are we then blynde? Jesus sayde vnto them: yf ye were blynde ye shuld haue no synne. But now ye saye / we se / therfore youre synne remaineth.

The .x. Chapter. ¶

A Crep verely I saye vnto you: he that entreth not in by the doze: into the shepfold / but clypeth vp some other Doze

waie: the same is a thefe and a robber. He that goeth in by the doze / is the shepherde of the shepe: to him the porter openeth / and the shepe heare his voyce / and he calleth his awne shepe by name / and leadech them out. And when he hath sent forth his awne shepe / he goeth before them / & the shepe folowe him: for they knowe his voyce. A straunger they will not folow / but will flye from him: for they knowe not the voyce of straungers. This similitude spake Jesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All / euen as many as came before me / are theues and robbers: but the shepe dyd not heare them. I am the doze: by me yf eny man enter in / he shalbe safe / and shall go in and out and fynde pasture. The thefe cometh not but forto steale / kyll and destroye. I am come that they myght haue lyfe / and haue it more aboundantly. ¶ I am the good shepheard. The good shepheard geueth his lyfe for the shepe. An hyred seruaunt / which is not the shepheard / nether the

Christ is the doze.
shepe he-
re.

Shepe

Isai. xl. c
Ezec. xx. xlii.
and. x. xliii.

Ezec. x. xlii.

shepe are his awne / seith the wolfe conynge / and leueth the shepe / and flyeth / and the wolfe catcheth them / & scattereth the shepe. The hyred seruant flyeth / because he is an hyred seruaunt / and careth not for the shepe. I am that good shepheerd / and knowe myne / and am known of myne. As my father knoweth me: even so knowe I my father. And I geue my lyfe for the shepe: & other shepe I haue / which are not of this folde. Them also must I bringe / that they maye heare my voyce / and that ther maye be one flocke and one shepherde.

Therefore doth my father loue me / because I put my lyfe from me / that I myght take it agayne. No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me / and haue power to take it agayne: This commaundment haue I receaued of my father. And ther was a dissencion agayne amonge the Jewes for these sayinges / and many of them sayd. He hath the deuyl / & is mad: why heare ye him? Other sayde / these are not the wordes of him that hath the deuyl. Can the deuyl open the eyes of the blynde?

i. Macha. liii.

And it was at Jerusalem the feaste of the dedicacion / and it was wynter: and Iesus walched in Salomons porche. Then came the Jewes rounde aboute him / and sayde vnto him: How longe dost thou make vs doute? If thou be Christ / tell vs playnly. Iesus answered them: I tolde you and ye beleue not. The workes that I do in my fathers name / they beare witnes of me. But ye beleue not / because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce / & I knowe them / and they folowe me / and I geue vnto them eternall lyfe / and they shall neuer perishe / neither shall any man plucke them oute of my honde. My father which gaue them me / is greater then all / and no man

man is able to take them out of my fathers honde. And I and my father are one.

Then the Jewes agayne toke vp stones / to stone him with all. Iesus answered them: many good workes haue I shewed you from my father / for which of them will ye stone me? The Jewes answered him sayinge / For thy good workes sake we stone the not: but for thy blasphemy / and because that thou beinge a man / makest thy selfe God. Iesus answered them: Is it not written in youre lawe: I saye / ye are goddes? If he called them goddes vnto whom the worde of God was spoken (and the scripture can not be broken) saye ye then to him / whom the father hath sanctified / and sent into the worlde / thou blasphemest / because I sayd I am the sonne of God? If I do not the workes of my father / beleue me not. But if I do / then though ye beleue not me yet beleue the workes / that ye maye knowe and beleue that the father is in me / and I in him.

Isai. xliii.

Isai. xliii.

Agayne they went aboute to take him: but he escaped out of their hondes / and went awaye agayne beyonde Jordan / into the place where John befoze had baptised / and there abode. And many resorted vnto him / & sayd. John dyd no miracle: but all thinges that John spake of this man / are true. And many beleued on him there.

The. xi. Chapter.

A Certayne man was sicke / named Lazarus / of Bethania the toune of Mary & her syster Martha. It was that Mary which annoynted Iesus with oyntment & wiped his fete with her herre whose brother Lazarus was sicke / and his systers sent vnto him sayinge. Lorde behold / he whom thou louest / is sicke. When Iesus hearde that / he sayd: this infirmite is not vnto death / but for the laude of God / that the sonne of God myght be prayfed

Lazarus:

prayed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sicke / yet aboode he two dayes still in the same place where he was.

Then after that / sayd he to his disciples: let vs go into Jewry agayne. His disciples sayde vnto him: Master / the Jewes lately sought meares to stone the / and wilt thou go thither agayne? Jesus answered / are ther not twelue houres in the daye? If a man walke in the daye / he stumblith not / because he seith the lyght of this worlde. But yf a man walke in the nyght / he stumblith / because ther is no lyght in him. This sayde he / & after that / he sayde vnto them: oure frende Lazarus slepeth / but I go to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe / he shall do well ynough. Howbeit Jesus spake of his deeth: but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly: Lazarus is deed / and I am glad for youre sakes / that I was not there / because ye maye beleue. Neuerthelesse let vs go vnto him. Then sayde Thomas which is called L ydimus / vnto the disciples: let vs also go / that we maye dye with him.

Then went Jesus / & founde that he had lyne in his graue foure dayes already. Bethanie was nye vnto Ierusalem / aboute. xv. furlonges of / and many of the Jewes were come to Martha and Mary to comforte the ouer their brother. Martha asone as she hearde that Jesus was comynge / went and met him: but Mary late still in the house.

* Then sayde Martha vnto Jesus: Lorde yf thou haddest bene here / my brother had not bene deed: but neuerthelesse / I knowe that what soeuer thou wilst of God / God will geue it the. Jesus sayde vnto her: Thy brother shall rylse agayne.

agayne. Martha sayde vnto him: I knowe that he shall rylse agayne in the resurreccion at the last daye. Jesus sayde vnto her: I am the resurreccion and the lyfe: He that beleueth on me / yf he die / though he were deed / yet shall he lyue. And who soeuer lyueth & beleueth on me / shall neuer dye. Beleuest thou this? She sayde vnto him: yf Lorde / I beleue that thou arte Christ the sonne of God which shuld come into the worlde.

And asone as she had so sayde / she went her waye and called Marie her syster secretly sayinge: The master is come & calleth for the. And she asone as she hearde that / arose quicly / and came vnto him. Jesus was not yet come into the toune: but was in the place wherz Martha met him. The Jewes then which were with her in the house and comforted her / when they sawe Mary / that she rose vp hastely / and went out / folowed her / sayinge: She goeth vnto the graue / to wepe there.

Then when Mary was come where Jesus was / and sawe him / she fell doune at his fete / sayinge vnto him: Lorde yf thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / and the Jewes also wepe / which came with her / he groined in the sprete / & was troubled in him selfe and sayde: Where haue ye layed him? They sayde vnto him: Lorde come and se. And Jesus wept. Then sayde the Jewes: Beholde howe he loued him. And some of them sayde: coulde not he which opened the eyes of the blynde / haue made also / that this man shuld not haue dyed? Jesus agayne groined in him selfe / and came to the graue. It was a caue and a stone layde on it.

And Jesus sayd: take ye awaye the stone. Martha the syster of him that was deed / sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes. Jesus sayde vnto her:

to her:

to her: Sayde I not vnto the/that yf thou dy-
dest beleue/ thou shuldest se the glory of God.
Then they toke awaye the stone from the pla-
ce where the deed was layde. And Iesus lyfte
vp his eyes and sayde: Father I thanke the be-
cause that thou hast hearde me. I wot that
thou hearest me all wayes: but because of the
people that stonde by I sayde it that they maye
beleue that thou hast sent me.

And when he thus had spoken/he cryed with
a loud voyce. Lazarus come forth. And he that
was deed /came forth / bounde hand and fote
with grauebondes/ & his face was bounde with
a naphin. Iesus sayde vnto them: loowse him/
& let him go. Then many of the Jewes which
came to Mary/and had sene the thinges which
Iesus dyd/beleued on him. But some of them
went their wayes to the Pharises / and tolde
them what Iesus had done.

Then gadered the hye Priestes & the Phar-
ses a counsell and sayde: what do we? This man
doeth many miracles. If we let him scape
thus/all men will beleue on him/ & the Romay-
nes shall come and take awaye oure countre
and the people. And one of them named Cay-
pha: which was the hye prest that same yere/
sayde vnto them: Ye perceaue nothinge at all
nor yet consyder that it is expedient for vs/
that one man dye for the people/and not that
all the people perishe. This spake he not of
him selfe/but beinge hye Prieste that same yere/
he prophesied that Iesus shulde dye for the
people/and not for the people only/but that he
shuld gader to geder in one the chyldren of God
which were scattered abroode. From that daye
forth they held a counsell to geder/for to put
him to deeth.

Iesus therfore walked no more openly amon-
ge the Jewes: but went his waye thence vnto
a countre

a countre nye to a wilderness / into a cite called
Ephraim/ & there haunted with his disciples.
And the Jewes efter was nye at hand/and ma-
ny went out of the countre vp to Jerusalem
before the efter/ to purify them selues. Then
sought they for Iesus/and spake bitwene them
selues as they stode in the temple: What thinke
ye/seyng he cometh not to the feast. The hye
Priestes and Pharises had geuen a commaun-
dement/that yf eny man knew where he werc/
he shuld shewe it/that they myght take him.

The. xij. Chapter. *

Then Iesus sixe dayes before efter / ca-
me to Bethany where Lazarus was/
which was deed and whom Iesus ray-
sed from deeth. There they made him a
supper/and Martha serued: but Lazarus was
one of them that sate at the table with him.
Then toke Mary a pounce of oyntment called
Nardus/perfekte and precious / and anoynted
Iesus fete/ & wypt his fete with her heer & the
house was filled of the sauer of the oyntment.
Then sayde one of his disciples named Judas
Iscarioth Simons sonne / which afterwarde
betrayed him: why was not this oyntment sol-
de for thre hondred pence/and geuen to the poo-
re? This sayde he / not that he cared for the
pooze: but because he was a thefe/and kept the
bagge/and bare that which was geuen. Then
sayde Iesus: Let her alone/agaynst the daye of
my buryng she kept it. The pooze all wayes
shall ye haue with you/but me shall ye not all
wayes haue.

¶ Moche people of the Jewes had knowled-
ge that he was there. And they came / not for
Iesus sake only / but that they myght se La-
zarus also whom he raysted from deeth.
The hye Priestes therfore held a counsell that
they myght put Lazarus to deeth also/becau-

¶. ii. se that

Mark. xij. 1.
Mark. xij. 11.

Marie.

The Gospell

se that for his sake many of the Jewes went awaye / and beleued on Iesus.

Hosanna: On the morowe / moche people that were come to the feast when they hearde that Iesus shuld come to Ierusalem / toke bzaunches of palme trees and went and met him / and cryed: Hosanna / blessed is he that in the name of the Lorde / cometh kynge of Israel. And Iesus got a yonge asse and sate thereon / accordyng to that which was wrytten: feare not daughter of syon / beholde thy kynge cometh sittynge on an asses colte. These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified / then remembryd they that soche thinges were wrytten of him / and that soche thinges they had done vnto him.

Math. xxi.
Mar. xiiii.
Luk. xix. f.
Iach. ix. b

The people that was with him when he called Lazarus out of his graue / and raysted him from deeth / bare recorde. Therfore met him the people / because they hearde that he had done soche a miracle. The Pharises therfore sayde amonge them selues: perceauce ye how we prayle nothinge? Beholde the worlde goth awaye after him.

Ther were certayne Grekes amonge them / that came to praye at the feast: the same came to Philip which was of Bethsaida a cite in Galile / and despyed him sayinge: Sye we wolde saye se Iesus. Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus. And Iesus answered them sayinge: the houre is come that the sonne of man must be glorified:

Math. x. b
and. xvi.
Mark. viii.

¶ Merely verely I saye vnto you / except the wheate coine fall into the grounde and dye / it bydeth alone. If it dye / it bringeth forth moche frute. He that loueth his lyfe shall destroye it: & he that hateth his lyfe in this worlde / shall kepe it vnto lyfe eternall. If eny man minister vnto me / let him folowe me and where I am /

Of S. Iohn

Jo. c. xviii

am / there shall also my minister be. And yf eny man minister vnto me / him will my Father honoure. ¶

Luke. ix. a
and. xvi. b

Now is my soule troubled / and what shall I saye? Father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce from heauen: I haue glorified it and will glorify it agayne. Then sayd the people that stode by and heard it thoundreth. Other sayde an angell spake to him. Iesus answered and sayde: this voyce came / not because of me / but for youre sakes.

¶ Now is the iudgement of this worlde: now shall the prince of this worlde be cast out / And I / yf I were lyfte vp from the erth / will drawe all men vnto me. This sayde Iesus / signifyinge what deeth he shuld dye. The people answered him: We haue hearde out of the lawe that Christ bydeth euer: & how sayest thou then that the sonne of man must be lyfte vp? who is that sonne of man? Then Iesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght / lest the darknes come on you. He that walketh in the darknes / wotteth not whither he goeth. Whyll ye haue lyght / beleue on the lyght / that ye maye nes. be the chyldren of lyght. ¶

Psalm. cxv. b
and. cxvi. a.
Isai. xl. c
Ezech. xxviii.

Lyght.
Darche.

These thinges spake Iesus and departed / and byd him selfe from them. And though he had done so many miracles befoze them / yet beleued not they on him / that the sayinge of Esaias the Prophet myght be fulfilled / that he shal saye. Lorde who shall beleue oure sayinge? And to whom is the arnie of the Lorde open? Therfore coulde they not beleue / because that Esaias sayth agayne: he hath blynded their eyes and hardened their hertes / that they shuld not se with their eyes / and vnderstonde with their hertes / and shuld be conuerted / & I shuld

Esai. liii. a
Roma. x. b
Esai. vi. c
Math. xlii.
Mark. viii. b
Luk. xlii. b
Ierun. xlviii.
Roma. xi. b.

¶. iij. heale

heale them. Soche thinges sayde Esaias when he sawe his glozy/and spake of him. Neuerthelesse amonge the chiefe rulers many beleued on him. But because of the Pharises they wolde not be a knowen of it/lest they shuld be excommunicat. For they loued the prayse that is geuen of men/moze then the prayse that cometh of God.

Lyght.

And Iesus cryed and sayde: he that beleueth on me/beleueth not on me/but on him that sent me. And he that seeth me/seeth him that sent me. For I am come a lyght into the worlde that whosoever beleueth on me/shuld not byde in darcknes. And yf eny man heare my wordes/and beleue not/I iudge him not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me and receaueth not my wordes/hath one that iudgeth him. The wordes that I haue spoken/they shall iudge him in the last daye. For I haue not spoken of my selfe: but the father which sent me/he gaue me a commaundement what I shuld saye/and what I shuld speake. And I knowe that this commaundement is lyfe euerlastyng. Whatsoeuer I speake therfore/euen as the father bade me/so I speake.

The. xiiij. Chapter.

Math. xxiij.
Luk. xxiij.
Mark. xxiij.

Befoze the feast of ester when Iesus knewe that his houre was come / that he shuld departe out of this worlde vnto the father. When he loued his which were in the worlde/vnto the ende he loued them. And when supper was ended/after that the devyll had put in the hert of Judas Iscarioth Simons sonne to betraye him. Iesus knowynge that the father had genen all thinges into his bondes/and that he was come from God/and went to God: he rose from supper/and layde a syde his vpper garmentes/and toke a towell/

well/and gyrd him selfe. After that/he poured water into a basyn/and beganne to wash his disciples fete/ & to wypp them with the towell/ wherwith he was gyrd. Iesus was

disciples

Then came he to Simon Peter. And Peter seide. Lorde shalt thou wylsh me my fete? Iesus answered and sayde vnto him: what I do/ thou wotest not now/ but thou shalt knowe hereafter. Peter sayd vnto him: thou shalt not wylsh me my fete whyll the & ozlde stondeth. Iesus answered him: yf I wylsh the not/ thou shalt haue no part with me. Simon Peter sayde vnto him: Lorde/ not my fete only: but also my bondes and my heed. Iesus sayde to him: he that is wylshed/ nedeth not saue to wylsh his fete/ and is cleane euerp whit. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all cleane.

After he had wylshed their fete/and receaued his clothes/and was set doune agayne/ he sayde vnto them: wot ye what I haue done to you? Recall me master and Lorde/ & ye saye well/ for so am I. If I then poure Lorde and master haue wylshed poure fete/ye also ought to wylsh one anothers fete. For I haue geuen you an ensample/ that ye shuld do as I haue done to you. Merely verely I saye vnto you/ the seruaunt is not greater then his master/ neither the messenger greater then he that sent him.

Math. x. e
Luk. x. f.

If ye vnderstonde these thinges/ happy are ye yf ye do them. I speake not of you all/ I knowe whom I haue chosen. But that the scripture be fulfilled: he that eateth bread with me/ hath lyfte vp his heele agaynst me. Now tell I you befoze it come: that when it is come to passe ye myght beleue that I am he. Merely verely I saye vnto you. He that receaueth whom soeuer I sende/ receaueth me. And he that receaueth me/ receaueth him that sent me.

Psalm. lxxv.

Math. x. d
Luk. x. c.

When

The Gospell

Math. xxvi.
Mark. xiii.
Luk. xxi. b

When Jesus had thus sayd/he was troubled in the spete/ & testified sayinge: verely verely I saye vnto you/that one of you shall betraye me. And then the disciples looked one on another doutynge of whom he spake. Ther was one of his disciples/ which leaned on Jesus bosome whom Jesus loued. To him beckened Simon Peter that he shuld axe who it was of whom he spake. He then as he leaned on Jesus brest/ sayde vnto him: Lorde who is it? Jesus answered/ he it is to whom I geue a soppe/ wher I haue depte it. And he wet a soppe/ and gaue it to Judas Iscarioth Simons sonne. And after the supper/ Satan entred into him.

Then sayd Jesus vnto him: that thou dyst/ do quickly. That wilt no man at the tabe/ for what intent he spake vnto him. Some of them thought/ because Judas had the bagge/ that Jesus had sayd vnto him/ bye those thinges that we haue nede of agaynst the feast/ that he shulde geue some thinge to the poore. And then as he had receaued the soppe/ he went immediately out. And it was nyght. When he was gone out/ Jesus sayde: now is the sonne of man glorified. And God is glorified by him. If God be glorified by him/ God shall also glorify him/ in him selfe: & shall stryght waye glorify him.

How com
maunde-
ment.

i. Joh. ii. b
A. Cl. ristes
disciple is
known by
foure.

* Deare chyldren/ yet a lytell whyle am I with you. Ye shall seke me/ and as I sayde vnto the Jewes/ whyther I go/ whyther can ye not come. Also to you saye I nowe. A newe commandment geue I vnto you/ that ye loue togeder/ as I haue loued you/ that euen so ye loue one another. By this* shall all men knowe that ye are my disciples/ yf ye shall haue loue one to another. Simon Peter sayd vnto him: Lorde whyther goest thou? Jesus answered him/ whyther I go thou canst not folowe me now/ but

Of S. John.

Jo. xv. b

but thou shalt folowe me afterwarde. Peter sayde vnto him: Lorde/ why canot I folowe the now? I will geue my lyfe for thy sake. Jesus answered him: wilt thou geue thy lyfe for my sake? Verely/ verely I saye vnto the/ the cocke shall not crowe/ tyll thou haue denyed me thryse.

Math. xxv.
Mark. xiii
Luk. xxi. d.

The. xiiij. Chapter.

And he sayde vnto his disciples: let not youre hertes be troubled. Beleue in God/ and beleue in me. In my fathers house are many mansions. If it were not so/ I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/ I will come agayne/ & receaue you euen vnto my selfe/ that where I am/ there maye ye be also. And whither I go ye knowe/ and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Jesus sayde vnto him: I am the waye/ the trueth & the lyfe. And no man cometh vnto the father/ but by me. If ye had knowe me/ ye had knowe my father also. And now ye knowe him/ & haue sene him.

Philip sayde vnto him: Lorde shew vs the father/ and it suffiseth vs. Jesus sayde vnto him/ haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And how sayest thou then: shew vs the father? Beleuest thou not that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but the father that dwelleth in me/ is he that doeth the workes. Beleue me that I am in the father/ & the father in me. At the leest beleue me/ for the very workes sake.

Verely/ verely I saye vnto you/ he that beleueth

A. v. ueth

I promise

Math. xii. a.

Mark. xi. c.

*By the ke-
pyng the
commaunde-
ment is a
man knowe
that he lov-
eth God.

ueth on me/the workes that I do/the same
shall he do/a greater workes then these shall
he do/because I go vnto my father. And what
soeuer ye are in my name/that will I do/that
the father myght be glorified by the sonne.
If ye shall are any thinge in my name/I will
do it. ¶

* If ye loue me kepe my commaundementes/
I will praye the father/a he shall geue you
another comforter/that he maye byde with you
euer which is the spete of truth whome the
worlde cannot receaue/ because the worlde
seyth him not/nether knoweth him. But ye
knowe him. For he dwelleth with you/a shall
be in you. I will not leaue you comfortlesse:
but will come vnto you.

¶ Yet a litell whyle and the worlde seith me
no more: but ye shall seme. For I liue a ye
shall liue. That daye shall ye knowe that I
am in my father/a you in me/a I in you.

who loueth
Christ.

¶ He that hath my commaundementes a kepeth
them/the same is he that loueth me. And he
that loueth me shall be loued of my father: a
I will loue him/a will shewe myne awne selfe
to him. Judas sayde vnto him (not Judas
Ischarioth) Lorde what is the cause that thou
wilt shewe thy selfe vnto vs / a not vnto the
worlde? Jesus answered and sayde vnto him:
yf a man loue me and wyl kepe my saynges/
my father also will loue him/a we will come
vnto him/ and will dwell with him. ¶ He that
loueth me not/kepeth not my saynges. And
the wordes which ye heare/are not myne/ but
the fathers which sent me.

who kepeth
christes sa-
ynges.

¶ This haue I spoken vnto you beyng yet
present with you. But that comforter which is
the holy goost (whom my father will sende in
my name) he shall teache you all thinges/and
bryng all thinges to youre remembraunce
whatsoe.

whatsoeuer I haue tolde you.

Peace I leue with you/my peace I geue vn
to you. Not as the worlde geueth/geue I vn
to you. Let not your hertes be greued/nether
feare ye. ¶ Ye haue hearde how I sayde vnto
you: I go a come agayne vnto you. ¶ If ye lo-
ued me ye wolde verely reioyce/ because I
sayde I go vnto the father. For the father is
greater then I. And now haue I shewed you/
before it come/that when it is come to passe/
ye myght beleue.

¶ Here after will I not talke many wordes
vnto you. For the ruler of this worlde com-
meth/ a hath nought in me. But that the worl-
de maye knowe that I loue the father: therfo-
re as the father gaue me commaundment/euen
so do I. ¶ If ye let vs go thence.

The. xv. Chapter

I am the true vyne/and my father is an
husbande man. ¶ Every braunche that
beareth not frute in me / he wyl take
awaye. And every braunche that bea-
reth frute/will he pource/ that it maye bryng
moare frute. ¶ Now are ye cleane thorow the
wordes which I haue spokē vnto you. Wyde
in me/ a let me byde in you. As the brasche ca-
not beare frute of it selfe/except it byde in the
vine: no moare can ye excepte ye abyde in me.
¶ I am the vyne/ a ye are the braunches. ¶ He
that abyde in me/a I in him/ the same bry-
geth forth moche frute. For without me can
ye do nothinge. ¶ If a man byde not in me / he
is cast forth as a braunche/and is wyddered:
and men gadder it and cast it into the fyre/a
it burneth. ¶ If ye byde in me and my wordes
also byde in you: are what ye will/and it shall
be done to you. ¶ Here in is my father glo-
rified/that ye beare moche frute/and be made
my disciples.

¶ The.

Math. xxi.
i. Joh. iii. d

Couena-
unt.

As the

I promise

Math. xii. a.
Mark. xi. c

* By the kepe
pyng the
commaunde-
mentes is a
man knowe
that he lov-
eth God.

ueth on me/the workes that I do/the same
shall he do/a greater workes then these shall
he do/because I go vnto my father. And what
soever ye axe in my name/that will I do/that
the father myght be glorified by the sonne.
If ye shall axe any thinge in my name/I will
do it. R

* If ye loue me kepe my commaundementes/
I will praye the father/a he shall geue you
another comforter/that he maye byde with you
euer which is the spere of truth whome the
worlde cannot receaue/ because the worlde
seyth him not/nether knoweth him. But ye
knowe him. For he dwelleth with you/a shall
be in you. I will not leaue you comfortlesse:
but will come vnto you.

Yet a litell whyle and the worlde seith me
no more: but ye shall seme. For I liue a ye
shall liue. That daye shall ye knowe that I
am in my father/a you in me/a I in you.

who loueth
Christ.

He that hath my commaundementes a kepeth
them/the same is he that loueth me. And he
that loueth me shall be loued of my father: a
I will loue him/a will shewe myne awne selfe
to him. Judas sayde vnto him (not Judas
Isariot) Lord what is the cause that thou
wilt shewe thy selfe vnto vs / a not vnto the
worlde? Iesus answered and sayde vnto him:
yf a man loue me and wyl kepe my saynges/
my father also will loue him/a we will come
vnto him/and will dwell with him. He that
loueth me not/kepeth not my saynges. And
the wordes which ye heare/are not myne/but
the fathers which sent me.

who kepeth
christes say-
nges.

This haue I spoken vnto you beyng yet
present with you. But that comforter which is
the holy goost (whom my father will sende in
my name) he shall teache you all thinges/and
bringe all thinges to youre remembraunce
whatsoe.

whatsoeuer I haue tolde you.

Peace I leue with you/my peace I geue vn
to you. Not as the worlde geueth/geue I vn
to you. Let not your hertes be greued/nether
feare ye. Ye haue hearde how I sayde vnto
you: I go a come agayne vnto you. If ye lo-
ued me ye wolde verely reioyce/ because I
sayde I go vnto the father. For the father is
greater then I. And now haue I shewed you/
before it come/that when it is come to passe/
ye myght beleue.

Here after will I not talke many wordes
vnto you. For the ruler of this worlde com-
meth/a hath nought in me. But that the worl-
de maye knowe that I loue the father: therfo-
re as the father gaue me commaundment/euen
so do I. R Wyle let vs go thence.

The. xv. Chapter

I am the true vyne/and my father is an wyne.
husbande man. Euery braunche that
beareth not frute in me / he wyl take
awaye. And euery braunche that bea-
reth frute/will he pource/ that it maye bringe
more frute. Now are ye cleane thorow the
wordes which I haue spokē vnto you. Wyde
in me/a let me byde in you. As the braunche ca-
not beare frute of it selfe/except it byde in the
vine: no more can ye excepte ye abyde in me.

I am the vyne/a ye are the braunches. He
that abyde in me/a I in him/ the same byn-
geth forth moche frute. For without me can
ye do nothinge. If a man byde not in me/he
is cast forth as a braunche/and is wyddered:
and men gadder it and cast it into the fyre/a
it burneth. If ye byde in me and my wordes
also byde in you: are what ye will/and it shal
be done to you R. Heare in is my father glo-
rified/that ye beare moche frute/and be made
my disciples.

Math. xxi.
i. Joh. iii. d

Couena-

As the

The Gospell

* To kepe
the lawe
maketh vs
consynne in
sheloue a fa
uoure of ch
rist.

Ephes. 3. a
1. Thes. iii.
1. Joh. iii. d.

As the father hath loued me eue so haue I
loued you. Continue in my loue. If ye shall
keepe my commaundementes/ye shall abyde in
my loue/euen as I haue kept my fathers com
maundementes/and abyde in his loue. These
thinges haue I spoken vnto you/that my loye
might remayne in you/ and that youre loye
might be full.

* This is my commaundement: that ye loue
to gether as I haue loued you. Greater loue
then this hath no man/then that a man besto
we his lyfe for his frendes. Ye are my fren
des/ye do what soeuer I commaunde you.
Hence forth call I you not seruautes: for
the seruaunt knoweth not what his Lorde
doeth. But you haue I called frendes: for all
thinges that I haue hearde of my father I
haue opened to you.

Ye haue not chosen me/ but I haue chosen
you & ordeyned you/ that ye go & bringe forth
frute/ & that youre frute remayne/ that what
soeuer ye shall aske of the father in my name/
he shalde geue it you.

* This comaunde I you/ that ye loue to ge
ther. If the worlde hate you/ ye knowe that
he hated me befoze he hated you. If ye were
of the worlde/ the worlde wolde loue his aw
ne. Howebeit because ye are not of the worlde/
but I haue chosen you out of the worlde/ ther
foze hateth you the worlde. Remēber the say
inge that I sayd vnto you: the seruaunt is not
greater then the Lorde. If they haue persecu
ted me/ so will they persecute you. If they ha
ue kept my sayinges/ so will they kepe youre.

Mark. 13. c
Mathe. 23. iiii

But all these thinges will they do vnto you
for my names sake/ because they haue not kno
wen him that sent me. If I had not come
and spoken vnto them they shulde not haue
had synne: but now haue they nothinge to clo
ke thre

Of S. John

Jo. cxxviii

ke their synne with all. He that hateth me/ ha
teth my father. If I had not done woorkes
amonge them which none other man dyd they
had not had synne. But now haue they sene/
and yet haue hated bothe me and my father:
euen that the sayinge myght be fulfilled that
is wrytten in their lawe: they hated me wit
hout a cause.

Psal. 119. iiii.

* But when the comforter is come/ whom
I will sende vnto you from the father/ which
is the sprete of truthe/ which proceedeth of
the father/ he shall testifie of me. And ye shall
beare witness also/ because ye haue bene with
me from the beginninge. The. xviij. Chap.

These thinges haue I sayde vnto you/
because ye shuld not be offended. They
shall excommunicat you: ye the tyme
shall come that whosoever killeth you/ will
thinke that he doth Gods seruice. And suche
thinges will they do vnto you/ because they
haue not knowen the father nether yet me.
But these thinges haue I tolde you/ that whē
that houre is come/ ye myght remember the/
that I tolde you so. These thinges sayde
I not vnto you at the beginninge/ because
I was present with you.

Zu. 11. 11. 11.

Mathe. 23. iiii.

* But now I go my waye to him that
sent me/ and none of you areth me: whither
goest thou? But because I haue sayde suche
thinges vnto you/ youre hertes are full of so
rowe. Neuerthelesse I tell you the trueth/ it
is expedient for you that I go awaye. For yf
I go not awaye/ that comforter will not co
me vnto you. But yf I departe/ I will sende
him vnto you. And when he is come/ he will
rebuke the worlde of synne/ and of rightewel
nes/ and of iudgement. Of synne/ because they
beleue not on me: of rightewelsnes/ because I
go to my father/ and ye shall se me no moare: &
of iud.

Synne
Righte
ousnes.

Judge-
ment.

The Gospell

of iudgement/ because the chiefe ruler of this worlde/ is iudged all ready.

I haue yet many thinges to saye vnto you: but ye can not heare them awaye now. Howbe it when he is come (I meane the sprete of trueth) he will leade you into all trueth. He shall not speake of him selfe: but whatsoeuer he shall heare/ that shall he speake/ and he will shewe you thinges to come. He shall glorify me/ for he shall receaue of myne & shall shewe vnto you. All thinges that the father hath are myne. Therfore sayde I vnto you/ that he shall take of myne and shewe vnto you. *

* After a whyle ye shall not se me/ & agayne after a whyle ye shall se me: for I go to the father. Then sayde some of his disciples bitwene them selues: what is this that he sayth vnto vs/ after a whyle ye shall not se me/ and agayne after a whyle ye shall se me: and that I go to the father. They sayd therfore: what is this that he sayth after a whyle/ we cannot tell what he sayth. Iesus perceaued that they wolde axe him/ & sayde vnto them: This is it that ye enquire of bitwene youre selues/ that I sayde after a whyle ye shall not se me/ and agayne after a whyle ye shall se me. Merely/ verely I saye vnto you: ye shall wepe & lamente and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shall be turned to ioye.

A woman when she traunpleth hath sorowe/ because her houre is come: but as soon as she is deliuered of the chyld/ she remembreth no more the anguythe/ for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you agayne/ and youre hertes shall reioyce/ & youre ioye shall no man take fro you. * And in that daye shall ye axe me no question. * Merely/ verely I saye vnto you/ whatsoeuer ye shall axe the father in my name

Math. xii. a
and. xx. c

Of S. Iohn fo. cxxviii

name/ he will geue it you. Hitherto haue ye axed nothinge in my name. Axe and ye shall receaue it: that youre ioye maye be full.

I These thinges haue I spoken vnto you in prouerbes. The tyme will come when I shall no more speake to you in prouerbes: but I shall shewe you playnly fro my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you/ because ye haue loued me/ and haue beleued that I came out fro God. I went out fro the father/ and came into the worlde: & I leue the worlde agayne/ and go to the father.

His disciples sayde vnto him: lo now speakest thou playnly & thou vnest no prouerbe. Now knowe we that thou vnderstondest all thinges/ and nedest not that eny man shulde axe the eny question. Therfore beleue we that thou comest from God. * Iesus answered the: Now ye do beleue. Beholde the houre draweth nye/ and is all ready come that ye shall be scatered euery man his wayes/ and shall leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you: that in myne myght haue peace. For in the worlde shall ye haue tribulacion: but be of good cheare/ I haue overcome the worlde.

The. xviii. Chapter. *

I These wordes spake Iesus/ and lyfte vp his eyes to heauen/ & sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast geuen him power ouer all fleshe/ that he shuld geue eternall lyfe to as many as thou hast geue him. This is lyfe eternall/ that they myght knowe the that only very God/ and whom thou hast sent Iesus Christ.

I haue

Mark. xli. c
Luk. xli. d
Iaco. i. a

Promise.

Math. xx. i.
Mark. xiii.

Eternall
lyfe.

The Gospell

I haue glorified the on the erth. I haue fulfilled the worke which thou gauest me to do. And now glorify me thou father with thyne awne selfe / with the glory which I had with the per the worlde was. I haue declared thy name vnto the men which thou gauest me out of the worlde. Thyne they were and thou gauest them me / and they haue kept thy sayings. Now they knowe that all thinges whatsoeuer thou hast geue me / are of the. For I haue geuen vnto them the wordes which thou gauest me / & they haue receaued them / & knowe surely that I came out from the : & do beleue that thou dyddest send me.

I praye for them / & praye not for the worlde : but for them which thou hast geue me / for they are thyne. And all myne are thyne / & thyne are myne / & I am glorified in them. And now am I no more in the worlde / but they are in the worlde / and come to the. & Who ly father kepe in thyne awne name / the which thou hast geuen me / that they maye be one / as we are. whyll I was with the in the worlde / I kepte the in thy name. Those that thou gauest me / haue I kepte / and none of them is lost / but that lost chylde / that the scripture

psal. xiii. b. myght be fulfilled.

Now come I to the / & these wordes speake I in the worlde / that they myght haue my sope full in the. I haue geue the thy wordes / and the worlde hath hated the / because they are not of the worlde / euē as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde : but that thou kepe them from euill. & They are not of the worlde / as I am not of the worlde. Sanctifye the with thy truth. Thy sayge is truth. As thou dyddest send me in to the worlde / euē so haue I sent them into the worlde / and for their

sakes

Of S. Iohu

Jo. xviii

sakes sanctifye I my selfe / that they also might be sanctified thowoe the truth.

I praye not for them alone : but for them also which shall beleue on me thowoe their preachinge / that they all maye be one / as thou father arte in me / & I in the / that they maye be also one in vs / that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me / I haue geuen them / that they maye be one / as we are one. I in them and thou in me / that they maye be made perfecte in one / and that the worlde maye knowe that thou hast sent me / & hast loued them as thou hast loued me.

Father / I will that they which thou hast geuen me / be with me where I am / that they maye see my glory which thou hast geuen me. For thou louedest me before the makinge of the worlde. O righteous father / the very worlde hath not knowen the : but I haue knowen the / and these haue knowen that thou hast sent me. And I haue declared vnto them thy name / and will declare it / that the loue wherewith thou hast loued me / be in them / and that I be in them.

The xviii. Chapter.

When Iesus had spoken these wordes / he went forth with his disciples ouer the broke Cedron / where was a garde into the which he entered with his disciples. Judas also which betrayed him / knewe the place : for Iesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bonde of men / and ministers of the hye Priestes and Pharisees / came thither with lanterns and speyrdons and wepens. Then Iesus knowinge all thinges that shulde come on him / went forth and sayde vnto them : whom seke ye ? They answered

red

Math. xxi. c.
Mark. xiii. c.
Luk. xxi. d.
Mat. xxi. e.
Mark. xiii. e.
Luk. xxi. e.

The Gospell

red him: Jesus of Nazareth. Jesus sayde vn
to them: I am he.

Judas also which betrayed him/ stode with
them. But as soon as he had sayd vnto them/
I am he/ they went backe wardes & fell to the
grounde. And he axed them agayne: whome so
he ye: They sayde: Jesus of Nazareth. Jesus
answered: I sayde vnto you, I am he. If ye
seke me/ let these go their waye. That the say
inge might be fulfilled which he spake: of the
which thou gauest me/ haue I not lost one.

Simon Peter had a swerde/ & drew it/ and
smote the hye prestes seruaunt/ and cut of his
ryght eare. The seruautes name was Mal-
chias. Then sayde Jesus vnto Peter: put vp
thy swerde into the sheath: shall I not drinke
of the cup which my father hath geuen me?
Then the company and the Captayne/ and
the ministers of the Jewes toke Jesus & bou
de him/ & led him awaye to Anna fyrst: for he
was fatherlawe vnto Cayphas which was
the hye. Preste that same yere. Cayphas
was he that gaue counsell to the Jewes/ that
it was expedient that one man shulde dye for
the people.

And Simon Peter folowed Jesus & ano-
ther disciple: that disciple was known of the
hye preste/ & went in with Jesus into the pal-
lys of the hye preste. But Peter stode at the
dore without. Then went out that other disci-
ple which was known vnto the hye preste/ &
spake to the damsell that kept the dore/ and
brought in Peter. Then sayde the damsell that
kept the dore vnto Peter: Arte not thou one
of this manes disciples? He sayde: I am not.
The seruautes & the ministers stode there/ &
had made a fyre of coles: for it was colde/ and
they warmed them selues. Peter also stode
amonge them and warmed him selfe.

The

Of S. John

Jo. xviii.

The hye preste axed Jesus of his disciples
& of his doctrine. Jesus answered him: I spake
he openly in the worlde. I euer taught in the
synagoge & in the temple whither all the Je-
wes resorted/ & in secrete haue I sayde nothin-
ge: Why axest thou me? Are there which hear-
de me/ what I sayde vnto the. Beholde they
can tell what I sayde. when he had thus spo-
ken/ one of the ministers which stode by/ smote
Jesus on the face sayinge: answerest thou
the hye preste so? Jesus answered him. If I
haue euill spoken/ beare witnes of the euill:
yf I haue well spoken/ why smyttest thou me?
And Annas sent him bounde vnto Cayphas
the hye preste.

Math. xxi. 27.
Mark. xvi. 7.
Luk. xxi. 9.

Simon Peter stode and warmed him selfe.
And they sayde vnto him: arte not thou also
one of his disciples? He denyed it/ & sayde: I
am not. One of the seruautes of the hye. pre-
ste (his cosyn whose eare Peter smote of) sayde
vnto him: dyd not I se the in the garde with
him? Peter denyed agayne: and immediatly
the cocke crewe.

Then led they Jesus fro Cayphas into the
hall of iudgement. It was in the morninge/ &
& they them selues went not into the iudge-
ment hall lest they shuld be defyled/ but that
they myght eate the paschall lambe. Pilate
then wet out vnto them & sayde: what accusa-
cion bringe ye agaynst this man? They an-
swered and sayd vnto him. If he were not an
euill doer/ we wolde not haue deliuered him
vnto the. Then sayd Pilate vnto the: take ye
him and iudge him after poure awne lawe.
Then the Jewes sayde vnto him. It is not
lawfull for vs to put eny man to deeth. That
the wordes of Jesus myght be fulfilled which
he spake/ signifyinge what deeth he shuld dye.
Then Pilate entred into the iudgement hall
agayne

Math. xxi. 27.
Mar. xvi. 7.
Luk. xxi. 9.

Mathe. xxi. 4.

18. 11.

The Gospell

Mat. xxv. b. agayne/ & called Jesus/ & sayde vnto him: arte thou the kynge of the Jewes? Jesus answered: sayst thou that of thy selfe/ or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thyne awne naciō & hye prestes haue deliuered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. If my kyngdome were of this worlde/ then wolde my ministers suerly fight/ that I shulde not be deliuered to the Jewes/ but now is my kyngdome not from hence. Pilate sayde vnto him: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I bozne/ and for this cause came I into the worlde/ that I shulde beare witness vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayd vnto him: what thinge is trueth? And when he had sayd that/ he went out agayne vnto the Jewes/ and sayde vnto them: I fynde in him no cause at all. Ye haue a custome/ that I shulde deliuer you one lowse at ester. Will ye that I lowse vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not him/ but Barrabas: that Barrabas was a robber.

The. xix. Chapter.

Mat. xxv. b. Marke. xv. b. **T**hen Pilate toke Jesus and scourged him. And the souldiers wounde a croune of thornes & put it on his heed. And they dyd on him a purple garment/ and sayd: hallo kynge of the Jewes: & they smote him on the face. Pilate went forth agayne/ & sayde vnto them: beholde I bringe him forth to you/ that ye maye knowe/ that I fynde no faulte in him. Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pilate sayde vnto them: beholde the man. When the hye Prestes and ministers sawe him

Of S. John Fo. cxxvi.

him/ they cryed sayinge: crucify him/ crucify him. Pilate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. we haue a lawe/ and by oure lawe he ought to dye: because he made him selfe the sonne of God.

When Pilate hearde that sayinge/ he was the moare asfayde/ & wēt agayne into the iudgement hall/ and sayde vnto Jesus: whence arte thou? But Jesus gaue him none answer. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to crucify the/ and haue power to lowse the? Jesus answered: Thou couldest haue no power at all agaynst me/ except it were geuen the from aboue. Therfore he that deliuered me vnto the/ is moare in synne. And fro thence forth sought Pilate meanes to lowse him: but the Jewes cryed sayinge: yf thou let him go/ thou arte not Cæsars frende. For whosoever maketh him selfe a kynge/ is agaynst Cæsar.

Whē Pilate hearde that sayinge/ he brought Jesus forth/ and late doune to geue sentence/ in a place called the pauement: but in the Hebrue tongue/ Gabbatha. It was the Saboth euen which falleth in the ester fest/ and aboute the sixte houre. And he sayde vnto the Jewes: beholde youre kynge. They cryed/ awaye with him/ awaye with him/ crucify him. Pilate sayde vnto them: Shall I crucify youre kynge? The hye Prestes answered: we haue no kynge but Cæsar. Then deliuered he him vnto them/ to be crucified.

And they toke Jesus/ and led him awaye. And he bare his crosse/ and went forth into a place called the place of deed mens sculles/ which is named in Hebrue/ Golgotha. Where they crucified him/ and two other with him/ R. iij. on ether

Mat. xxv. b.
Mark. xv. b.
Luk. xxiii. c.

on ether syde one/and Jesus in the myddes. And Pylate wrote his tittle/and put it on the crosse. The wytyng was: Jesus of Nazareth kynge of the Jewes. This tittle reed many of the Jewes. For the place where Jesus was crucified/was nye to the cite. And it was written in Hebrue/Greke & Latin. Then sayde the hie prestes of the Jewes to Pylate: wyte not/ kynge of the Jewes: but that he sayde/ I am kynge of the Jewes. Pylate answered: what I haue writte/that haue I written.

Math. xxi.
Mark. xv. 8.
Luk. xxi.

Then the souldiers/whē they had crucified Jesus/toke his garmettes & made foure partes/to euey souldier a parte/& also his coote. The coote was without seme/wrought vpon thozowe out. And they sayde one to another. Let vs not deuyde it: but cast lotes who shall haue it. That the scripture myght be fulfilled which sayth: They departed my raimēt among them/and on my coote dyd cast lotes. And the souldiers dyd soche thinges in dede.

Psal. xxi.

Then stode by the crosse of Jesus his mother/& his mothers syster Mary the wyfe of Cleophas:& Mary Magdalene. When Jesus sawe his mother/& the discipple stondinge whō he loued/he sayde vnto his mother: womā behold thy sonne. Then sayde he to the discipple: beholde thy mother. And from that houre the discipple toke her for his awne.

Psal. lxxii.

After that when Jesus perceaued that all thinges were performed: that the scripture myght be fulfilled/he sayde: I thyrst. Ther stode a vessell full of veneger by. And they filled a sponge with veneger/& wounde it about with ylope/and put it to his mouth. As soon as Jesus had receaued of the veneger/he sayde: It is fynished/and bowed his heed/and gaue vp the goost.

The Jewes then because it was the saboth euen/

euen/that the bodys shuld not remayne vpon the crosse on the saboth daye (for that saboth daye was an hie daye) besought Pylate that their legges might be broke/& that they might be taken doune. Then came the souldiers & brake the legges of the fyrst/& of the other which was crucified with Jesus. But when they came to Jesus/& sawe that he was deed already they brake not his legges: but one of the souldiers with a speare / thrust him in to the syde/& forthwith came ther out blood and water.

And he that sawe it/bare recoorde/and his recoorde is true. And he knoweth that he sayth true that ye myght beleue also. These thinges were done/that the scripture shuld be fulfilled: Ye shall not breake a bone of him. And agayne another scripture sayeth: They shall loke on him/whom they persed.

Exod. xii.
Numer. ix. b
Zach. xii.

After that / Joseph of Aramathia (which was a discipple of Jesus: but secretly for feare of the Jewes) besought Pylate that he might take doune the body of Jesus. And Pylate gaue him licence. And ther cam also Nicodemus which at the beginninge came to Jesus by nyght/& brought of myrr and aloes mingled together aboute an hundred pounce waight. Then toke they the body of Jesus/& wounde it in lynnē clothes with the odoures/as the manner of the Jewes is to bury. And in the place where Jesus was crucified/was a garden/& in the garden a newe sepulchre/ wherein was neuer man layde. There layde they Jesus because of the Jewes Saboth euen / for the sepulchre was nye at honde.

Math. xxvii.
Mark. xvi. b
Luk. xxi.
John. iii. a

The xx. Chapter.

The morow after the Saboth daye/cā Mary Magdalene erly / when it was yet darcke/vnto the sepulchre/and sawe the stone taken awaye from the tounge.

Math. xxi.
Luk. xxiii.

W. iiij. Then

The Gospell

Then he ranne / & came to Simon Peter & to the other disciple whom Iesus loued / & sayde vnto them. They haue take awaye the Lorde out of the tounge / & we canot tell where they haue layde him. Peter w^t fort^h & that other disciple & came vnto the sepulchre. They ranne bothe together / and that other disciple did out runne Peter / & came fyrst to the sepulchre. And he stouped doune & sawe the linnen clothes lyinge / yet w^t he not in. Then came Simon Peter folowinge him / & w^t into the sepulchre / & sawe the linnen clothes lye / and the naphyn that was aboute his heed / not lyinge with the linnen clothe / but wrapped together in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulchre / and he sawe & beleued. For as yet they knew not the scriptures that he shulde r^{ise} agayne from deeth. And the disciples went awaye agayne vnto their awne home.

Mat. x. xlii.
Mark. xvi. b

* Mary stode without at the sepulchre weeping. And as she wept / she bowed her selfe into the sepulchre and sawe two angels in whyte sittinge / the one at the heed and the other at the fete / where they had layde the body of Iesus. And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they haue taken awaye my Lorde / and I wote not where they haue layde him. When she had thus sayde / she turned her selfe backe & sawe Iesus standinge / & knewe not that it was Iesus. Iesus sayde vnto her: woman why wepest thou? whom seekest thou? She supposinge that he had bene the gardener / sayde vnto him. Myr^r if thou haue bozne him here tell me where thou hast layde him / that I maye fet him. Iesus sayde vnto her: Mary. She turned her selfe / and sayde vnto him: Rabboni / which is to saye master. Iesus sayde vnto her / touche me not /

Of S. Iohn.

ffo. cxxviii.

not / for I am not yet ascended to my father. But go to my brethren and saye vnto them / I ascende vnto my father and youre father to: my God and youre God. Mary Magdalene came and tolde the disciples that she had sene the Lorde / and that he had spoken soche thinges vnto her. *

* The same daye at nyght / which was the morowe after the Saboth daye / when the doores were shut / where the disciples were assembled togeder for feare of the Jewes / came Iesus and stode in the myddes / and sayd to them: peace be with you. And when he had so sayde / he shewed vnto them his hondes / and his syde. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them agayne: peace be with you. As my father sent me / euen so sende I you. And when he had sayde that / he b^{re}thed on them and sayde vnto them: Because the holy & goost. Whosoever synnes ye remyt they are remitted vnto them. And whosoever synnes ye retayne / they are retayned. *

Mat. x. xlii.
Mark. xvi. c.
Luk. x. xlii.
i. Cor. x. v. a.

* But Thomas one of the twelue / called Didymus / was not with them when Iesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayde vnto the: except I se in his hondes the print of the nayles / & thrust my honde into his syde / I will not beleue.

* Mercio
payed that
is promised
Math. x. xi.

It couenaunt
sp^o bynding
ge and lowe
syngc.

And after viij. dayes agayne his disciples were with in / and Thomas with them. Then came Iesus when the doores were shut / and stode in the myddes and sayde: peace be with you.

After that sayde he to Thomas: bringe thy synger hether & se my hondes / and bringe thy honde and thrust it into my syde / & be not fapthelle / but beleuyngc. Thomas answered & sayde vnto him: my Lorde / and my God. Iesus sayde vnto him. Thomas / because thou hast sene me / therfore thou beleuest: happy are they

that

that haue not sene and yet beleue.

And many other signes dyd Iesus in the presence of his disciples/which are not written in this booke. These are written that ye myght beleue/that Iesus is Christ the sonne of God/and that in beleuyng ye myght haue lyfe thowrow his name. *

The .xxi. Chapter. *

After that Iesus shewed him selfe agayne/at the see of Cyberias. And on this wyse shewed he himselfe. There were together Simon Peter and Thomas/which is called Didymus:/ Nathanael of Cana a cite of Galile:/ & the sonnes of Zebedee/ & two other of the disciples. Simon Peter sayde vnto them: I go a fylling. They sayde vnto him: we also will go with the. They wēt their waye and entred into a shippe strayght waye/ & that nyght caught they nothinge. But when the mornyng was now come/ Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus. Iesus sayde vnto them: syrs/haue ye any meate? They answered him/ no. And he sayde vnto them: cast out the net on the ryght syde of the ship/ and ye shall fynde. They cast out/ and anon they were not able to drawe it for the multitude of fylshes.

Then sayde the disciple whom Iesus loued vnto Peter: It is the Lorde. When Simon Peter hearde that it was the Lorde/ he gyrded his mantell to him (for he was naked) and sprang into the see. The other disciples came by ship: for they werenot farre from londe/ but as it were two hondred cubites/ and they drew the net with fylshes. Asone as they were come to londe/ they sawe hoot coles and fylshe layd ther on/ and breed. Iesus sayde vnto them: bringe of the fylshe which ye haue now caught. Simon Peter stepped forth and drew the net to londe

to londe full of greate fylshes/ an hondred & lxxv. And for all ther were so many/ yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durste ax him: what arte thou? For they knewe that it was the lorde. Iesus then came and toke bread/ and gaue them/ and fylshe lyke wyse. And this is now the thyrde tyme that Iesus appered to his disciples/ after that he was risen agayne from deeth. *

When they had dynd / Iesus sayde to Simon Peter: Simon Joanna/ louest thou me more then these? He sayde vnto him: ye Lorde/ thou knowest/ that I loue the. He sayde vnto him: fede my lambs. He sayde to him agayne the seconde tyme: Simon Joanna/ louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the. He sayde vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Joanna/ louest thou me? And Peter sorowed because he sayde to him the thyrde tyme/ louest thou me/ and sayde vnto him: Lorde/ thou knowest all thinge/ thou knowest that I loue the. Iesus sayde vnto him: fede my shepe.

Merely verely I saye vnto the/ when thou wast yonge/ thou gerdest thy selfe/ & walkedst whither thou woldest: but when thou arte olde/ thou shalt stretch forth thy hondes/ and another shall gyde the/ and leade the whither thou woldest not. That spake he signifyng by what deeth he shuld glorify God.

And when he had sayde thus/ he sayd to him: folowe me. Peter turned about & sawe that disciple whom Iesus loued folowynge: which also leened on his brest at supper & sayde: Lorde which is he that shall betraye the? When Peter sawe him he sayde to Iesus: Lorde what shall he here do? Iesus sayd vnto him: If I will haue him to tary tyll I come/ what is that

* He loueth
Christ that
fedeeth his
shepe.

ii. Pet. i. c

The Actes

that to the: folowe thou me. Then went this sayinge a brynde amonge the bryethen/ that that disciple shulde not dye. Yet Iesus sayde not to him/ he shall not dye: but yf I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifieth of these thinges/ and wrote these thinges. And we knowe/ that his testimonny is true. ¶ There are also many other thinges which Iesus dyd: the which yf they shuld be written every one I suppose the worlde coulde not contayne the booke that shuld be written.

¶ Here endeth the Gospell of saynt Iohn.

The Actes of

the Apostles/ written by Sayncte Luke the Euangelist/ which was present at the doynges of them.

¶ The fyrst Chapter.



¶ In the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache/ vntyll the daye in which he was taken vp/ after that he/ thowoweth the holy goost/ had geuen commaundementes vnto the Apostles/ which he had chosen: to whom also he shewed him selfe alpyue after his passion by many tokens/ apperynge vnto them fourty dayes/ and speakyng of the kyngdome of God/ & gaddered them togeder and commaunded them/ that

Of the Apostles Jo. cxxxv.

that they shuld not departe from Ierusalem: but to waite for the promys of the father which of ye haue herde of me. For Iohn baptised with water: but ye shalbe baptised with the holy goost/ and that with in this fewe dayes. When they were come togeder/ they axed of him sayinge: Lord wilt thou at this tyme/ restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons which the father hath put in his awne power: but ye shall receaue power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem/ and in all Jewrye and in Samary/ & euen vnto the worldes ende.

And when he had spoken these thinges/ whyll they behelde/ he was taken vp/ and a cloude receaued him vp oute of their syght. And whyle they looked stedfastly vp to heuen as he wēt/ beholde two men stode by the in whyte apparell/ which also sayde: ye men of Galile/ why stonde ye gasinge vp into heauen? This same Iesus which is taken vp from you into heuen/ shall so come/ euen as ye haue sene him go into heuen.

¶ Then returned they vnto Ierusalem from mount Olpyete/ which is nye to Ierusalem/ cōtepyng a Saboth dayes iorney. And when they were come in/ they went vp into a parler/ where aboode both Peter and James/ Iohn and Andrey/ Philip and Thomas/ Bartlemew and Mathew/ James the sonne of Alphew/ and Simon zelotes/ and Judas James sonne. These all continued with one accorde in prayer and supplicacion with the women and Mary the mother of Iesu/ and with his bryethen.

¶ And in those dayes Peter stode vp in the myddes of the disciples and sayde (the nombre of names that were to gether/ were aboute an hondred and twenty) Ye men and bryethen this

Luk. xxiii.

Luk. xxiii.

The fyrst sermō of Peter.

Psalm. xli. c.
Job. xliii.
Psalm. xlii.

this scripture must haue neuer ben fulfilled which the holy goost thow the mouth of David spake befoze of Judas / which was gyde to them that toke Iesus. For he was noumbred with vs and had obtayned fellowship in this ministracion. And the same hath now possessed a plot of ground with the rewarde of iniquite/and when he was hanged/burst a sonde in the myddes/and all his bowels gushed out. And it is knowen vnto all the inhabiteurs of Ierusalem: in so moche that that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

Psalm. lxxvii.
Psalm. cxxiii.

It is writen in the booke of Psalmes: His habitation be voyde / and no man be dwelling therein: and his Bishoppe let another take. wherfoze of these men which haue companied with vs / all the tyme that the Lorde Iesus went in and out amonge vs/ beginninge at the baptisme of John vnto that same daye that he was taken vp from vs must one be ordeyned to beare witness with vs of his resurrection.

And they apoynted two/ Joseph called Barabas (whose surname was Justus) and Matthias. And they prayed sayinge: thou Lorde which knowest the hertes of all men/ shewe wherther of these two thou hast chosen/ that the one maye take the roume of this ministracion and Apostleshippe/ from which Judas by transgression fell/ that he myght go to his awne place. And they gaue forth their lottes / and the lot fell on Matthias/ and he was counted with the eleuen Apostles.

Matthias.

The seconde Chapter.

When the fyrst daye was come/ they were all with one accord togeder in one place. And sodenly ther came a sounde from heauen / as it had bene the commynge of a myghty wynde/ and it filled all

led all the house where they sate. And ther appeared vnto them clouen tonges / lyke as they had bene fyre/ and it sate vpon each of them: and they were all filled with the holy Goost/ and begonne to speake with other tonges/ euen as the spirite gaue them vterance:

Tonges:

And ther were dwelling at Ierusalem/ Iewes deuoute men which were of all nacions vnder heauen. When this was noyed aboute/ the multitude came to gether and were astounded/ because that euery man hearde them speake his awne tounge. They wondered all & marvelled sayinge amonge them selues: Wholde/ are not all these which speake / of Cilice & And how heare we euery man his awne tounge wherin we were bozen? Parthians/ Medes and Elamites and the inhabiteurs of Mesopotamia/ of Turky / & of Capadocia/ of Pontus and Asia/ Phrygia/ Pamphilia/ and of Egypte/ and of the parties of Libya which is besyde Syrene/ and straungers of Rome: Iewes and Conuerteres/ Grekes & Arabians: we haue herde them speake with oure awne tonges the grante workes of God. & They were all amazed/ & wondered sayinge one to another: what meaneth this? Other mocked them sayinge: they are full of newe wyne.

* Conuerter: that is he which is conuerted to the Iewes sayth.

But Peter stepped forth with the eleuer/ and lyft vp his voyce / and sayde vnto them: Ye men of Iewrye/ & all ye that inhabite Ierusalem: be this knowen vnto you and with your cares heare my wordes. These are not drunken as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which was spoken by the prophete Joel: It shalbe in the last dayes sayth God: of my spirite I will poure out vpon all fleshe. And your sonnes & your daughters shal prophesy & your yongemen shal se visions/ & your olde men shal dzenie

The seconde de sermon of Peter.

Joel. ii.

The Actes

dreine dreines. And on my seruants/and on my honds maydens I will powze out of my forte in those dayes/and they shall prophesie: And I will shewe wonders in heauen aboue/and tokens in the erth beneth / bloud and fyre/and the vapour of smoke. The sunne shall be turned into darcknes/and the mone into bloud before that greate and notable daye of the Lorde come. And it shall be/that whosoever shall call on the name of the Lorde/shall be saued. ¶

Roma. x.c.

Death.

psal. xvi.c.

Hell.

iii. Re. ii. 8

Resurrec-
tion.

¶ Ye men of Israel heare these wordes. Iesus of Nazareth a man approued of God amonge you with miracles/wondres and signes which God dyd by him in the myddes of you/as ye your selues knowe: him haue ye taken by the honds of vnrpyghtewes persones/after he was deliuered by the determinat counsell and forcknoweledge of God/and haue crucified and slayne: whom God hath rayled vp & lowsed the sorowes of deeth/because it was impossible that he shuld be holden of it. For Dauid speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde/that I shuld not be moued. Therefore dyd my hert reioyce/and my tonge was glad. Hope ouer also my fleshe shall rest in hope/because thou wilt not leue my soule in hell/nether wilt suffre thyn holpe/to se corruption. Thou hast shewed me the wayes of lyfe / and shalt make me full of ioye with thy countenance. ¶

¶ Men and brethren/let me frely speake vnto you of the patriarche Dauid: For he is both deed and buryed/ & his sepulchre remaineth with vs vnto this daye. Therefore seinge he was a Prophet/and knewe that God had sworne with an othe to him/that the frute of his loynes shuld syt on his seat (in that Christ shulde ryse agayne in the fleshe) he sawe before: and spake of the resurrection of Christ/that his soule shulde not

Of the Apostles Jo. c. xv. v. 27

de not be left in hell: nether his fleshe shuld se corruption. This Iesus hath God rayled vp/wherof we all are witnesses.

¶ Hence now that he by the ryght honde of God exalted is/and hath receaued of the father the promyse of the holy Goost / he hath shewed forth that which ye now and heare. For Dauid is not ascendyd into heuen: but he sayde. The Lorde sayde to my Lorde syt on my ryght honde/ vntyl I make thy foes thy fote stole. So therfore let all the housse of Israel knowe for a suerty / that God hath made the same Iesus whom ye haue crucified/Lorde and Christ. ¶

psal. cix. a.

¶ When they hearde this they were pricked in their hertes/and sayd vnto Peter and vnto the other Apostles: Ye men and brethren / what shall we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Iesus Christ for the remission of synnes/and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you and to your chyldren/ & to all that are as farre/ euen as many as the lorde oure God shall call. And with many other wordes bare he witnes and exhorted them sayinge: Saue your selues from this vntowarde generacion. Then they that gladly receaued his preachynge/were baptised: and the same daye/ther were added vnto them aboute thre thousande soules.

¶ And they contynued in the Apostles doctrine and fellowship/and in breakynge of bread/ & in prayer. And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. And all that beleued kept them selues to geder/ and had thinges common/ and solde their possessions and goodes/ & departed them to all men/as euery man had nede. And they contynued dayly with one accorde in the temple/ and brake bread in euery house/ & dyd cate their

Commen

Debate

meate to gether/with gladnes and singlenes of
hert praylinge God/and had fauour with all
the people. And the Lorde added to the congrega-
cion dayly soche as shuld be saued.

The. iij. Chapter.

The halt
is cured.

Peter and John went vp to geder into
the temple at the nythe houre of prayer.
And ther was a certayne man halt from
his mothers wombe/whō they brought
and layde at the gate of the temple called beu-
tyfull/to receaue almes of them that entred into
the temple. which same when he sawe Peter
and John/that they wolde into the temple/de-
syred to receaue an almes. And Peter fastened
his eyes on him with John and sayde: loke on
vs. And he gaue hede vnto them/trustynge to
receaue some thinge of them. Then sayd Peter:
Siluer and golde haue I none/suche as I haue/
geue I the. In the name of Iesus Christ of
Nazareth/rise vp and walke. And he toke him
by the ryght honde/ & lyfte him vp. And imme-
diatly his fete & ancle bones receaued strenght.
And he sprange/stode and also walked/ & entred
with them into the temple/walkynge and lea-
pyng and laudyng God.

And all the people sawe him walke and lau-
de God. And they knewe him/that it was he
which late and begged at the beutyfull gate of
the temple. And they wondred and were sore
astonyed at that which had happened vnto him.
And as the halt which was healed helde Pe-
ter and John/all the people ranne amased vnto
them in Salomons porche.

When Peter sawe that/he answered vnto the
people. Ye men of Israel/ why maruaile
ye at this/oz why looke ye so stedfastly on vs/
as though by oure awne power oz holynes/we
had made this man go: The God of Abra-
ham/ Isaac and Jacob/the God of oure fathers
hath

hath glorified his sonne Iesus/whom ye de-
liuered/and denyed in the presence of Prylate/
when he had iudged him to be lowlyed. But ye
denyed the holy and iust/and despyed a mo-
ther to be geuen you and kylled the Lorde of
lyfe/whom God hath raysted from deeth/of the
which we are witnesses. And his name tho-
row the fayth of his name/hath made this
man sound/whom ye se and knowe. And the
fayth which is by him/hath geuen to him this
health in the presence of you all.

And now brethren I wote well that thowow
ignoraunce ye dyd it/as dyd also youre heddes.
But those thinges which God before had she-
wed/by the mouth of all his Prophetes/how
that Christ shuld suffre/he hath thus wylle ful-
filled. Repente therfore and turne/that youre
synnes maye be done awaye/ & when the tyme
of refreshynge cometh/ which we shall
haue of the presence of the Lorde/ & when God
shall sende him/which before was preached vn-
to you/ that is to wit Iesus Christ/ which
must receaue heauen vntyll the tyme that all
thinges/which God hath spoken by the mouth
of all his holy Prophetes sence the worlde be-
gan/be restored agayne.

For Moyses sayd vnto the fathers: A Pro-
phet shall the Lorde youre God rayse vp vnto
you/euen of youre brethren lyke vnto me: him
shall ye heare in all thinges whatsoeuer he shall
saye vnto you. For the tyme will come/ that
euery soule which shall not heare that same pro-
phet/shalbe destroyed from amonge the people.
Also all the prophetes from Samuel and thence
forth/as many as haue spoken/haue in lyke-
wylle tolde of these dayes.

We are the chyldren of the Prophetes and o:
the couenaunt/ which God hath made vnto
oure fathers/saying to Abraham: Euen in thy
D. ij. seede

Math. xxviii
Mark. xvi. c.
Luk. xiii. c.
John. xvi. g

Deute. xxi. i

The Actes

seed shall all the kynredes of the erth be blessed. For unto you hath God rayled by his sonne Iesus/ & him he hath sent to blyss you/ that every one of you shuld turne from your wickednes.

The. iij. Chapter.

Saduces

* In iesu th
ar he was ri
sen & all sh
uld rise by
him.

And they spake vnto the people/ the Pries-
tes and the rular of the temple/ and the
Saduces came vpon them/ takynge it
grecuously that they taught the people
and preached* in Iesus the resurrection from
deeth. And they layde hondes on them and put
them in holde vntyll the nexte daye: for it was
now euen tyde. Now be it many of them which
hearde the wordes/ beleued/ and the noubre
of the men was aboute fyue thousande.

And it chaunced on the morowe that their ru-
lars and elders and Scribes/ as Annas the che-
fe Priest and Caphas and John and Alexander
& as many as were of the kynred of the hye Prie-
stes gadered to gether at Jerusalem/ and set the
other before them/ & axed: by what power or in
what name haue ye done this syde? Then Pe-
ter full of the holy goost sayd vnto them: ye ru-
lars of the people/ & elders of Israel/ yf we this
daye are examined of the good dede done to the
sicke man/ by what meanes he is made whoale:
be it known vnto you all/ and to the people of
Israel/ that in the name of Iesus Christ of Na-
zareth/ whom ye crucified/ and whom God ray-
led agayne from deeth: euen by him doth this
man stonde here present before you whoale.

Act. c. vii.
Math. xxi.
Mark. xii. a.
Luk. xx. c.
Saluacio
Rom. ix. g

This is the stone cast a syde of you bylders/
which is set in the chese place of the corner.
Neither is ther saluacion in eny other. For yet
also is ther eny other name geuen to men whe-
rin we must be saued. &

When they sawe the boldnes of Peter and
John and vnderstode that they were vnlearned
men and laye people/ they marueyled/ and they
knew

Of the Apostles To. c. x. x. x. x.

knew them/ that they were with Iesu: and be-
holdinge also the man which was healed ston-
dinge with them/ they coulde not saye agaynst
it. But they commaunded them to go a syde out
of the counsell / and counceled amonge them
selus sayinge: what shall we do to these men?
For a manifest signe is done by them/ and is
openly knowne to all them that dwell in Jeru-
salem/ and we cannot denye it. But that it be
noysed no farther amonge the people/ let vs
threaten and charge them that they speake hen-
ce forth to no man in this name.

And they called them/ and commaunded them
that in no wyse they shuld speake or teache in
the name of Iesu. But Peter and John an-
swered vnto them and sayde: whether it be ryght
in the syght of God/ to obeye you moare then
God/ iudge ye. For we cannot but speake that
which we haue sene and heard. So they threatned
they them and let them go/ and founde nothin-
ge how to punyshe them/ because of the peo-
ple. For all men lauded God for the myracle
which was done: for the man was aboute four-
ty yere olde/ on whom this miracle of healin-
ge was shewed.

God is more
to obeyed
then man.

None as they were let go/ they came to their
felowes / and shewed all that the hye Pries-
tes and elders had sayde to them. And when they
hearde that/ they lyfte vp their voyces to God
with one accord/ and sayde: Lorde/ thou arte
God/ which hast made heauen and erth/ the see
and all that in them is/ which by the mouth of
thy seruant Dauid hast sayd: Why dyd the he-
then rage/ and the people immagen vayne thin-
ges. The kynges of the erth stode vp and the
rulars came to gether/ agaynst the Lorde & aga-
ynst his Christ.

Psalm. ii. a

For of a trueth/ agaynst thy holy chylde Je-
sus whom thou hast anoynted/ bothe Herode
D. iij. and al-

and also Pontius Pilate / with the Gentyle
and the people of Israel gaddered them selues
to geder / for to do whatsoeuer thy bondes and
thy counsell determined befoze to be done.
And now Lorde / beholde their thzeatenynge /
and graunte vnto thy seruauntes with all con-
fidence to speake thy worde. So that thou stret-
che forth thyne honde / that healyng and sig-
nes and wonders be done by the name of thy
holy chylde Iesus. And asone as they had
prayed the place moued wheare they were as-
sembled to geder / and they were all filled with
the Holy Goost / and they spake the worde of
God boldely.

Commen

Loue.

And the multitude of them that beleued /
were of one hert / and of one soule. Also none of
them sayde / that eny of the thinges which he
possessed / was his awne: but had all thinges
commen. And with greate power gaue the Apo-
stles witness of the resurrection of the Lorde
Iesu. And greate grace was with them all.
Neither was ther eny amonge them / that lack-
ed. For as many as were possessers of landes
or houses / solde them and brought the pryce
of the thinges that were solde / and layde it
downe at the Apostles fete. And distribucion
was made vnto euery man accordynge as he
had nede.

And Ioses which was also called of the Apo-
stles / Barnabas (that is to saye / the sonne of
consolacion) beyng a Leuite / and of the coun-
tre of Cypers had lande / and solde it and lay-
de the pryce downe at the Apostles fete.

The .v. Chapter.

Ananias.
Saphira.

A Certayne man named Ananias with Sa-
phira his wyfe solde a possession / & kepte
awaye parte of the pryce (his wyfe
also beyng of counsell) & brought a cer-
tayne parte / and layde it downe at the Apostles
fete.

fete. Then sayde Peter: Ananias / how is it
that Sathan hath filled thyne hert / that thou
shuldest lye vnto the holy goost / & kepe awaye
parte of the pryce of the lyuelod: Pertayned it
not vnto the only / & after it was solde / was not
the pryce in thyne awne power? How is it that
thou hast conceaued this thinge in thyne herte?
Thou hast not lyed vnto men / but vnto God.
When Ananias herde these wordes / he fell dou-
ne and gaue vp the goost. And great feare came
vpon all them that these thinges hearde. And the
yonge men roose vp / and put him a parte / & ca-
rried him out / and buried him.

And it fortunied as it were aboute the space
of .iiij. houres after that his wyfe came in / igno-
raunt of that which was done. And Peter say-
de vnto her: Tell me / gaue ye the lande for so
moche? And she sayde: yee / for so moche. Then
Peter sayde vnto her: why haue ye agreed to ge-
ther / to tempt the spete of the Lorde? Behol-
de the fete of them which haue buried thy hus-
bande / are at the doze / and shall carrye the out.
Then she fell doune strayght waye at his fete
and yelded vp the goost. And the yonge men ca-
me in / and founde her ded / and carryed her out /
and buried her by her husbände. And great fea-
re came on all the congregacion / and on as ma-
ny as hearde it.

By the bondes of the Apostles were many
signes and wondres shewed amonge the people.
And they were all to gether with one accord in
Solomons porche. And of other durst no man
ioyne him selfe to them: neuer the later the peo-
ple magnified them. The noumbze of them
that beleued in the Lorde bothe of men and wo-
men / grewe moare and moare: in so moche that
they brought the sicke into the strettes / & lay-
de them on beddes and palletes / that at the left
waye the shadowe of Peter when he came by /
might

The sha-
dow of
Peter.

myght shadowe some of them. There came also a multitude out of the cities round about/ vnto Jerusalem/ bringynge sicke folkes/ & them which were vexed with vnclene spretes. And they were healed euery one.

Saducees. Then the chiefe Preste rose vp & all they that were with him (which is the secte of the Saducees) & were full of indignacion/ and layde hon- des on the Apostles/ & put them in the common pson. But the angell of the Lorde by nyght opened the pson doores/ & brought them forth/ and sayde: go/ steppe forth / and speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple cry in the mornynge and taught.

The chiefe Prest came & they that were with him/ & called a counsell to geder/ & all the elders of the chyldren of Israel. & sent to the pson to fet them. When the ministres came and founde them not in the pson/ they returned and tolde sayinge: the pson founde we shut as sure as was possible/ & the keepers stondynge with out before the doores. But when we had opned/ we founde no man with in. when the chiefe Prest of all and the ruler of the temple and the hye Prestes hearde these thinges/ they douted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in pson/ stonde in the temple/ and teache the people. Then went the ruler of the temple with ministres/ and brought the with out violence. For they feared the people/ lest they shuld haue bene stoned. And when they had brought them/ they set the befoze the counsell. And the chiefe Preste axed them sayinge: dyd not we stryptely commaunde you that ye shuld not teache in this name? And beholde ye haue filled Jerusalem with youre doctrine/ and ye intende to bringe this mans blood vpon vs.

Peter

Peter and the other Apostles answered & sayde: We ought moare to obey God then men. The God of oure fathers rayled vp Ie- sus/ whom ye slewe and hanged on tre. Him hath God lyfte vp with his right hand/ to be a ruler and a sauour/ for to geue repentance to Israel & forgeuenes of synnes. And we are his recordes concerning these thinges & also the holy goost whom God hath geuen to the that obey him. When they hearde that / they claue a sunder: & sought meanes to slee them. Then stode ther vp one in the counsell/ a Pharisey named Gamaliel / a doctoure of lawe/ had in auctorite amonge all the people & commaunded to put the Apostles a lyde a lytell space/ & sayde vnto them: Men of Israel take hede to youre selues what ye entende to do as touchinge these men. Befoze these dayes rose vp one Theudas boasting him selfe/ to whom resorted a nombre of men/ about a foure hundred which was slayn / & they all which beleued him were scatred a broode & brought to nought. After this man/ arose ther vp one Judas of Galile / in the tyme when tribute began/ & drew awaye moche people after him. He also perished: & all euē as many as harke- ned to him are scatred a brood.

And now I saye vnto you: refrayne your selues from these men/ let them alone. For yf the counsell of this worke be of men/ it will come to nought. But & yf it be of God ye can not destroye it/ lest haply ye be founde to stryue agaynst God. And to him they agreed/ and called the Apostles/ and bet them/ & commaunded that they shulde not speake in the name of Iesu/ and let them go.

And they departed from the counsell/ reioy- syng that they were counted worthy to suf- fre rebuke for his name. And dayly in the temple

and

God must be obeyed

Gamaliel

Theudas

Judas the Galilean.

and also Poncius Pilate / with the Gentyls and the people of Israel gaddered them selues togeder / for to do whatsoeuer thy hondes and thy counsell determined befoze to be done. And now Lorde / beholde their thzeatenynges / and graunte vnto thy seruauntes with all confidence to speake thy worde. So that thou stretche forth thyne honde / that healyng and signes and wonders be done by the name of thy holy chyld Iesus. And asone as they had prayed the place moued wheare they were assembled togeder / and they were all filled with the Holy Goost / and they spake the worde of God boldely.

Commen

Loue.

And the multitude of them that beleued / were of one hert / and of one soule. Also none of them sayde / that eny of the thinges which he possessed / was his awne : but had all thinges commen. And with greute power gaue the Apostles witness of the resurrection of the Lorde Iesu. And greute grace was with them all. Neither was ther eny amonge them / that lacked. For as many as were possessers of landes or houses / solde them and brought the pryce of the thinges that were solde / and layed it doune at the Apostles fete. And distribution was made vnto euery man accordyng as he had nede.

And Ioses which was also called of the Apostles / Barnabas (that is to saye / the sonne of consolacion) beyng a Leuite / and of the countre of Cypris had lande / and solde it and layde the pryce doune at the Apostles fete.

The .v. Chapter.

Ananias.
Saphira.

A Certaine man named Ananias with Saphira his wyfe solde a possession / & kepte away parte of the pryce (his wyfe also beyng of counsell) & brought a certayne parte / and layde it doune at the Apostles fete.

fete. Then sayde Peter : Ananias / how is it that Sathan hath filled thyne hert / that thou shuldest lye vnto the holy goost / & kepe away parte of the pryce of the lyuelod : Pertayned it not vnto the only / & after it was solde / was not the pryce in thyne awne power? How is it that thou hast conceaued this thinge in thyne herte? Thou hast not lyed vnto men / but vnto God. When Ananias herde these wordes / he fell doune and gaue vp the goost. And great feare came vpon all them that these thinges hearde. And the yonge men roose vp / and put him a parte / & carryed him out / and buryed him.

And it fortunied as it were aboute the space of .iiij. houres after that his wyfe came in / ignorant of that which was done. And Peter sayde vnto her : Tell me / gaue ye the lande for so moche? And she sayde : ye / for so moche. Then Peter sayde vnto her : why haue ye agreed to gether / to tempt the spyte of the Lorde? Beholde the fete of them which haue buryed thy husbande / are at the doze / and shall carry the out. Then she fell doune strayght waye at his fete and yelded by the goost. And the yonge men came in / and founde her ded / and carryed her out / and buryed her by her husbande. And great feare came on all the congregacion / and on as many as hearde it.

By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all to gether with one accord in Salomons porche. And of other durst no man ioyne him selfe to them : neuer the later the people magnified them. The nymbze of them that beleued in the Lorde bothe of men and women / grewe moare and moare : in so moche that they brought the sicke into the strettes / & layde them on beddes and palletes / that at the least waye the shadowe of Peter when he came by /

The shadowe of Peter.

Shij. myght

myght shadowe some of them. There came also a multitude out of the cities round about vnto Jerusalem/bringynge sike folkes/ & them which were vexed with vnclene spretes. And they were healed every one.

Saducees. Then the chiefe Prieste rose vp & all they that were with him (which is the secte of the Saducees) & were full of indignacion/and layde handes on the Apostles/ & put them in the common prison. But the angell of the Lorde by nyght opened the prison doores/ & brought them forth/ and sayde: go/ steppe forth / and speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple cry in the mornyng and taught.

The chiefe Priest came & they that were with him/ & called a counsell to geder/ & all the elders of the chyldren of Israel/ & sent to the prison to fet them. When the ministres came and founde them not in the prison/ they returned and tolde sayinge: the prison founde we shut as sure as was possible/ & the keepers stondynge with out befoze the doores. But when we had opned/ we founde no man with in. when the chiefe Priest of all and the ruler of the temple and the hye Priests hearde these thinges/ they doubted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in prison/ stonde in the temple/ and teache the people. Then went the ruler of the temple with ministres/ and brought them with out violence. For they feared the people/ lest they shuld haue bene stoned. And when they had brought them/ they set them befoze the counsell. And the chiefe Prieste axed them sayinge: dyd not we straptely commaunde you that ye shuld not teache in this name? And beholde ye haue filled Jerusalem with youre doctrine/ and ye intende to bringe this mans blood vpon vs.

Peter

Peter and the other Apostles answered & sayde: We ought moare to obey God then men. The God of oure fathers rayled vp Iesus/whom ye slewe and hanged on tre. Him hath God lyfte vp with his right hand/ to be a ruler and a sauour/ for to geue repentance to Israel & for geuene of synnes. And we are his recordes concerninge these thinges & also the holy goost whom God hath geuen to them that obey him. When they hearde that / they claued a sunder/ & sought meanes to sle them. Then stode ther vp one in the counsell/ a Pharisee named Gamaliel / a doctoure of lawe/ had in auctorite amonge all the people & commaunded to put the Apostles a lyde a lytell space/ & sayde vnto them: Men of Israel take hede to youre selues what ye entende to do as touchinge these men. Befoze these dayes rose vp one Theudas boasting him selfe/ to whom resorted a nombze of men/ about a foure hundred which was slayn / & they all which beleued him were scatred a broode & brought to nought. After this man/ arose ther vp one Judas of Galile / in the tyme when tribute began/ & drew awaye moche people after him. He also perished: & alle such as many as harkened to him are scattered a brood.

And now I saye vnto you: refrayne yourselves from these men/ let them alone. For if the counsell of this worke be of men/ it will come to nought. But & if it be of God ye cannot destroye it / lest haply ye be founde to stryue agaynst God. And to him they agreed/ and called the Apostles/ and bet them/ & commaunded that they shulde not speake in the name of Iesus/ and let them go.

And they departed from the counsell/ reioysynge that they were counted worthy to suffer rebuke for his name. And dayly in the temple

S. v. and

God must be obeyed

Gamaliel

Theudas

Judas the Galilean

The Actes

and in euery houlle they ceased not/teachinge
and preachinge Iesus Christ.

The.vj. Chapter.

In those dayes as the nombze of the di-
sciples grewe/ther arose a grudge amo-
ge the Grekes agaynst the Hebrues/be-
cause their *widdowes were despyed

*Because in the dayly ministrige. The twelue called
the multitude of the disciples to gether & say-
de: it is not mete that we shuld leaue the wor-
de of God and serue at the tables. Wherefore
bze then loke ye out amōge you seuen men of
honest repozte & full of the holy goost & wyl-
dome/which we maye apoynte to this nedfull
busynes. But we will geue oure selues cotinu-
ally to prayer & to the ministraciō of the wor-
de. And the sayinge pleased the whoale multi-
tude. And they chose Steuen a man full of
fayth & of the holy goost/ & Philip/ & Procho-
rus/ and Nicanor/ and Timon/ and Berne-
nas/ and Nicholas a conuerte of Antioche.
which they set before the Apostles / and they
prayed and layde their *hondes on them.

*Layinge
on of hondes
is here: but
admyttinge
to an offi-
ce.

Steuen.

And the worde of God encreased/ & the nou-
bze of the disciples multiplied in Ierusalem
greatly/ and a great company of the prestes
were obedient to the fayth. * And Steuen
full of fayth and power/ dyd great wondres &
myracles amōge the people. Then ther arose
certayne of the synagoge/ which are called Ly-
bertines & Syzenites/ & of Alexandria/ and of
Cilicia and Asia and disputed with Steuen.
And they coude not resist the wysdome/ & the
spzete/ with which he spake. Then sent they in
men/ which sayde: we haue hearde him speake
blasphemous wordes agaynst Moyses/ and a-
gaynst God. And they moued the people & the
elders & the scribes: and came vpon him and
caught him/ and brought him to the counsell/
& brought

Of the Apostles Jo. xlii

& brought forth false witness which sayde.
This mā ceasith not to speake blasphemous
wordes agaynst this holy place & the lawe: for
we hearde him saye: this Iesus of Nazareth
shall destroye this place / and shall chaunge
the ordinaunces which Moyses gaue vs. And
all that sate in the counsell/ lookyd stedfastly on
him/ and sawe his face as it had bene the face
of an angell.

The.vij. Chapter

Then sayde the cheseprest: is it euen so?
And he sayde: ye men/brethren and fa-
thers/ hearken to. The God of glory ap-
pered vnto oure father Abraham whyll
he was yet in Mesopotamia/ before he dwelt
in Charran/ & sayd vnto him: come out of thy
contre/ & from thy kynred/ & come into the lon-
de/ which I shall shewe the. Then came he out
of the londe of Chaldehy/ & dwelt in Charrā.
And after that/ as lone as his father was deed/
he brought him into this lande/ in which ye
now dwell/ & he gaue him none inheritaunce
in it/ no not the bredeth of a fote: but promi-
sed that he wolde geue it to him to possesse &
to his seed after him / when as yet he had no
chylde.

The ser-
mon of
Stephen.

Gene. xii. a.

God verely spake on this wyse/ that his sea-
de shuld be a dweller in a straunge londe & that
they shuld kepe the in bondage & entreate the
euill. iij. C. yeaues. But thenacion to whom
they shalbe in bondage will I iudge/ sayde
God. And after that shall they come forth and
serue me in this place. And he gaue him the co-
uenant of circumcision. And he begat Isaac/ &
circumcised him the .viij. daye/ & Isaac begat
Jacob/ and Jacob the twelue Patriarkes.

Gen. xlii.
Gen. xxi.
Gen. xxi.
Gen. xxi.

And the Patriarkes hauinge indignaciō sol-
de Joseph into Egypte. And God was with
him/ and deliuered him out of all his aduersi-
ties/

Patriar-
kes.

The Actes

Genes. xxv.
and. xxxv.
Gen. xxxviii.
Genes. xlii.

ties and gaue him fauoure and wysdome in the sight of Pharaos kynge of Egypte which made him gouernour ouer Egypte and ouer all his housholde.

Gen. xlii.
Genes. xlii.

Then came there a dierth ouer all the londe of Egypte & Canaan and great affliction that our fathers founde no sustenance. But when Jacob heard that ther was corne in Egypte he sent oure fathers first. And at the seconde tyme Joseph was knowen of his brethren & Josephs kindred was made knowne vnto Pharaos. Then sent Joseph & caused his father to be brought and all his kynne thre scoze and xv. soules. And Jacob descended into Egypte and dyed both he and oure fathers and were translated into Sichem & were put in the sepulchre that Abraham bought for money of the sonnes of Emor at Sichem.

Genes. xlii.
Genes. xlii.
Genes. xlii.

Exod. i.

When the tyme of the promes due nye (which God had sworne to Abraham) the people grewe & multiplied in Egypte till another kynge arose which knewe not of Joseph. The same dealt subtely with oure kindred & euill intreated oure fathers and made them to cast oute their younge chyldren that they shulde not remayne alyue. The same tyme was Moses borne and was a proper chyld in the sight of God which was nourished vp in his fathers house thre monethes. When he was cast out Pharaos daughter toke him vp and nourished him vp for her awne sonne. And Moses was learned in all maner wysdome of the Egyptians and was mighty in dedes and in wordes.

Exod. ii.

And when he was full forty yere olde it came into his hert to viset his brethren the chyldren of Israel. And when he sawe one of them suffre wronge he defended him & auenged his quarell that had the harme done to him.

Of the Apostles

Jo. c. xlii

him and smote the Egyptian. For he supposed his brethren wolde haue vnderstonde how that God by his handes shulde saue them. But they vnderstode not.

And the next daye he shewed him selfe vnto the as they stroue & wolde haue set them at one agayne sayinge: Whys ye are brethren why hurte ye one another? But he that dyd his neighbour wronge thrust him awaye sayinge: who made the a ruler & a iudge amonge vs? what wilt thou sayll me as thou dyddest the Egyptian yester daye? Then fled Moses at that sayinge & was a stranger in the londe of Madian where he begat two sonnes.

Exod. ii.

And when xl. yeres were expired ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a bush. When Moses sawe it he wondered at the sight. And as he drew neare to beholde the voyce of the Lorde came vnto him: I am the God of thy fathers the God of Abraham the God of Isaac & the God of Jacob. Moses trembled & durst not beholde. Then sayde the Lorde to him: Out of thy shooes from thy feet for the place where thou standest is holy grounde. I haue perfectly sene the affliction of my people which is in Egypte and I haue heard their groning and am come doune to deliuer them. And now come and I will sende the into Egypte.

Exod. iii.

This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler and a deliuerer by the bondes of the angell which appered to him in the bush. And the same brought them out shewing wondrous signes in Egypte & in the londe of Canaan. And the same was with them in the wyldernes xl. yeres. This is that Moses which sayde vnto the chyldren of Israel: A Prophet shall the Lorde poure oute vpon you.

Exod. vii.
and. viii.
x. xi.
Exod. xvi.
Deut. x.
Exod. xii.

God

The Actes

God rayse vp vnto you of youre brethren/ly-
ke vnto me/him shall ye heare.

This is he that was in the congregaciō/in
the wylernes with the angell which spake
to him in the mounte Syna/and with oure fa-
thers. This mā receaued the woꝛde of lyfe to
geue vnto vs/to whō oure fathers coulde not
obeye/but cast it fro thē/ & in their hertes tur-
ned backe agayne into Egypte / sayinge vnto
Aron: Make vs goddes to go before vs. For
this Moyses that brought vs out of the lon-
de of Egypte/ we wote not wat is become of
him. And they made a calfe in those dayes/ &
offered sacrifice vnto the ymage/ and reioysed
in the woꝛkes of their awne hondes.

Then God turned him selfe & gaue them
vp/ that they shulde worship the starres of the
skye/ as it is wꝛitten in the boke of the Pro-
phetes. O ye of the house of Israel/ gaue ye
to me sacrifices & meate offerings by the spa-
ce of .xl. yeaꝛes in the wylernes? And ye toke
vnto you the tabernacle of Moloch/ & the star-
re of youre god Remphan / figures which ye
made to worshippinge them. And I will transla-
te you beyonde Babylon.

Oure fathers had the tabernacle of wittnes
in the wylernes / as he had apoynted them
speakinge vnto Moyses / that he shuld make it
accoꝛdinge to the fassion that he had sene.
Which tabernacle oure fathers receaued/ and
brought it in with Josue into the possession of
the Gentyls which God drawe out before the
face of oure fathers vnto the tyme of Dauid.
which founde fauour before God/ & wolde say
ne haue made a tabernacle for the God of Ia-
cob. But Salomon bylt him an house.

Now be it he that is hpest of all / dwelleth
not in tēples* made with hondes / as sayth the
Prophete: Heauē is my scate / and erth is my
fote

Exodi. xxxi.

1mo. ii. g.

Exodi. xxxv. d.

De. xiii. b.

Josu. iii. c.

2. Reg. xxi.

Psal. ex. xi.

*God dwel-
seth not in
temples or
churches
made with
handes.

Of the Apostles

Jo. c. xliii

fote stole / what house will ye bylde for me
sayth the Lorde? or what place is it that I
shulderest in? hath not my honde made all
these thinges?

Ye stiffnecked & of vncircumcised hertes
and eares: ye haue all wayes resisted the holy
goost: as youre fathers dyd/ so do ye. which
of the Prophetes haue not youre fathers per-
secuted? And they haue slayne them / which
shewed before of the comminge of that yust/
whom ye haue now betrayed and moꝛdyed.
And ye also haue receaued a lawe by the ordi-
nauce of angels/ and haue not kept it.

When they hearde these thinges / their her-
tes claue a sunder and they gnashed on him
with their tethe. But he bringe full of the ho-
ly goost/ looked vp stedfastlye with his eyes in
to heauen/ & sawe the glorie of God/ & Jesus
standinge on the ryght honde of God & say-
de: beholde / I se the heauē open/ & the sonne
of man standinge on the ryght honde of God.
Then they gaue a shute with a loude voyce/ &
stopped their eares and ranne vpon him all at
once/ & cast him out of the cite/ & stoned him.
And the witnesses layde doune their clothes
at a yonge manes fete named Saul. And they
stoned Steuen callinge on & sayinge: Lorde
Jesus receaue my sprete. And he kneled doune
and cryed with a loude voyce: Lorde laye not
this synne to their charge. And when he had
thus spoken/ he fell a slepe. *

The viij. Chapter.

Saul had pleasure in his deeth. And at
that tyme ther was a great persecu-
cion agaynst the congregacion which
was at Jerusalem/ and they were all
scattered abroade thorowout the regions of
Iury & Samaria/ except the Apostles. Then
deuout men dressed Steuen/ and made great
lanien

Saul.

Saul.

lamentaciō ouer him. But Saul made hauoca
ke of the congregacion/and entred into euery
houffe & drewe out bothe man & woman/and
thrust them into prison. Howbeit they that
were scattered abroade/wēt euery where prea-
ching the worde. Then came Philip into a
cite of Samaria / and preached Christ vnto
them. And the people gaue hede vnto those
things which Philip spake / with one acorde /
in that they hearde and sawe the myracles
which he did. For vncleue spretes crying with
loude voyce/ came out of many that were pos-
sessed of them. And many taken with palsies/
and many that halted/ were healed. And ther
was great ioye in that cite. And ther was a cer-
tayne man called Simon / which befoze tyme
in the same cite/ vled witche crafte & bewit-
ched the people of Samarie / sayinge that he
was a man that coulde do greete thinges.
whom they regarded/ frō the lest to the grea-
test/ sayinge: this fellow is the great power of
God. And him they set moche by/ because that
of longe tyme he had mocked them with sor-
cery. But allone as they beleued Philip pre-
achinge of the kyngdome of God & of the
name of Iesu Christ/ they were baptised bo-
the men and women. Then Simon him selfe
beleued also/ and was baptised / and cōtinued
with Philip/ & wondred beholdinge the my-
racles and signes/ which were shewed.
¶ When the Apostles which were at Jerusa-
lem hearde saye that Samaria had receaued
the worde of God: they sent vnto the Peter &
John. which whē they were come/ prayed for
them that they might receaue the holy goost.
For as yet he was come on none of them:
But they were baptised only in the name of
Christ Iesu. Then layde they their hondes
on them/ & they receaued the holy goost. ¶

When

When Simon sawe/ that thowre layinge
on of the Apostles hondes on them/ the holy
goost was geuen he offered the money sayin-
ge: Geue me also this power / that on whom
soener I put the hondes/ he maye receaue the
holy goost. Then sayde Peter vnto him: thy
monye perysh with the / because thou wene-
st that the gifte of God maye be obtayned with
money. Thou hast nether parte nor fellowship
pein in this busines. For thy hert is not ryght
in the sight of God. Repent therfore of this
thy wickednes/ & praye God that the thought
of thyne hert maye be forgiven the. For I
perceauē that thou arte full of bitter gall/ and
wrapped in iniquite.

Layenge
on of hondes

Then answered Simon & sayd: praye ye to
the Lorde for me/ that none of these thinges
which ye haue spokē/ fall on me. And the whē
they had testified & preached the worde of the
Lorde/ returned toward Ierusalem/ & preached
the gospel in many cities of the Samaritās.

¶ Then the angell of the Lorde spake on-
to Philip sayinge: aryse and go towarde mid-
de daye vnto the waye that goeth doune frō
Ierusalem vnto Gaza which is in the desert.
And he arose and wēt on. And beholde a man
of Ethiopia which was a chamberlayne/ & of
greete auctorite with Candace quene of the
Ethiopiāns/ and had the rule of all her treasu-
re/ came to Ierusalem for to praye. And as
he returned home agayne sittinge in his cha-
ret/ he rede Esay the Prophete.

Then the sprete sayde vnto Philip: go nea-
re & ioyne thy selfe to ponder charēt. And Phi-
lip rāne to him/ & hearde him rede the prophet
Esayas/ and sayde: Understandest thou what
thou redest? And he sayd: how can I / except
I had a gyde? And he desyred Philip that he
wold come vp & sit with him. The tenoure of

the

Philip:

Simon
magus.

* Because he was of so lowe degree in this worlde: but a poore car penter/ and humbled him selfe to all men and was obedient eue vnto the most byle des acche of the crosse: therfore can not the Jewes esteeme him for the verie Messias.

Gala. i. 8

the scripture which heredde was this. He was ledde as a shepe to be slayne: & lyke a lambe dome befoze his slayer/ so opened he not his mouth. * Because of his humblenes/ he was not esteemed: who shall declare his generation? for his lyfe is taken fro the erthe. The chamberlayne answered Philip and sayde: I praye the/ of whom speaketh the Prophet this / of him selfe / or of some other man?

And Philip opened his mouth / & beganne at the same scripture / & preached vnto him Jesus. And as they went on their waye / they came vnto a certayne water / & the chamberlayne sayde: Here is water / what shall let me to be baptised? Philip sayde vnto him: If thou beleue with all thyne hert / thou mayst. He answered and sayde: I beleue that Jesus Christ is the sonne of God. And he commaunded the charret to stonde still. And they went doune bothe into the water: bothe Philip & also the chamberlayne / and he baptised him. And as soon as they were come out of the water / the sperte of the Lorde caught awaye Philip / that the chamberlayne sawe him no moore. And he went on his waye crying: but Philip was founde at Troas. And he walked thorowout the countre preachinge in their cities / tyll he came to Cesarea.

The ix. Chapter.

And Saul yet brethynge oute threatenynge & slaughtyr agaynst the disciples of the Lorde / wet onto the hie prestes / & desired of him lettres to Damasco / to the synagoges: that yf he founde any of this waye whether they were men or women / he myght bringe them bounde vnto Ierusalem. But as he iourneyed & was come nye to Damasco / suddenly ther shyned rounde about him a lyght from heauen / and he fell to the erth / & hearde a voyce

a voyce sayinge to him: Saul / Saul / why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Jesus whom thou persecutest / it shall be harde for the to kepe he agaynst the pyncke. And he bothe tremblinge and astounded sayde: Lorde what wilt thou haue me to do? And the Lorde sayd vnto him: aryse and go into the cite / and it shall be tolde the what thou shalt do.

The men which iourneyed with him / stode amased / for they hearde a voyce / but sawe no man. And Saul arose from the erth / and opened his eyes / but sawe no man. Then ledde they him by the honde / and brought him into Damasco. And he was . iij . dayes without syght / & neither ate nor dranke. And ther was a certayne disciple at Damasco named Ananias / & to him sayde the Lorde in a visio: Ananias / & he sayde: beholde I am here Lorde. And the Lorde sayde vnto him: aryse & go into the strete which is called Straight / and seke in the house of Judas / after one called Saul of Tharsus. For beholde he prayeth / and hath sene in a vision a man named Ananias comynge into him / and puttyng his handes on him / that he myght receaue his syght.

Then Ananias answered: Lorde / I haue hearde by many of this man / how moche euill he hath done to thy sainctes at Ierusalem & here he hath auctorite of the hie prestes to bynde all that call on thy name. The Lorde sayde vnto him: go thy wayes: for he is a chosen vessel vnto me / to beare my name befoze the gentyls & kynge / and the chyliden of Israel. For I will shewe him how great thynges he must suffre for my names sake.

Ananias wet his waye and entred into the house / and put his handes on him and sayde: brother Saul / the Lorde that apperyd vnto the

E. ij.

in the

The Actes

in the waye as thou camst / hath sent me / that thou myghtest receaue thy syght and be filled with the holy goost. And immediatly ther fell from his eyes as it had bene scales / and he receaued sight and arose and was baptised / and receaued meate and was comforted.

Paul pre-
ached Ch-
rist.

Then was Paul a certayne dayes with the disciples which were at Damasco. And strenght waye he preached Christ in the Synagoges / how that he was the sonne of God. All that hearde him / were amazed & sayde: is not this he that spoyled them which called on this name in Jerusalem / & came hyther for the entee that he shuld bringe the bounde vnto the hye prestes? But Paul increased in strenght / & confounded the Jewes which dwelte at Damasco affirminge that this was very Christ.

Paul is per-
secuted.
ii. Cor. xi.

And after a good whyle the Jewes toke counsell to gether / to kyl him. But their layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyl him. When the disciples toke hi by night & put him thorow the wall & let him doune in a basket.

And when Saul was come to Jerusalem / he assayed to cople him selfe with the disciples and they were all afrayde of him / and beleeued not that he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to them how he had sene the Lorde in the waye / & had spoken with him: & how he had done boldly at Damasco in the name of Iesu. And he had his conuersaciō with them at Jerusalem / & quit himselfe boldly in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they went about to slee him. But when the brethren knewe of that / they brought him to Cesarea / and sent him forth to Charlus. Then had the congregaciō rest thorowoute all Jewry and Galile and Samari

Of the Apostles Jo. xlviii

Samary / and were edified / and walked in the feare of the Lorde / and multiplied by the comforte of the holy goost.

And it chaunced as Peter walked througoute all quarters / he cam to the sayntes which dwelt at Lydda. And there he founde a certayne man named Eneas / which had kepte his bed. viij. yeres sicke of the palsie. Then sayde Peter vnto him: Eneas / Iesus Christ make the whole: arise and make thy bed. And he arose immediatly. And all that dwelt at Lydda and Saron / sawe him / and turned to the Lorde.

Eneas.

Ther was at Joppe a certayne womā (whiche was a disciple named Tabitha / which by interpretaciō is called Dorcas) the same was full of good workes and almes dedes / which she dyd. And it chaunced in those dayes / that she was sicke and dyed. When they had washed her and layd her in a chamber: Because Lydda was nye to Joppa / & the disciples had hearde that Peter was there / they sent vnto him / desiringe him that he wolde not be grieved to come vnto them.

Tabitha.
Dorcas.

Peter arose & came with them. And when he was come / they brought him in to the chamber. And all the wyddowes stode round about him wepinge & shewing the cotes & garments which Dorcas made whill she was with the. And Peter put the all forth & kneeled doune & prayde & turned him to the body & sayde: Tabitha / arise. And she opened her eyes / and when she sawe Peter / sat vp. And he gaue her the hande & lyft her vp / & called the sayntes & wyddowes / and shewed her alpye. And it was knowne thorowoute all Joppa / & many beleeued on the Lorde. And it fortuneth that he taried many dayes in Joppa with one Simon a tanner.

The .x. Chapter.

C. iij. Ther

Cornelius
118.

Ther was a certayne man in Cesarea called Cornelius / a captayne of the souldiers of Italy / a deuoute man / and one that feared God with all his household / which gaue moche almes to the people / & prayde god alwaye. The same sawe in a vision evidently aboute the nyghte houre of the daye / an angell of God cominge into him / & sayinge vnto him: Cornelius. When he looked on him / he was afrayde / & sayde what is it lord? He sayde vnto him. Thy prayers & thy almes are come vp into remembraunce before God. And now sende mento Joppa / & call for one Simon named also Peter. He lodgeth with one Simon a tanner / whose house is by the seeyde. He shall tell the / what thou oughtest to do. When the angell which spake vnto Cornelius / was departed / he called two of his household seruantes / and a deuoute souldier of them that wayted on him / and tolde them all the mater / and sent them to Joppa.

On the morowe as they wet on their iorney & drew nye vnto the cite / Peter went vp vpon the toppe of the house to praye about the vij. houre. Then waxed he an hongred / & wolde haue eate. But whyll they made redy. He fell into a traunce / & sawe heauen opened / & a certayne vessel come doune vnto him / as it had bene a greate shete / knyt at the. iiij. corners / and was let doune to the erth / where in were all maner of. iij. footed beastes of the erth / and be rmen and womyn / and foules of the ayer. And ther came a voyce to him: ryse Peter / kyl & eate. But Peter sayde: God forbiddeth / for I haue neuer eaten eny thinge that is comen or vncleane. And the voyce spake vnto him agayne the secnde tyme: what God hath clensed / that make thou not comen. This was done thysse / and the vessel was receaued vp agayne

* The how
ses are flat
rofed in the
ye conues.

Peters visi
on.

agayne into heauen.

Whyle Peter mused in him selfe what this vision which he had sene meant: beholde / the men which were sent from Cornelius / had made inquirance for Simons house / and stood before the doore. And called out one & asked whether Simon which was also called Peter were lodged there. whyll Peter thought on this vision / the sprete sayde vnto him: beholde / men seke the: aryse therfore / get the doune / & go with them / & doute not: for I haue sent them. Peter went doune to the men which were sent vnto him from Cornelius / and sayde. Beholde / I am he whom ye seke / what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne a iust man / and one that feareth God / and of good repute amonge all the people of the Jewes / was warned by an holy angell to sende for the into his house / and to heare wordes of the. Then called he them in / and lodged them.

And on the morowe Peter went awaye with them / & certayne brethren from Joppa accompanied him. And the thyrde daye entred they into Cesaria. And Cornelius wayted for them / and had called to gether his kynsmen / and speciall frendes. And as it chaunced Peter to come in / Cornelius met him / & fell doune at his fete / and worshipped him. But Peter toke him vp sayinge: stonde vp: for eyn I my selfe am a man. And as he talked with him he came in / and founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an vlawfull thinge for a man that is a Jewe / to company or come vnto an alient: but God hath shewed me that I shulde not call eny man comen or vncleane: therfore came I vnto you without sayinge naue / as I was sent for. I axe therfore / for

C. iij. what

The Actes

what intent haue ye sent for me?

And Cornelius sayde: This daye now. I fasted & at the nyghte I prayde in my house: & beholde/ a man stode before me in bright clothinge & sayde: Cornelius/ thy prayer is heard & thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa/ & call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the see syde/ the which as soon as he is come/ shall speake vnto the. Then sent I for the immediatly: & thou hast well done for to come. Now are we all here present before God/ to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth & sayde: Of a truth I perceaue/ that God is not parcial/ but in all people he that feareth him and worketh rightewesnes/ is accepted with him.

Ye knowe the preachinge that God sent vnto the chyl dren of Israel/ preachinge peace by Iesus Christ/ which is Lorde ouer all thinges: & which preachinge was published thorow oute all Jewrye/ and beganne in Galile/ after the baptyme which Iohn preached/ how God had annointed Iesus of Nazareth with the holy goost/ & with power. which Iesus went aboute doinge good/ and healinge all that were oppressed of the deuils/ for God was with him. And we are witnesses of all thinges which he dyd in the lande of the Jewes & at Jerusalem: whom they slew/ & hanged on a tree. Him God repled wth the thynges he sayde/ & shewed him openly/ not to all the people/ but vnto vs witnesses chosen before of God/ which ate & dronke with him/ after he arose from death. & he commaunded vnto vs to preach vnto the people & testifie/ that it is he that is ordeined of God a iudge of quyetnes & deed.

To him

Deut. x. d.
ii. al. xix
Job. xxiii.
Sapi. vi. b.
Eccl. xix. b.
Roma. ii. b.
Galat. ii. b.
Eph. vi. b.
Collo. iii. d.
i. Petr. i. c

* I say this
the remissio
of synnes.
Euer. x. xi.
Mich. vii.

Of the Apostles of the colly

To him gene all the Prophetes witness/ that thorow his name/ all that beleue in him/ shall receaue remission of synnes. *

While Peter yet spake these wordes/ the holy goost fell on all the which heard/ the preachinge. And they of the circumcision which beleued/ were astonysed/ as many as came with Peter/ because that on the Gentyls also was shed oute the gyste of the holy goost. For they heard them speake with tonges and magnify God. Then answered Peter: can any man forbyd water/ that these shuld not be baptised/ which haue receaued the holy goost as well as we? And he commaunded them to be baptised in the name of the Lorde. & Then prayde they him/ to tary a fewe dayes.

The xi. Chapter.

And the Apostles and the brethren that were thorowout Jewrye/ harde saye that the brethren had also receaued the worde of God. And when Peter was come vnto Jerusalem/ they of the circumcision reasoned with him sayinge: Thou wentest into men vncircumcised/ andatest with them.

Then Peter began and expounded the thinge in order to them sayinge: I was in the cite of Joppa prayinge/ and in a traunce I sawe a vision/ a certen vessel descende as it had bene a large linnen clothe/ let doune from heuen by the fower cornes/ and it cam to me. Into the which when I had fastened myne eyes/ I considered and sawe fowerfooted beastes of the erth/ and vermen and wormes/ & foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/ slep and eate. And I sayd: God forbid Lorde for nothyng comen or vncleane/ hath at any tyme entred into my mouth. But the voyce answered me agayne from heuen/ count not thou those thinges comen/ which God hath

C. d. censed.

* The holy
ghost come
meth with
oure saynge
on of hōdes

The Apostles
were hear
re first say
ught a certi
fied by the
holy ghost
of the conu
sion of the
gentyls.

The Actes

cleansed. And this was done thre tymes. And all were taken by agayne into heauen.

And beholde immediatly ther were thre men come vnto the house where I was sent from Cesarea vnto me. And the spirite sayde vnto me/that I shuld go with them/with out doubtinge. Whozouer these sixe brethren accompanied me: and we entred into the mans house. And he shewed vs/how he had sene an angel in his house/which stod and sayde to him: Send men to Joppa/and call for Simon/named also Peter: he shall tell the wordes / wher by both thou and all thyne house shalbe saued. And as I beganne to preache / the holy goost fell on them/as he dyd on vs at the begynnyng. Then came to my remembraunce the wordes of the Lorde/how he sayde: John baptised with water but ye shalbe baptised with the holy goost. For as moche then as God gaue them lyke gyftes/as he dyd vnto vs/when we beleued on the Lorde Iesus Christ: what was I/that I shuld haue withstonde God: when they heard this / they helde their peace and glorified God/sayinge: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

They which were scattyrd abroade thozow the affliction that arose aboute Steuen walked thozow oute tyll they came vnto Phenices and Tyrrers and Antioche preachynge the worde to no man/but vnto the Jewes only. Some of them were men of Tyrrers and Syrene / which when they were come into Antioche / spake vnto the Grekes/and preched the Lorde Iesus. And the honde of the Lorde was with them/and a greate nombze beleued and turned vnto the Lorde.

Cydinges of these thinges came vnto the eares of the congregacion / which was in Jerusalem. And they sente forth Barnabas that he shuld

Barnabas
is sent to an
tioche.

Of the Apostles offo. cl

he shuld go vnto Antioche. Which when he was come and had sene the grace of God / was glad/and exhorted them all/that with purpose of hert / they wolde continually cleare vnto the Lorde. For he was a good man/and full of the Holy goost and of faythe: and moche people was added vnto the Lorde. Then departed Barnabas to Tarsus / for to seke Saul. And when he had founde him/he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there/and taught moche people: in so moche that the disciples of Antioche were the first that were called Christen.

In those dayes came Prophetes from Jerusalem vnto Antioche. And ther stode by one of them named Agabus/and signified by the spete/that ther shuld be great verth throughtoute all the worlde/which came to passe in the Emperoure Claudius dayes. Then the disciples every man accordynge to his abylite/purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd/and sent it to the elders/by the hondes of Barnabas and Saul.

The .xij. Chapter. *

In that tyme Herode the kynge strected forth his handes to vexe certayne of the congregacion. And he kylled James the brother of John with the swerde. and because he sawe that it pleased the Jewes/he proceeded forther/and toke Peter also. Then were the dayes of swete breed. And when he had caught him/he put him in prison/ & deliuered him to .iiij. quaternions of souldiers to be kepte/entendinge after ester to bringe him forth to the people. Then was Peter kepte in prison. But prayer was made with out ceasinge of the congregacion/vnto God/for him. And when

Barnabas
seke Saul.
ce.

James the
brother of
John is kyl
led.

Peter is ta
ken.

* Quaterni
on is foure.

And when Herode wolde haue brought him out vnto the people / the same nyght slepte Peter bitwene two souldiers / bounde with two chaines / and the keepers befoze the doze kepte the prison.

Peter is loos-
ed.

*Sandales
are soles to
be bounde
vnder the fe-
et.

And beholde the angel of the Lorde was there present / and a lyght shyned in the lodge. And he smote Peter on the syde / & sterpd him by sayinge: aryse vp quickly. And his cheynes fell of from his hondes. And the Angel sayd vnto him: gyde thy selfe and bynde on thy *sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the / and folowe me. And he came oute and folowed him and wist not / that it was truthe which was done by the angel / but thought he had sene a vision. When they were past the fyrst and the seconde watche / they came vnto the prison gate / that ledeth vnto the cite / which opened to them by his awaie accorde. And they went out and passed thowowe one strete / and by and by the angel departed from him.

And when Peter was come to him selfe / he sayde: now I knowe of a surety / that the Lorde hath sent his angel / & hath deliuered me out of the honde of Herode / and from all the waytyng for of the people of the Jewes. And as he consydred the thinge / he came to the house of Mary the mother of one *John / which was called Marke also / where many were gathered togeder in prayer. As Peter knocked at the entry doze / a damsell came forth to herken / named Rhoda. And when she knew Peters voyce / she opened not the entre for gladnes / but ran in and told how Peter stode befoze the entre. And they sayde vnto her: thou arte mad. And she bare them doune that it was euen so. Then sayde they: it is his angel. But Peter continued knockynge: And when they had opened the

*This John
is the same
Marke / that
wryte the
gospell of
Marke.

the doze / and sawe him / they were astonied. And he beckened vnto them with the honde / to holde their peace / and tolde them by what meanes the Lorde had brought him oute of the prison. And he sayde: go shew these thinges vnto James and to the brethren. And he departed and went into another place.

¶ As it was daye ther was no lyttell ado amonge the souldiers / what was becume of Peter. When Herode had called for him / & founde him not / he examined the keepers / and commaunded to departe. And he descended from Jewry to Cesarea / and ther abode. Herode was displeased with them of Cyre and Sidon. And they came all at once / and made intercession vnto Blastus the kynges chamberlen / and besyged praye / because their countrey was nourished by the kynges londe. And vpon a daye appoynted / Herode arayed him in royall apparel / and set him in his seate / and made an oracion vnto them. And the people gaue a shoute / sayinge: it is the voyce of a God and not of a man. And immediatly the angel of the Lorde *smote him / because he gaue not God the honoure / and he was eaten of wormes / and gaue vp the goost.

*Herode is
slayne and
eaten of wor-
mes.

And the worde of God grewe and multiplied. And Barnabas and Paul returned to Jerusalem / when they had fulfilled their office / and toke with them *John / which was also called Marcus.

*John is
Marke the
Euangelist.

¶ The .xiiij. Chapter.
¶ There were at Antioche / in the congregation certayne prophetes and teachers: as Barnabas and Simon called Neger / and Lucius of Certe / and Manahen Herode the Tetrarches noisfellowe / and Saul. As they ministered to the Lorde and fasted / the holy goost sayde: separate me Barnabas & Saul / for the worke where vnto I haue called them. Then

Barnabas
and Saul
are sent to
preache.

Then fasted they and prayed / & put their hon-
des on them / & let them go. And they after they
were sent of the holy goost / came vnto Seleu-
tia / and from thence they sayled to Lypyus.
And when they were come to Solaniue / they
shewed the worde of God in the synagoges of
the Jewes. And they had John to their minister

* This Jo-
hn is Mar-
ke the euan-
gelist.

Barietu.
Sergius
Paulus.

Elemas

Paul

When they had gone thowout the yle vn-
to the cite of Paphos / they founde a certayne
sorcerer / a false prophet which was a Jewe / na-
med Barietu / which was with the ruler of the
countre one Sergius Paulus a prudent man.
The same ruler called vnto him Barnabas and
Saul / and despyed to heare the worde of God.
But Elemas the sorcerer (for so was his na-
me by interpretation) withstode them / & soughte
to turne awaye the ruler from the fayth. Then
Saul which also is called Paul beinge full of
the holy goost set his eyes on him / and sayde:
O full of all subtiltie and disceytfulnes / the
chylde of the deuyll / & the enemye of all ryghte
ousnes / thou cease not to peruerse the straight
wayes of the Lorde. And now beholde the hon-
des of the Lorde is vpon the / and thou shalt be
blynde and not se the sunne for a season. And im-
mediatly ther fell on him a myste and a dark-
nes / & he went aboute seekinge them that shuld
leade him by the honde. Then the ruler when
he sawe what had happened / beleued / and won-
dered at the doctrine of the Lorde.

Marke the
Euangelist
otherwyse
called John
Breakesh co-
panye.

When they that were with Paule / were de-
parted by shippe from Paphos / they came to
Perga a cite of Pamphilia: and there John de-
parted from them / and returned to Jerusalem.
But they wandred thowoe the countres / from
Perga to Antioche a cite of the countre of Si-
sidia / and went into the synagoge on the Sa-
both daye and sate doune. And after the lawe
and the Prophetes were redde / the rulers of
the sy-

the synagoge sent vnto them sayinge: Re men
and brethren / ye haue eny sermen to exhorte
the people / sate on.

Then Paul stode vp and beckened with the
honde / & sayde: Men of Israel / and ye that fea-
re God / geue audience. The God of this people
chose oure fathers / & exalted the people when
they dwelt as straungers in the londe of E-
gypt / & with a myghty arme brought them ou-
te of it / & aboute the tyme of xl. yeres suffred
he their maners in the wilderness. And he de-
stroyed. vij. nations in the londe of Canaan /
and deuided their londe to them by lot. And af-
terwarde he gaue vnto them iudges aboute the
space of. iij. c. and. l. yeres vnto the tyme of
Samuel the prophet. And after that / they despy-
red a kynge / and God gaue vnto them Saul the
sonne of Kis / a man of the tribe of Benjamin /
by the space of xl. yeres. And after he had put
him doune / he set vp Dauid to be their kynge /
of whome he reported sayinge: I haue founde
Dauid the sonne of Jesse / a man after myne
awne hert / he shall fulfill all my will.

Exod. i. a
Exod. xiii.

Exod. xvi. a.

Josa. xiii.
Judi. iii. b
i. Reg. viii. a
i. Reg. x. c
and. x. a.

Isa. lxxviii.
i. Reg. xvi.

Isa. xi. a

Math. xiii. a
Mark. i. a
Luke. iii. a.
Mark. i. a

Of this mannes seed hath God (acordynge
to his promes) brought forth to the people of
Israel / a sauour / one Jesus / when John had
first preached befoze his commynge the bapti-
me of repentance to Israel. And when John
had fulfilled his course / he sayde: whome ye
thinke that I am / the same am I not. But be-
holde ther cometh one after me / whose shewes
of his fete I am not worthy to lowse.

* Re men and brethren / chyliden of the gene-
ration of Abraham / & whosoever amonge you
feareth God / to you is this worde of saluacion
sent. The inhabitants of Jerusalem and their
rulers / because they knewe him not / nor yet the
voyses of the prophetes which are redde euery
Saboth daye / they haue fulfilled them in con-
demnyng

The Actes

denyinge him. And when they founde no cau-
se of death in him: yet despyed they to plate to
kill him. And when they had fulfilled all that
were written of him / they toke him doune from
the tree and put him in a sepulchre. But God
rayled him agayne from death / and he was se-
ne many dayes of them which came with him
from Galile to Jerusalem. Which are his wit-
nesses vnto the people.

And we declare vnto you / how that the pro-
mes made vnto the fathers / God hath fulfilled
vnto vs their chyldzen / in that he ressed vp Je-
sus agayne. Euen as it is written in the fyrste
psalme: Thou arte my sonne / this same daye
begat I the. As concerninge that he ressed him
vp from death / now no more to returne to cor-
ruption / he sayde on this wyse: The holy pro-
myces made to Dauid / I will geue them fayth-
fully to you. Wherefore he saith also in another
place: Thou shalt not suffer thynne holpe to be
corruption. Howbeit Dauid after he had in his
tyme fulfilled the will of God / he slepte / & was
layde with his fathers / and sawe corruption.
But he whom God ressed agayne / sawe no cor-
ruption.

Be it knowne vnto you therfore ye men and
brethren / that thorow this man is preached vnto
you the forgiveness of synnes / and that by
him / all that beleue / are justified from all thin-
ges from which ye coulde not be justified by
the lawe of Moyses. Beware therfore lest that
fall on you / which is spoke of in the prophetes:
Beholde ye despyers and wonder / & peryshe
ye: for I do a worke in poure dayes / which ye
shall not beleue / yf a man wolde declare it you.

When they were come out of the Synagoge
of the Jewes / the Gentyls besought that they
wolde preache the worde to them bitwene the
Sabboth dayes. When the congregacion was
broken

Of the Apostles

ffo. clxi

broken by / many of the Jewes and vertuous
conuerteres folowed Paul and Barnabas / which
spake to them and exhorted them to contynue
in the grace of God. And the nexte sabboth daye
came almoste the whole cite to gether / to hear
the worde of God. when the Jewes sawe the
people / they were full of indignacion and spa-
ke agaynst those thinges which were spoken of
Paul speakinge agaynst it / and raylinge on it.
Then Paul and Barnabas wered bolde / & say-
de: it was mete that the worde of God shulde
first haue bene preached to you. But seinge ye
put it from you / and thinke poure selves unwor-
thy of euerlastyng lyfe: lo / we turne to the
Gentyls. For so hath the lord comaunded vs:
I haue made the a lyght to the Gentyls / that
thou be saluacion vnto the ende of the worlde.

The Gentyls hearde and were glad and glo-
rified the worde of the Lord / and beleued: euen
as many as were ordeyned vnto eternall lyfe.
And the worde of the Lord was published
thorowe oute all the region. But the Jewes
moued the worshypfull and honorable wo-
men and the chiefe men of the cite / & ressed per-
secucion agaynst Paul and Barnabas and ex-
pelled them oute of their costes. And they shoo-
ke of the duste of their fete agaynst them / & ca-
me vnto Iconium. And the disciples were fil-
led with ioye and with the holy goost. *

The xiiij. Chapter.

And it fortuneth in Iconium that they
went both to gether into the synagoge of
the Jewes / & so spake / that a gret multi-
tude both of the Jewes and also of the Grekes
beleued. But the unbeleuinge Jewes / steryd vp
& onquyeted the myn-
des of the Gentyls agayn-
ste the brethren. Longe tyme a bode they there
and quyt them selues boldly with the helpe of
the Lord / which gaue testimony vnto the wor-
de of

Math. xxvii.
Mark. xvi.
Luk. xiii.
Joh. xix.
Math. xxviii.
Mark. xvi.
Luk. xxiii.
Johu. xx

Psalm. li. b.
Hebreo. i. b.

Isa. lvi. b.
Psalm. xvi. b.
i. Reg. i. b.

Jaythius
stiffeth and
northe las-
we.
Alk. i. b.

Isai. xlii.

Math. x. b.
Mark. vi. b.
Luk. ix. a

de of his grace/and caused signes and wondres to be done by their hondes. The people of the cite were deuided: and parte helde with the Jewes/and parte with the Apostles.

A creple is healed.

Goddess.

Psal. cxlv
Apoc. xiii.

When ther was a faulte made both of the Gentyls and also of the Jewes with their rulers/to put them to shame and to stone them/they were ware of it/ & fled vnto Lystra & Derba/cities of Lycaonia/and vnto the region that lyeth round aboute/ & there preached the Gospel. And therfate a certayne man at Lystra was he in his fete/bringe creple from his mothers wombe/and neuer walkyd. The same hearde Paul preache. Which behelde him and perceaued that he had sayth to be whole/and sayd with a loude voyce: stond vpryght on thy fete. And he stert vp/and walked. And when the people sawe/what Paul had done/they lyfte by their voyces/sayinge in the speache of Lycaonia: Goddesses are come doune to vs in the lykenes of men. And they called Barnabas Iupiter/and Paul Mercurius/ because he was the preacher. Then Jupiters temple/which dwelt before their cite/brought oren and garlandes vnto the churche porche/and wolde haue done sacrifice with the people.

But when the Apostles/Barnabas and Paul herde that/they rent their clothes/and ran in amonge the people/cryinge and sayinge: why do ye this: we are mortall men lyke vnto you and preache vnto you/that ye shuld turne from these vanyties vnto the pryncing God/which made heauen and erth and the see and all that in them is: the which in tymes past suffered all nacions to walke in their awne wayes. Neuerthelesse he lefte not him selfe withoute witnes/ in that he shewed his benefites/ in geuyng vs rayne from heauen and frutefull seasons/cyllinge oure hertes with fode & gladnes. And

nes. And with these saynges scale refrayned they the people/that they had not done sacrifice vnto them.

Whither came certayne Jewes from Antioche and Iconium/and optayned the peoples consent/and stoned Paul/and drewe him oute of the cite/supposyng he had bene deed. Howbeit as the disciples stode rounde about him he arose vp and came into the cite. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite/and had taught many/they returned agayne to Lystra/and to Iconium and Antioche/and strengthened the disciples soules/exhortyng them to continue in the sayth/affirmyng that we must thorow moche tribulacion/entre into the kyngdome of God. And they ordained them elders by election in euery congregacion/and prayde and fasted/and comended them to God on whom they beleued.

Paul is stoned.

Tribulacion.

Prayer and fastyng go to gether.

And they went thorow out Pisidia and came to Pamphilia/and when they had preached the worde of God in Perga/they descended in to Attalia/ & thence departed by shippe to Antioche/ from whence they were deliuered vnto the grace of God/to the worke which they had fulfilled. When they were come and had gathered the congregacion to geder/they rehersted all that God had done by them/ & how he had opened the doore of sayth vnto the Gentyls. And ther they abode longe tyme with the disciples.

The .xv. Chapter.

Then came certayne from Ieruzalem/and taught the brethren: excepte ye be circumcised after the maner of Moyses/ye cannot be saued. And when ther was risen dissencion & disputinge not a litell vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas/and certayne other

Circumcision.

W. ij. of them

of them shuld ascende to Jerusalem vnto the Apostles & elders aboute this question. And after they were brought on their waye by the congregation/they passed ouer Phenices and Samaria declaringe the conuersion of the Gentyls/and they brought great ioye vnto all the brethren. And when they were come to Jerusalem/they were receaued of the congregation & of the Apostles and elders. And they declared what thinges God had done by thē. Then rose vp certayne of the sede of the Pharisees/which dyd beleue/sayinge/that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moyses. And the Apostles and elders came to gedder to reason of this matter.

Councell

* Sayth purifieth the heart.

* The grace of Christ saueth.

And when ther was moche disputinge/Peter rose vp and sayde vnto them: Ye men and brethren/ye knowe how that a good whyle agoe/God chose amonge vs that the Gentyls by my mouth shuld heare the worde of the Gospell and beleue. And God which knoweth the herte/bare them witnes/and gaue vnto them the holy goost/euen as he dyd vnto vs and he put no difference bitwene them and vs / but with sayth * purified their hertes. Now therfore why tempte ye God/that ye wolde put a poke on the disciples neckes/which nether oure fathers nor we were able to beare. But we beleue that thozowe the * grace of the Lorde Iesu Christ/we shalbe saued/ as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul/which tolde what signes and wondres God had shewed amonge the Gentyls/by them.

And when they helde their peace James answered sayinge: Men and brethren herken vnto me. Simeon tolde how God at the begynnyng dyd visite the Gentyls/& receaued of thē/people vnto his name. And to this agreyth the wordes of

des of the prophetes/as it is writte. After this I will retorne/ & will bylde agayne the tabernacle of Dauid which is fallen doune / and that which is fallen in dekey of it / will I bylde agayne/ and I will set it vp/that the residue of men myght seke after the Lorde/ & also the Gentyls vpon whom my name is named sayth the Lorde/which doth all these thinges: knowne vnto God are all his workes from the begynnyng of the worlde. Wherefore my sentence is/ that we trouble not thē which from amonge the Gentyls/are turned to God: but that we write vnto them/that they abstayne thē selues from filthynes of ymagines from fornicacion/ from *strangelyd & from bloude. For Moyses of olde tyme hath in euery cite that preache him/ & he is rede in the synagoges euery Saboth daye.

*strange that which dieth & hath not his substance.

Then pleased it the Apostles & elders with the whole congregation/to sende chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas/and Sylas/which were chese men amonge the brethren/and gaue them letters in their hondes after this maner.

The Apostles/elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche/ Syria and Cilicia. For as moche as we haue hearde that certayne which departed from vs/haue troubled you with wordes/ & combyed youre myndes sayinge: Ye must be circumcised and kepe the lawe/to whom we gaue no soche commaundement. It semed therfore to vs a good thinge/when we were come to gedder with oure accorde/to sende chosyn men vnto you/ with oure beloued Barnabas and Paul/men that haue seoperded their lyues for the name of oure Lorde Iesu Christ. We haue sent therfore Judas and Sylas/which shall also tell you the same thinges by mouth. For it semed

semed good to the holy goost and to vs/ to put no greuous thinge to you / moze then these necessary thinges: that is to saye / that ye abstayne from thinges offered to ymages / from bloud/ from strangled and fornicacion. From which yf ye kepe youre selues/ ye shall do well. So fare ye well.

*Prophe:
ses are here
taken in
diuerse plas
ces of the
new testam
ent/ for ex
pounders of
the scriptur
es.

Marke
the euan
gelist.

Timothe
us.

When they were departed/ they came to Antioche and gaddzed the multitude to geder/ and deliuered the pistle. When they had rede it/ they reioysed of that consolacion. And Judas & Syllas beinge Prophetes/ exhorted the brethren with moche preachynge/ and strengthened them. And after they had tarped there a space/ they were let go in peace of the brethren vnto the Apostles. Not with stondynge it pleased Syllas to abyde there still. Paul & Barnabas contynued in Antioche teachynge & preachynge the worde of the Lorde with other many.

But after a certayne space/ Paul sayde vnto Barnabas: Let vs go agayne and visite oure brethren in euery cite where we haue shewed the worde of the Lorde/ & se how they do. And Barnabas gaue counsell to take with them John/ called also Marke. But Paul thought it not mete to take him vnto their company whiche departed from them at Samphilia/ and went not with them to the worke. And the diffencion was so sharpe bitwene them/ that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cyper. And Paul chose Syllas and departed/ deliuered of the brethren vnto the grace of God. And he went thowoe all Syria and Cilicia/ stablishynge the congregacions.

The xxj. Chapter.

Then came he to Derba and to Lystra. And beholde a certayne discipule was there named Timotheus / a womans sonne

sonne which was a Jewes and beleued: but his father was a Greke. Of whom reported well/ the brethren of Lystra and of Iconium. The same Paul wolde that he shuld go forth with him/ and toke and circumcised him because of the Jewes which were in those quarters: for they knewe all/ that his father was a Greke. As they went thowoe the cities/ they deliuered them the decrees for to kepe / ordeyned of the Apostles and elders/ which were at Jerusalem. And so were the congregacions stablished in the fayth/ and encreased in numbze dayly.

When they had goone thowoe out Phrygia/ & the region of Galacia/ and were forbydden of the holy goost to preach the worde in Asia/ they came to Mysia/ & sought to go into Bithynia. But the spete soffred them not. Then they went ouer Mysia/ and came doune to Troada. And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia & helpe vs. After he had sene the vision/ immediately we prepared to go into Macedonia/ certified that the Lorde had called vs/ for to preache the gospel vnto them. Then lowled we forth from Troada/ and with a strayght course came to Samothracia/ and the nexte daye to Neapolim/ and from thence to Philippi/ which is the chiefe cite in the partes of Macedonia/ and a fre cite.

We were in that cite abydynge a certayne dayes. And on the Saboth dayes we went out of the cite besydes a ryuer where men were wont to praye. And we sate doune and spake vnto the women which resorted thither. And a certayne woman named Lydia a seller of purple/ of the cite of Thyatira/ which worshipped God/ gaue vs audience. Whose hert the Lorde opened that she attended vnto the thinges/ which Paul spake. when she was baptised
A. liij. and her

Lidia.

and her' houtholde / she besought vs sayinge:
If ye thinke that I beleue on the Lorde / co-
me into my houlle / and abyde there. And she co-
strayned vs.

21 spirit is
cast out.

And it fortunied as we went to prayer / a cer-
tain damsell possessed with a sprete that pro-
phesied / met vs / which brought her master and
masters moche vauntage with prophesyinge.
The same folowed Paul and vs and cryed say-
inge: these men are the seruantes of the most
hye God which shewe vnto vs the waye of
saluacion. And this dyd she many dayes. But
Paul not content / turned about and sayd to
the sprete. I commaunde the in the name of Je-
su Christ / that thou come out of her. And he
came out the same houre.

Maſtage.

And when her master and mastres sawe that
the hope of their gaynes was gone / they caught
Paul and Sylas / and dyed them into the mar-
ket place vnto the rulars / and brought them to
the officers sayinge: These men trouble oure
cite / which are Jewes / and preache ordinaun-
ces / which are not lafull for vs to receaue /
neither to obserue / seinge we are Romayns.
And the people ranne on them / and the officers
rent their clothes / and commaunded them to be
beaten with rodde. And when they had bea-
ten them soze / they cast them into prison / com-
maundynge the sayler to kepe them surely.
Which sayler when he had receaued suche com-
mndement / thrust them into the pinner pre-
son / and made their fetefast in the flockes.

Cor. xi. f

At mydnyght Paul & Sylas prayed / & lauded
God. And the prisoners hearde them. And so-
denly ther was a greete earthquake / so that the
foundation of the prison was shaken / & by & by
all the dozes opened / & euery mannes bondes
were lowfed. When the keeper of the prison wa-
ked out of his slepe & sawe the prison dozes ope-
he dyed

he dyed out his swearde & wolde haue kyllied
him selfe / supposinge the prisoners had bene
fledde. But Paul cried with a lude voice say-
ing: do thy selfe no harme / for we are all heare

Then he called for a lyght & sprage in & ca-
me treblinge / & fell doune before Paul & Syl-
as / & brought them out & sayde: Myrs what
must I do to be saued? And they sayde: beleue
on the Lorde Jesus / & thou shalt be saued &
they houtholde. And they preached vnto him
the worde of the Lorde / & to all that were in
his houlle. And he toke the same houre of
the nyght & washed their woundes / & was bap-
tised with all that beloged vnto him strayght
waye. when he had brought the into his hous-
se / he set meate before them / & ioyed that he
with all his houtholde / beleued on God.

And when it was daye / the officers sent the
ministers sayinge: let those men go. The keeper
of the prison tolde this sayinge to Paul / the
officers haue sent worde to lowse you. Now
therfore get you hère & go in peace. Then sayd
Paul vnto them: they haue beaten vs openly
vncōdēpned / for all that we are Romayns /
& haue cast vs into prison: & now wolde they
sende vs awaye pruely? Naye not so / but let
them come the selues & fet vs out. When the
ministers tolde these wordes vnto the offi-
cers / they feared when they hearde that they
were Romayns / & came & besought them / and
brought them out / & desyred them to departe
out of the cite. And they went out of the pre-
son & entred into the houlle of Lidia / & when
they had sene the brethren / they comforted
them & departed. ¶ The. xviij. Chapter.

¶ And they made their iorney thozow Am-
phipolis / and Appolonia / they came to
Thessalonica where was a Synagoge
of the Jewes. And Paul as his maner was /
went

went in vnto them/ & thze saboth dayes decla-
red oute of the scripture vnto them/ openinge
galleginge that Christ must nedes haue suf-
fered & rylen agayne from deeth/ and that this
Jesus was Christ/whom (sayde he) I prea-
che to you. And some of them beleued and ca-
me and companied with Paul and Sylas: al-
so of the honourable Grekes a greate multi-
tude and of the chese women/ not a fewe.

But the Jewes which beleued not/ hauin-
ge indignacio/ toke vnto the euill men which
were vagabondes/ and gadered a company/
and set all the cite on a rooze/ and made a saute
vnto the houlle of Jason/ & sought to bzing
them out to the people. But when they founde
them not/ they dyue Jason and certayne
bretzen vnto the heedes of the cite cryinge:
these/ that trouble the worlde are come hyd-
der also which Jason hath receaued preuely.
And these all do contrary to the decrees of Ce-
sar/ affirmege another kyng/ one Jesus. And
they troubled the people & the officers of the
cite/ when they heard these thinges. And whē
they were sufficiently answered of Jason &
of the other/ they let them go.

And the bretzen immediatly sent away
Paul & Sylas by nyght vnto Berrea. which
when they were come thither/ they entred in-
to the synagoge of the Jewes. These were the
noblest of by the amōge them of Thessalonis
which receaued the worde with all diligēce of
mynde/ & searched the scriptures dayly whe-
ther those thinges were euen so. And many of
the beleued: also of worshipfull wemē which
were Grekes/ & of men not a fewe. When the
Jewes of Thessalonis had knowledge that
the worde of God was preached of Paul/ at
Berrea/ they came & moued the people there.
And then by and by the bretzen sent away
Paul

Search the scriptures
for by
them maye
ye trye all
doctrine.

Paul to go as it were to the see: but Sylas &
Timotheus abode there still. And they that
syded Paul/ brought him vnto Attens/ and
receaued a commaundement vnto Sylas and
Timotheus for to come to him atonce and ca-
me their waye.

whyll Paul wayted for them at Attens/
his sprete was moued in him/ to se the cite ge-
nen to worshippinge of ymages. Then he dis-
puted in the synagoge with the Jewes/ & with
the deuout persones/ and in the market dayly
with the that came vnto him. Certayne Phi-
losophers of the Epicures & of the Stoyckes/
disputed with him. And some ther were which
sayd: what will this babler saye? Other sayd:
hesemeth to be a tydinges bzinger of newe de-
uyls/ because he preached vnto them Jesus &
the resurreccio. And they toke him/ & brought
him into Marsestrete sayinge: maye we not
knowe what this newe doctrine wherof thou
speakest/ is? For thou bzingest straunge tydin-
ges to oure eares. We wolde knowe therfore
what these thinges meane. For all the Arte-
nians and straungers which were there/ gaue
them selues to nothinge els/ but ether to tell
or to heare newe tydinges.

Paul stode in the myddes of Marsestrete &
sayde: ye men of Attens I perceaue that in
all thinges ye are to superstitious. For as I
passed by and behelde the maner how ye wor-
ship poure goddes/ I founde an aultre wherin
was written: vnto the vnknewē god. whom
ye then ignorantly worship. him shewe I vnto
you. God that made the worlde & all that are
in it/ seynge that he is, Lord of heaue & erth/
he dwelleth not in temples made with hon-
des/ nether is worshipped with mennes hon-
des/ as though he neded of eny thinge/ seinge
he him selfe geueth lyfe and bzeeth to all men
euerp

Unknown
God.

God dwelleth
not in
the temple.

euery where & hath made of one blood all nations of men/soz to dwell on all the face of the earth/& hath assigned befoze/how longe tyme/& also the endes of their inhabitation / that they shuld seeke God/yf they myght fele & syn- de him though he be not farre fro euery one of vs. For in him we liue/moue & haue oure being/as certayne of youre awne Poetes sayde. For we are also his generacion. For as moche then as we are the generacio of God/we ought not to thinke that the godhed is lyke vnto golde/siluer or stone/graue by crafte & ymaginacion of man.

* Sayth is here taken for the promyses of maner which thow sayth saue vs/ which ptomises after the resurrection of Christ god commaunded to be preached vnto all nations & not so the Iewes only/as before.

Dionysius.
Damaris

Corinthum.

Centes.

And the tyme of this ignorance God regarded not. But now he byddeth all men euery where repent/because he hath apoynted a daye/ in the which he will iudge the worlde accordinge to ryghtewesses/by that man whom he hath apoynted/& hath offered sayth*to all men/after that he had raysted him fro deeth.

When they hearde of the resurrection from deeth/some mocked/ and other sayde/we will heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto Paul and beleued/amonge the which was Dionysius a senatour/and a woman named Damaris/& other with them.

The .xviii. Chapter.

After that Paul departed from Attens & came to Corinth/& founde a certayne Jewe named Aquila borne in Pontus/lately come fro Italie with his wyfe Priscilla(because that the Emperour Claudius had commaunded all Jewes to departe fro Rome)& he drew vnto them. And because he was of the same crafte/he abode with them & wrought:their crafte was to make tetes. And he preached in the synagoge euery Saboth daye/& exhorted the Jewes and the gentyls. When

When Silas and Timotheus were come from Macedonia/ Paul was constrained by the sperte to testifie to the Jewes that Iesus was very Christ. And when they sayde contrary & blasphemed/he shoke his rayment & sayde vnto the: youre blood vpon youre awne heed: he his rayment. And he departed thence/& entred into a certayne manes housse named Justus a worshipper of God/ whose housse ioyned hard to the synagoge. Howbeit one Crispus the chiefe ruler of the synagoge beleued on the Lorde with all his housholde/ and many of the Corinthians gaue audience/and beleued and were baptised.

Then spake the Lorde to Paul in the nyght by a vision:be not afrayde/but speake/& holde not thy peace: for I am with the & no man shall inuade the that shall hurte the. For I haue moche people in this cite. And he continued there a yere and sire monethes / and taught them the worde of God.

When Gallio was ruler of the countre of Achaia the Jewes made insurreccion with one accorde agaynst Paul/ & brought him to the iudgement seate sayinge: this fellow counceleth me to worship God contrary to the lawe. And as Paul was about to open his mouth/ Gallio sayde vnto the Jewes : yf it were a matter of wronge/or an euill dede(o ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes/ or of names / or of youre lawe/ loke ye to it youre selues. For I wil be no iudge in soche matters/and he draue them from the seate. Then toke all the Grekes Sostenes the chiefe ruler of the Synagoge/ and smote him befoze the iudges seate. And Gallio cared for none of the things.

Paul after this / taried there yet a good whyle/

Ephesus.

Here went
Paul to
Jerusalem.

Apollos.

while / & then toke his leaue of the brethren / & sayled thence into Siria / Priscilla and Aquila at companyng him. And he shored his heed in Trenchrea / for he had a vowe. And he came to Ephesus and lefte them there: but he him selfe entered into the Synagoge / and reasoned with the Jewes. When they despyed him to tary longer tyme with them / he consented not / but had them fare well sayinge. I must needs at this feast that cometh / be in Jerusalem: but I will returne agayne vnto you / yf God will. And he departed from Ephesus & came vnto Cesarea: & ascended and saluted the congregacion / & departed vnto Antioche / & when he had tarped there a while he departed. And went ouer all the countre of Galacia and Phrygia by order / strengthinge all the disciples.

And a certayne Jewe named Apollos / borne at Alexandria / came to Ephesus / an eloquent man / & myghty in the scriptures. The same was informed in the waye of the Lorde / and he spake feruently in the synagoge / & taught diligently the thinges of the Lorde / & knewe but the baptisme of John only. And the same began to speake boldly in the Synagoge. And when Aquila and Priscilla had hearde him / they toke him vnto them / and expounded vnto him the waye of God more perfectly.

And when he was disposed to go into Asia / the brethren wrote exhortinge the disciples to receaue him. After he was come thither / he holpe them moche which had beleued thowow grace. And mightely he overcame the Jewes / and that openly / shewing by the scriptures that Iesus was Christ.

The. xix. Chapter.

Ephesus.

Fortuned whyll Apollo was at Corinthum / that Paul passed thowow the upper costes and came to Ephesus / and founde

founde certayne disciples / and sayd vnto the haue ye receaued the holy goost sence ye beleued: And they sayde vnto him: no we haue not hearde whether ther be eny holy goost or no. And he sayde vnto the: wherwith were ye then baptised: And they sayd: with Johns baptim. Then sayd Paul: John verely baptised with the baptim of repentaunce / sayinge vnto the people that they shuld beleue on him / which shulde come after him: that is on Christ Iesus. When they hearde that / they were baptised in the name of the Lorde Iesu. And Paul layde his hondes vpon them / and the holy goost came on them / and they spake with thonges / and prophesied / and all the men were about. xij.

And he went into the synagoge / & behaued him selfe boldly for the space of thre monethes / disputinge and geuinge them exhortacions of the kyngdome of God. When diuers waxed harde herted & beleued not / but spake euill of the waye / and that before the multitude: he departed from the / and seperated the disciples. And he disputed dailly in the schole of one called Tyrannus. And this continued by the space of two yeaeres: so that all they which dwelt in Asia / hearde the worde of the Lorde Iesu / bothe Jewes & Grekes. And God wrought no small myracles by the hondes of Paul: so that feshis body / were brought vnto the sicke / naphyns or partelettes / & the diseases departed from them / and the euill spretes went out of them.

Then certayne of the vagabounde Jewes exorcistes / toke apon them to call ouer them which had euill spretes / the name of the lorde Iesus sayinge: We adure you by Iesu whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jewe and chiefe of the prestes which

Martha. l. i.

Layenge
on of hondes

Naphyn.
partlet.

which dyd so. And the euill sprete answered & sayde: Iesus I knowe & Paul I knowe: but who are ye? And the man in whom the euill sprete was/ranne on them/& ouercame them/ and pzeuayled agaynst them/so that they fledde out of that houlse naked & wounded. And this was knowen to all the Jewes & Grekes also/which dwelt at Ephesus and feare came on them all and they magnified the name of the Lorde Iesus.

*These syluerlinges which we now & then call pence / the Iues call sicles / & are worth a. x. pence sterlyng the pence.

Demetrius.

And many that beleued/came & confessed & shewed their workes. Many of them which vsed curious craftes/ brought their booke & burned them befoze all men / & they counted the price of them/and founde it fifty thousande syluerlinges. So mightely grewe the worlde of God/ and pzeuayled. After these thinges were ended/ Paul purposed in the sprete/ to passe ouer Macedonia & Achaia/ and to go to Jerusalem saying: After I haue benethere/ I must also se Rome. So sent he into Macedonia two of them that ministred vnto him Timotheus and Erastus: but he him selfe remained in Asia for a season.

The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius/ a syluersmyth/ which made syluer schynnes for Diana / was not a lytell beneficiall vnto the craftes men. Which he called together with the workemen of lyke occupaciō/ & sayde: Wyis/ ye knowe that by this craft we haue vauntage. Whereouer ye se & heare that not alone at Ephesus/ but almost thorowoute all Asia/ this Paul hath perswaded & turned away moche people sayinge that they be not goddes which are made with hondes. So that not only this oure craft cometh into perrell to be set a nought: but also that the temple of the greate goddess Diana shulde be despyced/

sed/ and her magnificence shulde be destroyed which all Asia/ and the worlde worshippeth. When they hearde these sayinges/ they were full of wrathe/ & cried out sayinge: Greate is Diana of the Ephesians. And all the cite was on a roore/ & they rushed into the comen hall with one assent/ & caught Gaius & Aristarcus/ men of Macedonia/ Pauls companions. When Paul wolde haue entred in vnto the people/ the disciples suffered him not. Certayne also of the chiefe of Asia which were his frendes/ sent vnto him/ desyringe him that he wolde not pzeace into the comen hall. Some cried one thinge & some another/ & the congregacion was all out of quiet / & the moare parte knew not wherfoze they were come together.

Some of the company dyue forth Alexander/ the Jewes thrustinge him forwarde. Alexander bekened with the honde/ & wolde haue geuen the people an answer. When they knewe that he was a Jewe/ ther arose a shout almost for the space of two houres/ of all mē sayinge. greate is Diana of the Ephesians.

When the touneclarke had ceased the people/ he sayd: ye men of Ephesus/ what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddess Diana/ and of the ymage which came frō heauen. Beinge then that no man sayth here agaynst ye ought to be content/ and to do nothinge rashly: for ye haue brought hyther these men which are nether robbers of churches/ nor yet despisers of poure goodas. wherfoze yf Demetrius & the craftes mē which are with him/ haue eny sainge to eny man the lawe is open/ & ther are rulers/ let them accuse one another. If ye go about eny other thinge/ it maye be determined in a lawfull congregacion. For we see in leoperdy to be accused of this dayes bulnes

business: for as moche as ther is no cause wher
by we maye geue a rekeninge of his conourse
of people. And when he had thus spoken he let
the congregacion departe.

The xx. Chapter.

After the rage was ceased / Paul called
the disciples vnto him / & toke his leaue
of the / & departed for to go into Mace-
donia. And when he had gone ouer the
separties / & geue them large exhortacions / he
came into Grece / & there abode. iij. monethes.
And when the Jewes layde wyfte for him as
he was about to sayle into Syria he purpo-
sed to returne thowowe Macedonia. Ther ac-
panied him into Asia / Sopater of Berrea / and
of Thessalonía Aristarcus and Secundus / &
Gaius of Derba / and Timotheus: and out
of Asia Tychicus and Trophimos. These
went before / and taried vs at Troas. And we
sayled awaye from philippos after the ester
holydages / and came vnto them to Troas in
fyue dayes / where we abode seuen dayes.

And on the morowe after the Saboth daye
the Disciples came to gether for to breake
bzed / & Paul preached vnto them (redy to de-
parte on the morowe) & continued the preachin-
ge vnto midnyght. And ther were many ligh-
tes in the chamber where thy were gaddered
to gether / and ther sate in a wyndowe a certay-
ne yonge man named Eutichos / fallen into a
depe slepe. And as Paul declared / he was the
moore overcome with slepe / and fell doune fro
the thyrd lofte / & was taken by deed. Paul
went doune and fell on him / & embrased him /
and sayde: make nothinge a do for his lyfe is
in him. When he was come by agayne / he bra-
ke bzed / and tasted / and comened a longe whi-
le euen tyll the morninge / and so departed.
And thy brought the yonge man a lyue / and
were

Eutichos

were not a lytell comforted.

And we went afoze to shyppe / and lowled
vnto Asson there to receaue Paul. For so had
he apoynted / and wolde him selfe go a fote.
when he was come vnto vs to Asson / we toke
him in / & came to Mytilenes. And we sayled
thence / and came the nexte daye ouer agaynst
Chios. And the nexte daye we arriued at Sa-
mos / & taried at Trogilion. The nexte daye
we came to Myleton: for Paul had determi-
ned to leaue Ephesus as they sayled / because
he wolde not spende the tyme in Asia. For he
hasted to be (yf he coulde possible) at Jerusa-
lem at the daye of Pentecoste. wherfore from
Myleton he sent to Ephesus / and called the el-
ders of the congregacion. And when they we-
re come to him / he sayd vnto them: Ye knowe
from the fyrst daye that I came into Asia / af-
ter what maner I haue bene with you at all
seasons / seruinge the Lorde with all humble-
nes of mynde / & with many teares / & tempta-
cions which happened vnto me by the lapinges
awaye of the Jewes / & how I kept backe no
thinge that was profitable: but that I haue
shewed you & taught you openly and at home
in youre houses / witnessinge bothe to the Je-
wes / & also to the Grekes / the repentance to
ward God / & fayth toward oure lord Iesus.

And now beholde I go bounde in the spre-
te vnto Jerusalem / & knowe not what shall co-
me on me there / but that the holy goost wit-
neseth in euery cite sayinge: that bondes and
trouble abyde me. But none of those thinges
moue me: nether is my lyfe dere vnto my sel-
fe / that I myght fulfill my course with ioye /
and the ministracion which I haue receaued
of the Lorde Iesu / to testifie the gospel of
the grace of God.

And now beholde I am sure that hère forth

X.ij. p. all

The sermon
of Paule to
the Ephesi-
ans.

Repentance
& fayth

The Actes

ye all (thozow whom I haue gone preachinge the kyngdome of God) shall se my face no more. Wherefore I take you to recorde this same daye/that I am pure fro the bloude of all me. For I haue kepte nothinge backe: but haue shewed you all the counsell of God. Take heed therfore vnto poure selues & to all the flocke/where of the holy goost hath made you ouer sears/to rule the congregaciō of god/which he hath purchased with his blood. For I am sure of this/that after my departinge shall greuous wolues entre in amōge you/which will not spare the flocke. Whozouer of poure awne selues shall me arse speakinge peruerse thinges to drawe disciples after the. Therfore awake & remember/that by the space of. iij. yeaues I ceased not to warne every one of you both nyght & daye with teares.

Greuous
wolues.

i. Cori. iiii.
i. Tessa. ii. b.
ii. Tessa. iii.

And now bzeithē I comende you to God & to the worde of his grace/which is able to bylde further/& to geue you an inheritaunce amōge all the which are sanctified. I haue despyed no mans siluer/golde/oz vesture. Ye knowe well that these hōdes haue ministred vnto my necessities/& to the that were with me. I haue shewed you all thinges/how that so laboringe ye ought to receaue the weake/& to remēber the wordes of the Lorde Iesu/how that he sayde: it is moze blessed to geue then to receaue.

When he had thus spoken/ he kneeled doune & prayed with the all. And they wept all aboutly & fell on Pauls neche/ & kissed him/ sorrowinge most of all for the wordes which he spake/ that they shulde se his face no moze. And they acompanied him vnto the shyppe.

The. xxi. Chapter.

And it chaunced that as sone as we had launched forth/ & were departed from them/ we came with a strayght course vnto

Of the Apostles [fo. clvii]

vnto Rhodon & the daye followinge vnto the Rhodes/ & fro thence vnto Patara. And we founde a shipperedy to sayle vnto Phenices/ & wēt a bozde & set forth. Then appered vnto vs Lypius/ & we leste it on the leste honde/ & sayled vnto Syria/ & came vnto Tyre. For there the shyppe vnladed her burthē. And whē we had founde bzeithen/ we tarped there. vij. dayes. And they tolde Paul thozowe the spere/that he shuld not go vp to Jerusalem. And when the dayes were ended/we departed and went oure wayes/and they all brought vs on oure waye/ with their wyues & chyldzen / tyll we were come out of the cyte. And we kneeled doune in the shoze & prayde. And whē we had taken oure leaue one of another/ we toke shyppe/and they returned home agayne.

When we had full ended the course fro Tyre/we arpyed at Stolomaida/ & saluted the bzeithen/ & a bode with the one daye. The next daye/we that were of Pauls company / departed & came vnto Cesarea. And we entred into the house of Philip the Euāgelist/which was one of the seue deacones and abode with him. The same man had sower doughters virgens/which dyd prophesy. And as we taried there a good mayny of dayes/there came a certayne prophet from Iurie / named Agabus. Philip. Agabus. When he was come vnto vs/ he toke Pauls gerdell/and bonde his hondes and fete/and sayde: Thus sayth the holy goost: so shall the Iewes at Jerusalem bynde the man that oweth this gerdell/ and shall delpyer him into the hondes of the Gentyls.

When we hearde this/both we and other of the same place / besought him / that he wolde not go vp to Jerusalem. Then Paul answered & sayde: what do ye wepinge and breakinge myne hert? I am redy not to be bound on-

* Zelouſe:
geſouſe/as
a man is
ouer his wy
fe.

Numeri. 31.

ly but also to dye at Jerusalem for the name
of the Lorde Jesu. When we coulde not turne
his mynde/we ceased/ sayinge: the will of the
Lorde be fulfilled. After those dayes we made
oure selves redy/a went vp to Ierusalem. There
went with vs also certayne of the disciples
of Cesarea/a brought with them one Anna-
son of Cyprius an olde disciple with whom
we shulde lodge. And when we were come to
Jerusalem/the brethren receaued vs gladly.
And on the morowe Paul wēt in with vs vn-
to James. And all the elders came to gether.
And when he had saluted them/he tolde by
order all thinges/that God had wrought amo-
ge the gētyls by his ministracion. And when
they hearde it/they glorified the Lorde/a say-
de vnto him: Thou seyst brother/how many
thousande Jewes ther are which beleue/and
they are all zelous ouer the lawe. And they
are informed of the/that thou teachest all the
Jewes which are amōge the gentyls/ to forsake
the Moses/and sayst that they ought not to cir-
cumcise their chyldren nether to liue after the
customes. What is it therfore? The multitu-
de must nedes come to gether. For they shall
heare that thou arte come. Do therfore this
that we saye to the.

We haue. liij. men/which haue a vowe on
them. Them take/and purifye thy selfe with
them/a do cost on them/that they maye haue
their heddes a all shall knowe that tho thin-
ges which they haue hearde cōcerninge the/are
nothings: but that thou thy selfe also walkest
a kepest the lawe. For as touchinge the gētyls
which beleue/we haue wrytten a concluded/
that they obserue no soche thinges: but that
they kepe them selues from thinges offred to
ydoles/from bloud/frō strangled/a frō forni-
cacion. Then the nexte daye Paul toke the
men/

men/a purified him selfe with them/a entred
into the tēple/declaringe that he obserued the
dayes of the purification/vntyll that an offe-
ringe shuld be offered for every one of them.

And as the seven dayes shuld haue bene en-
ded/the Jewes which were of Asia when they
sawe him in the tēple/they moued all the peo-
ple/and layde bondes on him crying: men of
Israel/helpe. This is the man that teacheth
all men euery where agaynst the people a the
lawe/and this place. Whoeuer also he hath
brought Grekes into the tēple/a hath pollu-
ted this holy place. For they sawe one Tro-
phimus an Ephesian with him in the cyte.
Whom they supposed Paul had brought into
the tēple. And all the cyte was moued/ a the
people swarmed to gether. And they toke Paul
and drue him out of the tēple/ and forthwith
the doores were shut to.

As they went about to kyl him/ tydings
came vnto the hye captayne of the souldiers/
that all Jerusalem was moued. which imme-
diatly toke souldiers a vndercaptaynes /and
ranne doune vnto them. when they sawe the
hyer captayne a the souldiers they leste smy-
kinge of Paul. When the captayne came neare
and toke him/a cōmaunded him to be bounde
with two chaynes/a demaunded what he was/
a what he had done. And one cried this /ano-
ther that amōge the people. And when he coul-
de not knowe the certayntie for therage / he
commaunded him to be carped into the cast-
le. And whē he came vnto a grece/ it fortun-
ed that he was bozne of the souldiers for the vio-
lence of the people. For the multitude of the
people folowed after crying: awayz with him.

And as Paul shulde haue bene carped into
the castle / he sayde vnto the hye Captayne:
maye I speake vnto the? Which sayde: Yea
thou

thou speake Greke: Arte not thou that Egyptian which befoze these dayes made an ypocroure/ and ledde out into the wildernes. iiii. thousande men that were mootherers: But Paul sayde: I am a man which am a Jewe of Tharsus a cite in Sicill a Citesin of no vyle cite/ I beseeche the soffre me to speake vnto the people. When he had geuen him licence/ Paul stode on the steppes / and beckned with the honde vnto the people/ and ther was made a great silence. And he spake vnto them in the Hebrue tonge sayinge.

The. xxiij. Chapter.

Yemen/brethren & fathers/heare myne answer which I make vnto you. When they hearde that he spake in the Hebrue tonge to them/they kept the moore silēce. And he sayde: I am verely a man which am a Jewe borne in Tharsus/a cite in Sicill: neuertheles se yet brought vp in this cite / at the fete of gamaliel and informed diligently in the lawe of the fathers / and was feruent mynded to Godwarde as ye all are this same daye / and I persecuted this waye vnto the deeth byndynge and delyueringe into prison bothe me and women/as the chiefe prest doth beare me witnes/and all the elders: of whom also I receaued letters vnto the brethren/and went to Damasco to bynne them which were there bounde vnto Ierusalem for to be punysshed: And it fortunēd/ as I made my iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heauen a greate lyght rounde aboute me/and I fell vnto the erth/ and hearde a voyce sayinge vnto me Saul Saul/why persecutest thou me: And I answered: what arte thou Lorde: And he sayd to me: I am Iesus of nazareth whō thou persecutest. And they that were with me/sawe verely a lyght

& lyght & were a frayde: but they hearde not the voyce of him that spake with me. And I sayde: what shall I do Lorde: And the Lorde sayde vnto me: Arise and go into Damasco and there it shalbe tolde the of all thinges which are apointed for the to do. And when I sawe nothyng for the brightnes of that lyght/ I was ledde by the honde of them that were with me / and came into Damasco.

And one Ananias a perfet man/as pertaynyng to the lawe haupnge good repoze of all the Jewes which there dwelt/came vnto me/ and stode and sayd vnto me: Brother Saul/ loke vp. And that same houre I receaued my syght and sawe him. And he sayde the God of oure fathers hath ordeyned the befoze/ that thou shuldest knowe his will/ & shuldest se that which is ryghtfull / & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of tho thinges which thou hast seene and hearde. And now: why tarieest thou: Arise and be baptised / and welshe awaye thy synnes/ in callynge on the name of the Lorde.

And it fortunēd/ when I was come agayne to Ierusalem & prayde in the temple/ that I was in a trance/ & sawe him sayinge vnto me. Make haste/ & get the quickly out of Ierusalem: for they will not receaue thy witnes that thou bearest of me. And I sayde: Lorde they knowe that I prisoned/ & bet in euery synagoge the that beleued on the. And when the bloud of thy witnes steuen was shed/ I also stode by / & consented vnto his deeth & kept the rayment of the that slewe him. And he sayde vnto me: departe/ for I will sende the a farre hence vnto the Gentylis.

They gaue him audience vnto this worde/ and then lyfte vp their voyces and sayde: a waye with soche a felowe from the erth: it is pptye that he shuld lyue. And as they cryed & cast of

these clothes / and thine dust into the ayer /
the captayne bad him to be brought into the
castle / & commaunded him to be scourged / & to
be examined / that he myght knowe wherfore
they cryed on him. And as they bounde him
with thonges / Paul sayd vnto the Centurio
that stode by: Is it lawfull for you to scourge
a man that is a Romain and vncōdemned?
When the Centurio hearde that / he went / &
tolde the vpper Captayne sayinge: What in-
tendest thou to do? This man is a Romain.

Then the vpper Captayne came & sayde to
him: tell me / art thou a Romaine? He sayde:
Yee. And the captayne answered: with a grea-
te some obtayned I this fredome. And Paul
sayde: I was fre borne. Then straght waye
departed from him / they which shulde haue
examined him. And the hye captayne also was
a frayde / after he knewe that he was a Romaine:
because he had bounde him.

On the morowe because he wolde haue kno-
wen the certayntie wherfore he was accused
of the Jewes / he lowled him from his bon-
des / & commaunded the hye Prestes & all the
counsell to come together / and brought Paul
and set him before them. **The. xxiij. Cha.**

Paul behelde the counsell & sayde: men
& brethren / I haue liued in all good co-
science before God vntill this daye.

The hye prest Ananias commaunded the
that stode by / to smyte him on the mouth.
Then sayd Paul to him: God smyte the thou
payntyd wall. Dittest thou & iudgest me after
the lawe: & commaundest me to be smytten con-
trary to the lawe? And they that stode by say-
de: reuylest thou Goddes hye preste? Then say-
de Paul: I wist not brethren that he was the
hye preste. For it is writen: thou shalt not cur-
se the ruler of thy people.

When

Exodi. xxi.

When Paul perceaued that the oneparte we-
re Saduces / & the other Pharises: he cried ou-
te in the counsell. Men & brethren / I am a Pha-
risaye / the sonne of a Pharisaye. Of the hope
& resurreccio frō deeth / I am iudged. And whē
he had so sayd / ther arose a debate bitwene the
Pharises & the Saduces / & the multitude
was deuided. For the Saduces saye that ther
is no resurreccion / nether angell / nor sprete.
But the Pharises graunt bothe. And ther
arose a great crie / and the Scribes which we-
re of the Pharises parte / arose and stro-
ue sayinge: we finde none euill in this man.
Though a sprete or an angell hath apered to
him / let vs not stryue agaynst God.

And when ther arose greate debate / the cap-
tayne fearfge lest Paul shuld haue bene pluckt
a sondre of them / commaunded the souldiers to
go doune / & to take him frō amonge them & to
brynge him into the castle. The nyght follo-
wing / God stode by him & sayd. be of good chea-
re Paul: for as thou hast testified of me in Je-
rusalem / so must thou beare witnes at Rome.

When daye was come / certayne of the Je-
wes gaddered them selues to geter / & made a
vowe / sayinge / that they wolde nether eate
nor drinke till they had killed Paul. They we-
re about. xl. which had made this conspiraciō.
And they came to the chefe prestes & elders / &
sayde: we haue bounde oureselues with a vo-
we / that we will eate nothinge vntill we haue
slayne Paul. Now therfore geue ye knowle-
ge to the vpper captayne and to the counsell /
that he brynge him forth vnto vs to morow /
as though we wolde knowe some thinge more
perfectly of him. But we (or euer he come nea-
re) are redy in the meane season to kill him.

When Pauls sisters sonne hearde of their
layinge awayte / he wēt & entred into the cast-
le / &

Saduces
Pharises

Philip. iii.

le/and tolde Paul. And Paul called one of the vnder captaynes vnto him/ & sayde: brynge this younge man vnto the hye captayne: for he hath a certayne thinge to shewe him. And he toke him & sayd: Paul the prisoner called me vnto him/ and prayed me to brynge this younge man vnto the/ which hath a certayne matter to shewe the.

The hye captayne toke him by the hond/ and went a parte with him out of the waye: & axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to despye the that thou woldest brynge forth Paul to morowe into the counsell/ as though they wolde enquire somwhat of him more perfectly. But followe not their mindes: for they lye in wayte for him of the/ moore then .xl. men/ which haue bounde them selues with a vowe/ that they will neither eate ner drinke tyll they haue kylled him. And now are they redy/ & loke for thy promys.

The vpper captayne let the yonge man departe and charged: le thou tell it out to no man that thou hast shewed these thinges to me. And he called vnto him two vnder captaynes sayinge: make redy two hondred souldiers to go to Cesarea/ & horsmen thre score & ten/ & speare men two hondred/ at the thyrde houre of the nyght And deliure them beastes that they maye put Paul on/ and brynge him safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lysias vnto the most mighty ruler Felix/ sendeth gretinges. This man was taken of the Jewes/ & shuld haue bene killed of the. Then came I with souldiers/ and rescued him/ & perceaued that he was a Romaine. And when I wolde haue knowen the cause/ wherfore they accused him/ I brought him forth into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gyltye of eny thinge worthy of deeth or of bondes.

des. Afterwarde when it was shewed me how that the Jewes layde wayte for the man/ I sent him strayght waye to the/ and gaue commaundment to his accusars/ yf they had ought agaynst him/ to tell it vnto the: fare well.

Then the souldiers as it was comaunded the/ toke Paul/ & brought him by nyght to Antipatras. On the morowe they lefte the horsmen to go with him/ and returned vnto the castle. Which when they came to Cesarea/ they deliuered the epistle to the debite/ & presented Paul before him. When the debite had redde the letter/ he axed of what cowntre he was/ & when he vnderstode that he was of Cilicill/ I will heare the (sayde he) when thyn accusars are come also: and comaunded him to be kepte in Herodes pallys.

The .xxiiiij. Chapter.

After .v. dayes / Ananias the hye Preste descended/ with elders and with a certayne Oratour named Tertullus/ and enforced the ruelar of Paul. when Paul was called forth/ Tertullus beganne to accuse him saying: Oeyinge that we lyue in great quietnes by the meanes of the/ and that many good thinges are done vnto this nation thorow thy prouidence: that alowe we euer and in all places/ most myghty Felix with all thankes. Not withstondyng/ that I be not tedeous vnto the/ I praye the/ that thou woldest heare vs of thy curtesy a fewe wordes.

We haue founde this man a pestilent fellowe/ and a mouer of debate vnto all the Jewes thowowe out the worlde/ and a mayntayner of the secte of the Nazarettes/ & hath also enforced to pollute the temple. Whom we toke & wolde haue iudged accordyng to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violence toke him awaye out of oure hondes/ commaunding his accusars to come vnto the.

to the. Of whō thou mayst (yf thou wilt en-
quyre) knowe the certayne of all these thinges
where of we accuse him. The Jewes lyke wyse
affirmed/sayinge that it was euey so.

Then Paul (after that the rular him selfe
had beckened vnto him that he shuld speake)
answered: I shall with a moare quyet mynde
answere for my selfe/for as moche as I vnder-
stonde that thou hast bene of many yeares a
iudge vnto this people/because that thou may-
st knowe that there are yet/but. xii. dayes sen-
ce I wēt vp to Iherusalē for to praye/ and that
they nether founde me in the temple disputyn-
g with eny man/ether raylinge vp the people
nether in the Synagoges/noz in the cite: Ne-
ther can they proue the thinges wherof they
accuse me.

But this I confesse vnto the/that after that
waye (which they call heresy) so worshipp I
the god of my fathers / beleuinge all thinges
which are writtē in the lawe & the prophetes
& haue hope to wardes God / that the same re-
surreccion of the dead (which they them selues
loke for also) shalbe/both of iust & vniust. And
therefore stody I to haue a cleare conscience to
warde God/and toward man also.

But after many peres I came and brought
almes to my people & offeringes in the which
they founde me purified in the temple/ nether
with multitude/noz yet with vniquietnes/how-
beit there were certayne Jewes out of Asia
which ought to be here present before the/and
accuse me/ yf they had ought agaynst me: or
els let these same heresaye/yf they haue foun-
de eny euill doinge in me/whyll I stonde here
in the counsell: except it be for this one voyce/
that I cryed stōdyng amōge thē / of the resur-
reccio fro death am I iudged of you this daye.

When Felix hearde these thinges/ he defer-
de thē

de them/for he knewe very well of that waye/
& sayde: when Lysias the captayne is come/ I
will know the vtmost of poure matters. And
he commaunded an vndercaptayne to kepe Paul
and that he shulde haue rest/and that he shuld
forbyd none of his aquayntaunce to minister
vnto him/or to come vnto him.

And after a certayne dayes / Felix & his wy-
fe Drusilla which was a Jewes/ & called forth
Paul/and heard him of the sayth which is to-
ward Christ. And as he preached of righteous-
nes/temperance/ & iudgemēt to come/ Felix tre-
bled & answered: thou hast done ynough at this
tyme/departe whē I haue a cōueniēt tyme/ I
will sende for the. He hoped also that money
shulde haue bene geuen him of Paul/ that he
might loose him: wherfore he called him the
oftener & cōmened with him. But after. ii. yea-
re Festus Porcius came into Felix roume. And
Felix willinge to shewe the Jewes a pleasure/
leste Paul in prison boide. The. xxv. Cha.

When Festus was come into the pro-
uince/after thre dayes / he ascended
fro Cesarea vnto Iherusalē. Then en-
formed him the hyeprestes & the che-
fe of the Jewes of Paul. And they besought
him/and desired faueour agaynst him/ that he
wold sende for him to Iherusalē: & layde away
te for him in the waye/to kyll him. Festus an-
swered that Paul shulde be kept at Cesarea:
but that he him selfe wold shortly departe
thither. Let thē therfore (sayd he) which amon-
ge you are able to do it/come dōunc with vs &
accuse him/yf ther be eny faute in the man.

When he had taried there moare then ten
dayes/he departed vnto Cesarea / & the nexte
daye late dōunc in the iudgement seate/ & cō-
maunded Paul to be brought. When he was
come/the Jewes which were come fro Iherusa-
lem/

Festus
Porcius.

lem/came aboute him and layde many and gre-
uous complayntes agaynst Paul/which they
coude not proue as longe as he answered for
him selfe/that he had nether agaynst the lawe
of the Jewes/nether agaynst the temple /nor
yet agaynst Cesar offended eny thinge at all.

Festus willinge to do the Jewes a pleasure
answered Paul & sayde:wilt thou go to Jerusa-
lem & there be iudged of these thinges befoze
me? Then sayd Paul: I stonde at Cessars iudge-
ment seate/where I ought to be iudged. To the
Jewes haue I no harme done as thou very
well knowest. If I haue hurte them/or comit-
ted eny thinge worthy of deeth I refuse not to
dye. If none of these thinges are /where of
they accuse me/no man ought to deliuer me to
them. I appeale vnto Cesar. Then spake Fe-
stus with deliberacion/& answered. Thou hast
appealed vnto Cesar:vnto Cesar shalt thou go.

Paul ap-
pealed

Agrippa.

After a certayne dayes/hynge Agrippa and
Bernice came vnto Cesarea to salute Festus.
And when they had bene there a good ceason/
Festus reherled Paulus cause vnto the kynge
sayinge:ther is a certayne man left in prelson of
Felix/about whom when I came to Jerusa-
lem/the hie Prestes and elders of the Jewes
enformed me/and desyzed to haue iudgement
agaynst him. To whom I answered: It is not
the maner of the Romayns to deliuer eny man/
that he shuld perishe/befoze that he which is
accused/haue the accusars befoze him/and haue
licence to answer for him selfe/consernyng ethe
cryme layde agaynst him:when they were come
hydder/with out delaye on the morowe I late
to geue iudgement/& commaunded the man to
be brought forth. Agaynst whom when the ac-
cusars stode vp/they brought none accusation
of soche thinges as I supposed: but had cer-
tayne questions agaynst him of their awne su-
persticion

persticion / and of one Iesus which was deyd
whom Paul affirmed to be aloue. And because
I doubted of soche maner questions/I axed him
whether he wolde go to Jerusalem/& there be
iudged of these matters. The whē Paul had ap-
pealed to be kept vnto the knowledge of Ce-
sar/I commaunded him to be kept/till I myght
sende him to Cesar.

Agrippa sayd vnto Festus: I wolde also heare
the man my selfe. To morowe (sayde he) thou
shalt heare him. And on the morowe whē Agrip-
pa was come and Bernice with greate pompe/
& were entred into the counsell housse with the
captaynes & chiefe men of the cite/at Festus co-
maudemēt Paul was brought forth. And Fe-
stus sayde: kynge Agrippa/& all men which are
heare present with vs:pe se this mā about whō
all the multitude of the Jewes haue bene with
me/both at Jerusalem/& also here/cryinge that
he ought not to lyue eny lēger. Yet founde I
no thinge worthy of deeth that he had commit-
ted. Neuerthelesse seinge that he hath appea-
led to Cesar/I haue determined to sende him.
Of whom I haue no certayne thinge to write
vnto my lord. wherfoze I haue brought him
vnto you/and specially vnto the/kynge Agrip-
pa/that after examinacion had/I myght haue
sumwhat to write. For me thinketh it vnrea-
sonable/for to sende a prelsoner/and not to shew
we the causes which are layde agaynst him.

The. xxvj. Chapter.

Agrippa sayde vnto Paul: thou arte per-
mitted to speake for thyselfe. Then Paul
stretched forth the honde/and answered
for him selfe. I thinke my selfe happy
kynge Agrippa / because I shall answer this
daye befoze the/of all the thinges wherof I am
accused of the Jewes namely because thou ar-
arte experte in all cust omes & questions/which

are

are amonge the Jewes. wherfore I beseeche the to heare me patiently.

My livinge of a chylde / which was at the fyrst amonge myne owne nacion at Jerusalem knowe all the Jewes which knew me fro the beginninge / yf they wolde testifie it. For after the most strypt secte of oure lawe / lyued I a Pharisee. And now I stand & am iudged for the hope of the promes made of God vnto our fathers: vnto which promes oure .xiiij. tribes instantly seruinge God daye & nyght hope to come. For which hopes sake / kynge Agrippa / am I accused of the Jewes. Why shuld it be thought a thinge vncredible vnto you / that God shuld rayse agayne the deed?

I also verely thought in my selfe / that I ought to do many contrary thinges / clene agaynst the name of Iesus of Nazareth: which thinge I also dyd in Jerusalem. where many of the sayntes I shut vp in prison / & had receaued auctorite of the hie prestes. And when they were put to deeth / I gaue the sentence. And I punished them ofte in euery synagoge / and compelled them to blaspheme: & was yet more mad vpon them / & persecuted them / euē vnto straunge cities. About which thinges as I went to Damasco with auctorite & licence of the hie prestes / euē at middaye (o kinge) I sawe in the waye a light from heauen / aboue the brightnes of the sunne / myne roude about me and them which ioyned with me.

When we were all fallen to the erth / I heard a voyce speakinge vnto me & sayinge in the Hebrue tonge: Saul / Saul / why persecutest thou me? It is harde for the to hicke agaynst the pycke. And I sayde: Who arte thou Lord? And he sayde: I am Iesus whom thou persecutest / but ryle & stond vp on thy fete. For I haue apere vnto the for this purpose / to make the

he the a minister & a witnes both of the thinges which thou hast sene / & of the thinges in the which I will appere vnto the / deliueringe the fro the people / & fro the gentyls / vnto which nowe I sende the / to open their eyes / that they myght turne fro darchnes to lyght / & fro the power of Satā vnto God / that they maye receaue forgeuenes of synnes and inheritaunce fayth.
Amonge the which are sanctified by faith in me.

wherfore kynge Agrippa / I was not disobedient vnto the heavenly vision: but shewed fyrst vnto them of Damasco / and at Jerusalem / & thowout all the costes of Jewry / & to the gētyls / that they shuld repēt / & tournē to God / & do the ryght workes of repentaunce. For this cause the Jewes caught me in the temple & wēt about to kyll me. Neuerthelesse I obtayned helpe of God & cōtynue vnto this daye witnessinge bothe to small & to greatesayinge none other thinges / then those which the prophetes & Moses dyd saye shuld come / that Christ shulde suffre / and that he shulde be the fyrst that shulde ryle from deeth and shulde shewe lyght vnto the people / & to the gentyls.

As he thus answered for him selfe: Festus sayde with a lowde voyce. Paul / thou arte besides thy selfe. Moche learninge hath made the mad. And Paul sayde: I am not mad / most dere Festus: but speake the wordes of trueth & sobernes. The kinge knoweth of these thinges / before whō I speke frely: nether thinke I that any of these thinges are hydden fro him. For this thinge was not done in a corner. Kynge Agrippa beleeuest thou the Prophetes? I wote well thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to become a Christen. And Paul sayde: I wolde to God that not only thou: but also all that heare me to daye / were / not sumwhat only

but altogether soche as I am/except these bondes. And when he had thus spoken/the kynge rose vp/ & the debite/ & Bernice/ & they that sate with them. And when they were gone aparte/ they talked betwene them selues sayinge: This man doeth nothinge worthy of death/ nor of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene lowsed/ yf he had not appealed vnto Cesar. ¶ The. xxvij. Chapt.

When it was concluded that we shuld sayle into Italy they deliuered Paul & certayne other prelsoners vnto one named Julius/ an vnder captayne of Cesar's souldiars. And we entred into a ship of Adramitium/ and lowsed from Ioud/ appointed to sayle by the costes of Asia/ one Aristarcus out of Macedonia/ of the contrie of Thessalia/ beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul/ and gaue him liberte to go vnto his frendes/ and to refreshc him selfe. And from thence lanchcd we/ and sayled harde by Cyprus/ because the wyndes were contrarie. Then sayled we ouer the see of Cilicia/ and Pamphilia/ and came to Myra a cite in Lycia.

And there the vnder captayne founde a shippe of Alexander/ redy to sayle into Italy/ & put vs therein. And when we had sayled slowly many dayes/ & scace were come ouer agaynst Cnidon (because the wynde withstode vs) we sayled harde by the costes of Landy/ ouer agaynste Salmo/ & with moche worke sayled beyonde it/ and came vnto a place called goodpoyte. Nye wher vnto was a cite called Lasca. When moche tyme was spent and saylinge was now leoperdeous/ because also that we had ouerlonge fasted/ Paul put them in remembraunce & sayde vnto them. Syys/ I perceaue that this voyage wilbe with hurte and moche domage/ not of the la

the ladyngc & ship only: but also of oure lyues. Neuerthelather the vnder captayne beleued the gouernour and the master/ better then to thinges which were spoken of Paul. And because the haue was not comodius to wynter in/ many toke counsell to departe thence/ yf by any meanes they myght attayne to Phenices and thence to wynter/ which is an haue of Landy/ and seruiseth to the south west and north west wynde. When the south wynde blew/ they supposynge to obtayne their purpose lowsed vnto Asson/ and sayled paste all Landy.

But anone after/ther arose agaynst their purpose/ a flawe of wynde out of the northeeste. And when the ship was caught & coulde not resist the wynde/ we let her go and draue with the wether. And we came vnto an yle named Clauda/ & had moche worke to come by abote/ which they toke vp and vsed helpe/ vndergirdynge the shippe/ fearynge lest we shuld haue fallen into Syrtes & we let doune a vessell and so were carryed. The nexte daye when we were tossed with an excedynge tempest/ they lyghtened the ship/ & the thyrde daye we cast out with oure awne bondes/ the tacklynge of the shippe. when at the last nether sunne nor starre in many dayes appeared/ and no small tempest laye apon vs/ all hope that we shuld be saued/ was then taken awaye.

Then after longe abstinēce/ Paul stode forth in the myddes of them & sayde: Syys ye shulde haue harkened to me/ & not haue lowsed from Landy/ nether to haue brought vnto vs this harme & losse. And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you/ saue of the ship only. For ther stode by me this nyght the angel of God/ whose I am/ & whom I serue/ sayinge: feare not Paul for thou must be brought before Cesar. And lo/ God hath geue vnto the all that sayle with the.

The Actes

Wherfore ye be of good cheere: for I beleue god that it shalbe euē as it was tolde me. Now be it we must be cast into a certayne plonde.

But when the fourtēth nyght was come as we were caried in Adria about mydnyght / the shypmen demed that ther appered some cōtre vnto them: & sounded / & founde it. xx. feddōs. And when they had gone a lytell further / they sounded agayne / & founde xv. feddōins. Then fearinge lest they shuld haue fallen on some rocke / they cast. liij. ankers out of the sterne / & wpslashed for the dape. As the shypmen were about to fle out of the shyp / & had let doune the bote into the see / vnder a coloure as though they wolde haue cast ankers out of the forshyppe: Paul sayde vnto the vndercaptayne & the soudiers: excepte these abyde in the shyp / ye canot be safe. Then the soudiers cut of the rope of the bote / and let it fall awaye.

And in the meane tyme betwixt that & dape / Paul besought them all to take meate / sayinge: this is the fourtenth dape that ye haue taried and continued fastinge / receauinge nothinge at all. Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the head of eny of you. And when he had thus spokē / he toke bread and gaue thanks to God in presence of them all / and brake it / & beganne to eate. Then were they all of good cheere / & they also toke meate. We were all to gether in the shyp / two hundred thre score & sixtene soules. And when they had eaten ynough / they lightened the shyp / and cast out the wheate into the see.

When it was dape / they knew not the lande but they spied a certayne hauē with a banke into the which they were mynded (yf yt were possible) to thrust in the shyp. And when they had taken vp the ankers / they committed them selues

Of the Apostles

Jo. ch. vii

selues vnto the see / and lowsed the rudder bōdes & hoysed vp the mayne sayle to the wynde & drue to londe. But they chaunced on a place / which had the see on bothe the sydes / & thrust in the shyp. And the fooze parte sticke fast and moued not but the hynder brake with the violence of the waues.

The soudiers counsell was to kyll the prisoners / lest eny of them / when he had swome out shulde fle awaye. But the vndercaptayne willinge to saue Paul kept the fro their purpose / and commaunded that they that could swyme shulde cast them selues fyrst into the see / & scape to londe. And the other he commaunded to goo / some on bozdes / and some on broken peces of the shyp. And so it came to passe / that they came all safe to londe. The. xviii. Chapter

¶ And when they were scaped / the they knewe that the yle was called Milete. And the people of the cōtre shewed vs no lytell kyndnes: for they kyndled a fyre & receaued vs euery one / because of the present rayne and because of the colde. And when Paul had gaddered a bondell of styches / and put them in to the fyre / ther came a viper out of the heet & lept on his honde. When the men of the cōtre sawe the woyme hange on his honde / they sayde amonge them selues: this man must nedes be a mozt herer. whome (though he haue escaped the see) yet vengeance suffreth not to lyue. But he shouke of the vermen into the fyre and felt no harme. Howhe it they wayted whē he shuld haue swolne / or fallen doune deed sodēly. Butt after they had loked a greate whyle / & sawe no harme come to him / they chaunged the ir myndes / and sayde that he was a God.

In the same quarters the chiefe man of the yle whose name was Publius / had a lordshippe: the same receaued vs / and lodged vs thre

R. liij.

dayes

Layenge
on of ban
des.

dayes courteously. And it fortuneth that the fa-
ther of Publius laye sicke of a feuer and of a
bluddy fluxe. To whom Paul entred in a pray-
de/ & layde his handes on him and healed him.
When this was done/other also which had di-
seases in the yle/came & were healed. And they
dvd vs gret honoure. And when we departed/
they lade vs with thinges necessary.

After thre monethes we departed in a ship
of Alexandry / which had wyntred in the yle/
whose badg was Castor & Pollux. And when
we came to Syracusa/we tarped there. iij. dayes
And from thence we fet a compasse and came
to Regium. And after one daye the south wynde
blewe/and we came the next daye to Pu-
tius: where we founde brethren/and were de-
lyzed to tary with them seven dayes/and so ca-
me to Rome. And from thence/when the bre-
thren hearde of vs/they came agaynst vs to Ap-
phorum/and to the thre tauernes. When Paul
sawe them/he thank'd God/and waxed bolde.
And when he came to Rome/the vnder captay-
ne deliuered the prisoners to the chiefe captay-
ne of the host: but Paul was suffered to dwell
by him selfe with one souldier that kept him.

And it fortuneth after thre dayes/that Paul
called the chiefe of the Jewes to gether. And whē
they were come/he sayde vnto them. When a bre-
thren though I haue comitted nothinge aga-
ynst the people or lawes of oure fathers: yet
was I deliuered prisoner from Jerusalem into
the handes of the Romayns. Which when they
had examined me/wolde haue let me go/ be-
cause they founde no cause of death in me. But
when the Jewes cryed contrary / I was con-
strayned to appeale vnto Cesar: not because I
had ought to accuse my people of. For this cau-
se haue I called for you: euen to se you/and to
speake with you: because that for the hope of
Israel

Israel/ I am bounde with this chayne.

And they say vnto him: We nether recea-
ued lettres out of Jewry partayninge vnto
the/nether came any of the brethren that shew-
ed oz spake any harme of the. But we will
heare of the what thou thinkest. For we haue
hearde of this secte / that euey where it is
spoken agaynst. And when they had apoynted
him a daye/ther came many vnto him into his
lodginge. To whom he expounded and testi-
fied the kyngdome of God/and preached vnto
them of Iesu: both out of the lawe of Moyses
and also out of the Prophetes/euen from morn-
inge to night. And some beleued the thinges
which were spoken/ and some beleued not.

When they agreed not amonge them selues/
they departed/after that Paul had spoke one
worde. well spake the holy goost by Esay the
Prophet vnto oure fathers/sayinge: Go vnto
this people & saye: with youre eares shall ye
heare/& shall not vnderstonde: and with your
eyes shall ye se and not perceaue.

For the hert of this people is waxed gros-
se and their eares were thicke of hearinge/ &
their eyes haue they closed: lest they shulde se
with their eyes/ & heare with their eares/ and
vnderstonde with their hertes/ & shuld be con-
uerted/ & I shulde heale them. Be it knowen
therfore vnto you/that this saluacion of God
is sent to the gentyls/and they shall heare it.
And when he had sayde that/the Jewes depar-
ted/ & had greute despiciōs amonge the selues.
And Paul dwelt two yeres full in his lod-
ginge/and receaued all that came to him/ prea-
chinge the kyngdome of God/ and teachinge
those thinges which concerned the Lorde Ie-
sus with all confidence/vnforboden.

Here endeth the Actes of
the Apostles.

R. b.

Esay. li. c.
Math. xiii.

Marc. iiii.
Luc. xiii. f.
Joh. xii. f.
Rom. xi. b.

A prologe to the Epistle of saynt Paul to the Romayns.



Or as moche as this Epistle is the principall and moost excellent part of the newe Testamēt/ and moost pure Euangelion/ that is to saye/ glad tydinges and that we call gospell/ and also a lyght and a waye in vnto the hole scripture/ I thinke it meete/ that euery Christen man not onely knowe it by rote and without the

booke: but also exercise himselfe therein euermore continually/ as with the dayly brede of the soule. No man surely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/ the moare it is chewed/ the pleasanter it is/ and the moare groundely it is serched the pretioser thinges are founde in it/ so greates treasure of spirituall thinges lyeth hydd therein.

I wil therefore bestowe my labour and diligence/ to shewe this lytell pface or prologe/ to prepare awaye inther vnto/ so far forth as God shall geue me grace/ that it maye be the better vnderstonde of euery man. For it hath bene hether to euyl darkened with glose/ and wonder full dreames of Sophisters/ that nomā coude spey oute the entente and meaninge of it. which neuerthelesse yet of it selfe/ is a bright lighte/ and sufficient to geue geue light vnto all the scripture.

First we must marke diligently the maner of speakinge of the Apostel/ and aboue all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Sayth/ Righteousnes/ Fleesh/ Spite/ and so the lyke/ or els rede thou is neuer so ofte/ thou shalt but lose thy labour. This word lawe maye not be vnderstonde here after the comune maner/ and to vse Pauls terme/ after the maner of men or after mans wayes/ that thou woldest saye the lawe here in this place were nothinge but lerninge which teacheth what ought to be done and what ought not to be done/ as it goeth with mannes lawe where the lawe is fulfilled without warde workes only/ though the hert be neuer so farre of. But God iudgeth the grounde of the herte/ yea the thoughtes and the secretemouinges of the mynde/ and therefore his lawe requyrez the grounde of the hert and loue from the botome there of/ and is not content with the outwarde worke only: but rebuketh those workes moost

Nowe Paul
sheweth certen
wordes/ must
be diligē
ly vndersto
de.

The lawe of
god requy
zeth loue.

To the Romayns fo. c. lxxviii

most of all which springe not of loue from the ground and lowe botome of the herte/ though they appere outwarde neuer so honest & good. As Christ in the gospell rebuketh the Pharise aboute all other that were open synners/ and calleth them ypocrites/ that is to saye simulacra and paynted sepulchres. which Pharises yet liued no men so pure/ as pertyninge to the outwarde dedes and workes of the lawe: yea and paul in the thyrde chapter of his epistell vnto the Philippians confesseth of himselfe/ that as touchinge the lawe he was such a one as no man coude complayne on/ and notwithstandinge was yet a murderer of the Christen/ persecuteth them/ & tormented the so soore/ that he compellid them to blaspheme Christ/ & was all together mercilesse/ as many which now sayne ourwarde good workes are.

For this cause the cxxviii. Psalme calleth all men liars/ because that no man keepeth the lawe from the grounde of the herte/ nether can kepe it/ though he appere outward full of good workes.

For all men are naturally enclined vnto euyl & hate the lawe. we fynde in oure selues vnlust and tediousnes to do good/ but lust and delectacion to do euyl: Nowe where no fre lust is to do good/ there the botome of the hert fullfillith not the lawe / and there no dour is also synne and wraith is deserued. before God / though there be neuer so greates an outwarde shewe and appareance of honeste liuinge.

For this cause concludeth saynt Paul in the seconde Chapter/ that the Jewes are all synners and transgressors of the lawe/ though they make men beleue/ sheweyppocrisy of outwarde workes/ how that they fullfill the lawe / and sayth that he only which doth the lawe/ is righteous before God/ meaninge thereby that no man with outwarde workes/ fullfillith the lawe.

Thou sayst he to the Jewe teachest/ a man shulde not breake wedlocke/ and yet breakest wedlocke thy selfe. wherein thou iudgeth an other man/ therein condemnest thou thy selfe/ for thou thy selfe: dost euen the very same thinges which thou iudgeth. As though he wolde saye/ thou liuest outwardly well in the workes of the lawe/ and iudgeth them that liue not so. Thou teachest other men/ and seest a mote in an other mans eye/ but art not ware of the beame that is in thine awne eye.

A Prologe

ne eye. For though thou kepe the lawe outwardly with woikes/for feare of rebuke/shame and punishment/ oher for loue of rewarde / Bauntage and Bayne glory: yet doest thou all without lust and loue toward the lawe/and haddest leuer a greate deale oher wyse do/ yf thou dyddest not feare the lawe ye inwardly in thy neherre/thou woldest that ther were no lawe / no not yet God/the auctor and Vengear of the lawe/yf it were possible:so paynefull it is vnto the:to haue thynne appetites refrayned/and to be kepte doune.

wherefore then it is a playne conclusion / that thou from the grounde and botome of thynne herre/ arte an enemye to the lawe: what preuaileth it now / that thou teachest an oher man not to steale / when thou thynne awne selfe arte a thefe in thynne herre/ and outwardly woldest fayne steale yf thou durst? though that the outward dedes abyde not alwaye behindewith for the hypocrites and dissimulars/ but breake forth and euen as an euill scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou teachest an oher man / but teachest not thy selfe/ye thou worst not what thou teachest/ for thou vnder stondest not the lawe a right/ how that it cannot be fulfilled and satisfied/ but with an vnfayned loue & affection / so greatly it cannot be fulfilled with outward dedes & woikes only. Moreover the lawe encreaseth synne / as he sayth in the fyfte Chapter / because that man is an enemy to the lawe/ for as moche as it requereth so many thinges cleue contrarie to his nature/ whereof he is not able to fulfill one paynte or title/ as the lawe requireth it. And therefore are we moare prouoked/ and haue greater lust to breake it.

For which causes sake he sayth in the seueneth Chapter/ that the lawe is spirituall: as though he wolde saye/ yf the lawe were flesshly & but mans doctrine/ it might be fulfilled/ satisfied & skilled with outward dedes. But nowe is the lawe goostly/ and no man fulfilleth it/ excepte that all that he doeth/ springe of loue from the botome of the hert. Suche a newe hert and lusty corage vnto the lawe warde/ canst thou neuer come by of thynne awne strenght and enforcements / but by the operation and workinge of the spyte.

For the spyte of God only maketh a man spirituall and

The lawe
encreaseth
synne.

The spyte
is required
yer we can
kepe the lawe

To the Romayns fo. clyxxv

and lyke vnto the lawe/ so that now henceforth he doeth nothinge of feare or foluere or strages sake or of Bayne glory/ but of a fre hert/ and of inward lust. The lawe is spirituall and wilbe both loued and fulfilled of a spirituall hert/ and therefore of necessity requireth it the spyte that maketh a mannes hert fre/ and geuerh him lust and courage vnto the lawe warde. where soche a spyte is not/ there remayneth synne/ grudginge and hatred agaynst the lawe/ which lawe neuer thelesse is good/ ryghte and holy.

Acquaynte thy selfe therefore with the maner of speakinge of the Apostel/ and let this now styke faste in thy neherre/ that it is not bothe one/ to do the dedes & woikes of the lawe/ and to fulfill the lawe. The woike of the lawe/ is what soeuer a man doeth or can do of his awne frewill/ of his awne proper strenght and enforlinge. Not withstandinge though there be neuer so greate workinge/ yet as long as ther remayneth in the hert/ Inlust/ rediousnes/ grudging/ grief/ payne/ lothsumnes and compulsion toward the lawe/ so long are all the woikes vnprofitable/ lost/ ye & damnable in the sight of God. This meaneth Paul in the thryde Chapter where he sayth/ by the dedes of the lawe shall no fleshe be iustified in the sight of God. Where by perceuest thou that those sophisters are but disceauers/ which teache that a man maye/ and must prepare him selfe to grace and to the fauour of God/ with good woikes/ before he haue the spyte and true sayth of Christ. How can they prepare them selues vnto the fauoure of God / and to that which is good / when they them selues can do no good/ no cannot once thinke a good thought or consent to do good/ the deuyl possessinge their herres/ myndes and thoughtes captiue at his pleasure? Can those woikes please God thinkest thou/ which are done with grief/ payne and rediousnes/ with an euill will/ with a contrary and grudginge minde? O holy saynt prosperus/ how mightely with the scripture of Paul / dydest thou confounde this heresie/ aboute (I trowe) a twelue hundred yeres agoe/ or there upon.

To fulfill the lawe/ to do the woikes thereof/ what soeuer the lawe commaundeth/ with loue/ lust and inward affection and delectacion: and to lyue godly and well/ frely/ willingly/ and without compulsion of the lawe/

To do the dedes of the lawe & to fulfill the lawe are two thinges.

Prosperus.

To fulfill the lawe what it is.

A Prologe

we/euen as though there were no lawe at all. Suchela
ste a fre liberte to the lawe/consenteth only by the workin
ge of the sprite in the herte/cas he saith in the. i. Cha.

Now is the sprite none otherwise geuen / then by
sayth only/in that we beleue the promises of God/with
oute waueringe/how that God is true / & will fulfill
all his good promises toward vs/for Christes bloudes
for he/as it is playne in the fyrst Chapter. I am not as
shamed sayth Dau./of Christes gladde rydinges/for is
in the power of. God vnto saluacion to as many as be
leue. For as tence and to gedder euen as we beleue the
glad rydinges preached to vs / the holy goost entereth
into oure hertes/and looseth the bondes of the deuyll/
which before possessed oure hertes in captiuitie/a hild
them that we coude haue no lust to the will of God in
the lawe. And as the sprite cometh by sayth only/eue
so sayth cometh by hearinge the worde or glad rydinges
of God/when Christ is preached/how that he is God
des sonne and man also/deed and ryse agayne for ou
re sakes/as he sayth in the. iii. iiii. and. x Chapters. All
oure iustifyinge then cometh of sayth/ and sayth and
the sprite come of God and not of vs.

when we saye/ sayth bringeth the sprite/it is not to
be vnderstonde/that sayth deserueth the sprite/or that
the sprite is not present in vs before sayth. For the sprite
is euer in vs/and sayth is the gyfte and workinge of
the sprite. But thorow preachinge/the sprite beginneth
to worke in vs. And as by preachinge the lawe/he wor
keth the feare of God/so by preachinge the glad ry
dinges/he worketh faith. And now when we beleue and
are come vnder the couenaunt of God/then are we sur
re of the sprite/by the promise of God / & then the sprite
accompanieth faith. Inseparablie/ & we beginne to fele
his workinge. And so sayth certifieth vs of the sprite/
and also bringeth the sprite with her/ vnto the workin
ge of all other gyftes of grace/ & to the workinge out of
the rest of oure saluacion/ vntill we haue all to gether
ouercome synne/deeth/hell and Satay/ and are come
vnto the euerlastinge lyfe of glorie. And for this cause
saye we sayth bringeth the sprite.

Where of cometh it/that faith only iustifieth/maketh
rightewes/and fulfilleth the lawe/ for it bringeth the
spete thorow Christes deseruings/the spete bringeth
lust

The sprite
cometh by
sayth.

Sayth com
meth by hea
rynge the
glad rydin
ges.

Sayth onlie
iustifieth.

To the Romayne Scho. clxxxvi

last/ looseth the herte/maketh him fre/ setteth him actis
berte/and geueth him strengith to worke the dedes of the
lawe with loue/eue as the lawe requyret. Then at the
last out of the same faith so workinge in the herte/spin
ge all good workes by there awne accorde. That mean
eth he in the thyrd Chapter: for after he hath cast
awaye the workes of the lawe/so that he foundeth as
though he wolde breake and disanull the lawe thorow
faith: he answereth to that might be layde agaynst/
saying: we destroye not the lawe thorow faith but main
tayne/furder or stabliffhe the lawe thorow faith. That
is to saye/we fulfill the lawe thorow faith.

Synne in the scripture is not called that outward
worke only committed by the body/but all the whole bu
sines and what soeuer accompanieth/moueth or stereth
vnto the outwarde dede/and that whence the workes
springe: as vnbefese/ prouenes and redines vnto the
dede in the grounde of the herte/with all the powers/
affections & appetites wherewith we can but sinne. So
that we saye/that a man then synneth/when he is ca
ried awaye hedlonge into synne/ all to gether as mos
the as he is/of that poyson inclination & corrupte na
ture wher in he was conceyued & borne. For there is no
ne outwarde synne committed/excepte a man be carried
awaye all to gether/with life/soule/herte/boddy/luste
and mynde therunto. The scripture loketh singularly
vnto the herte/and vnto the rote and originall foultay
ne of all synne/which is vnbefese in the botome of the
herte. For as sayth only iustifieth & bringeth the sprite
te and luste vnto the outwarde good workes/eue so vnto
belese only dammeth and kepeth out the sprite/ prouo
keth the fleshe and stereth vnto the euill out
warde workes/as happened to Adam and Eua in Pa
radise. Genesis. iii.

For this cause Christ calleth synne vnbefese/ & that
notably in the. xvi. Chapter of saynt John. The spete
sayth he/shall rebuke the worlde of synne/because they
beleue not in me. And John. viii. he sayth: I am the
light of the worlde. And therefore in the. xii. of John he
biddeh them / whyle they haue light / to beleue in the
light/that ye maye be the chyldren of light: for he that
pa keth in darknes woteth not whether he goeth.
Now as Christ is the light / so is the ignorance of
Christ

workes spr
ge of sayth.

Synne.

Sayth is the
mother of
all good wor
kes/and vnto
belese of ea
uell.

A prologe

Christ that darcknes wherof he speaketh/ in which he
that walketh/ woteth not whyther he goeth: that is/ he
knoweth not how to worke a good worke in the sight of
God/ or what a good worke is. And therfore in the ix.
he sayth as longe as I am in the worlde/ I am the light
of the worlde: but there cometh nyght when no man can
worke: which nyght is but the gnoraunce of Christ in
which no man can se to do any worke that pleaseth God.
And Paul exhorteth Ephesi. iiii. that they walke not as
other heathen which are strangers fro the lyfe of God/
thorow they gnoraunce that is in them. And agayne
in the same Chapter. But of (sayth he) the olde man
which is corrupt thorow the lustes of erreure / that
is to saye ignoraunce. And Rom. xiii. Let vs cast awaye
the dedes of darcknes: that is to saye / of ignoraunce and
vbelefe. And. i. Petr. i. Gasse on not youre selues vnto
your olde lustes of ignoraunce. And. i. Joh. ii. We that
loueth his brother dwelleth in light: and he that hateth
his brother walketh in darcknes/ and woteth not why
ther he goeth/ for darcknes hath blinded his eyes. By
light he meaneth the knowledge of Christ/ and by darck
nes/ the ignoraunce of Christ. For it is impossible that
he that knoweth Christ truly/ shulde hate his brother.

Furthermore/ to perceaueth a thinge moare clearly/
thou shalt vnderstande/ that it is impossible to synne as
ny synne at all/ except a man breake the fyrst commaun
dement before. Now is the fyrst commaundement deuy
ed into two versea: Thy Lorde God is one God: & thou
shalt loue thy Lorde God with all thyne herte/ with all
thy soule/ with all thy power and with all thy myght.
And the whoale cause why I synne agaynst any inferi
oure precept/ is that this loue is not in myne herte: for
were this loue wyrtten in my herte and were full and
perfect in my soule/ it wolde kepe myne herte from con
sentinge vnto any synne. And the whoale and only cau
se why this loue is not wyrtten in oure hertes/ is that we
beleue not the fyrste parte/ that oure Lorde God is one
God. For wist I what these wordes/ one Lorde and one
God meaneth: that is to saye / if I vnderstode that he
made all/ & ruleth all/ & that whatsoeuer is done to me/
whether it be good or bad/ is yet his will/ and that he
only is the Lorde that ruleth & doth it: and wist thereto
what this worde myne meaneth: that is to saye / yf myne
hert

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hert beleued and felte the infinite benefites & kindenes
of God to me warde/ & vnderstode & earnestly beleued
the many folde couenauntes of mercie wherewith God
hath bounde him selfe to be myne wholye and altoget
her/ with all his power/ loue/ mercie/ and might/ then
shuld I loue him with all myne hert/ soule/ power/ and
myght/ & of that loue euer kepe his commaundementes.
So se ye now that as sayth is the mother of all goods
nes and of all good workes/ so is vbelefe the grounde
and rote of all euyl and all euyl workes.

Finallye/ yf any man hath forsaken synne & is con
uerted to put his trust in Christ/ & to kepe the lawe of
God/ doth fall at a tyme: the cause is/ that the fleshe
thorow negligence hath choked the spire & oppressed
hir and taken from hir the fode of hir strength/ which
fode of hir meditation in God & in his wonderfull de
des/ & in the many folde couenauntes of his mercie.

wherfore then before all good workes as good frus
tes/ there must nedes be sayth in the herte whence they
spring. And before all bad dedes as bad frutes/ there
must be vbelefe in the hert as in the rote/ fountayne/
pith & strenght of all synne. which vbelefe & ignora
nce is called the heed of the serpent & of the olde dragō/
which the womāns seed Christ/ must treade vnder fore/
as it was promysed vnto Adam.

Grace & gifte haue this difference. Grace properly
is Goddes fauoure/ beneuolence or kindmind/ which of
his awne selfe/ with out deseruinge of vs/ he beareth
to vs/ wherby he was moued & inclined to geue Christ
vnto vs/ with all his other gyftes of grace. Gyfte is
the holy goost and his working whom he powreth in
to the hertes of them / or whom he hath mercy / and
whom he fauoreth. Though the gyftes of the spire en
crease in bad daylye/ and haue not yet their full perfec
tion: ye and though there remayne in vs yet euyl lu
stes and synne which fight agaynst the spire / as he
sayth here in the vii. Chapter/ and in the v. to the Ga
lathians/ and as it was spoken before in the iiii. chap.
of Gene. of the debate betwene the womāns seed/ & the
seed of the serpent: yet neuertheless Goddes fauoure
is so greates/ & so strange ouer vs for Christes sake/ that
we are counted for full hols & perfecte before God. For
Goddes fauoure toward vs/ deuydeth not hyr selfe/ en
treasinge a lytell & a lytell/ as do the gyftes/ but recea
ueth

Grace.
Gyfte.

Apologe

uerth whole & all together in full loue for Christes sake our intercessor & mediator / & because that the giftes of the spire & the batayle betwene the spire and cruell lustes / are be gone in vs all ready.

Of this now vnderstandest thou the. vii. Chap. where Paul accuseth hi selfe as a synner / & yet in the. viii. cha. sayeth / there is no damnacion to them that are in Christ / & that because of the spire / & because the giftes of the spire are begone in vs. Synners we are because the fleshe is not full kylled & mortified. Neuerthelesse in as much as we beleue in Christ / & haue the earnest & beginning of the spire / & wold sayne be perfecte / God is so louinge & fauorable vnto vs / that he will not loke on so the synne / neither will couete it as synne / but will deale with vs accordinge to oure belefe in Christ / & accordinge to his promise / which he hath sworne to vs / vntill the synne be full slayne and mortified by deshe.

Fayth is
not the wor-
ke of man.

Fayth is not mans opinion & dreame / as some ymagin a sayne / wher they heare the storie of the gospel which when they se that there folowe no good workes nor mēdement of liuinge / though they heare / & yet can by all many thinges of fayth / then they fall from the righte waye & saye / say thouly iustifieth wor / a man must haue good workes also / yf he will be righteous & safe. The cause is when they heare the Gospel or gladly dynges / they sayne of their awne strength certayne ymaginacions & thoughtes in thir hertes sayinge: I haue heard the Gospel / I remember the storie / lo I beleue. And that they counte righte fayth / which neuerthelesse as it is but mans ymagination and fayninge / euen so profitech it not / neither folowe there any good workes or mēdement of liuinge.

Right fay-
th is of the
workinge of
the spire
of God.

But righte fayth is a thinge wroughte by the holy goost in vs / which chaungeth vs / turneth vs in to a newe nature & begetteth vs a newe in God / & maketh vs the sonnes of God / as thou reddest in the fyrst of John / & killeth the olde Adam / & maketh vs all together newe in the herte / mind / will / lust / & in all oure affections and powers of the soule / the holy goost euer accompanyinge hir and rulinge the herte. Fayth is a liuely thinge / mighty in workinge / valiaunte & stronge / euer doinge / euer frutfull / so that it is impossible that he which is endued therewith / shulde not worke all wayes good workes without ceasinge. We axeth not whether good workes are to be done or not / but hath done them all redy / yet

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yer mencion be made of them / & is all waye doinge / for soche is his nature: nowe quyethe sayth in his herte & liuely mouinge of the spire driue him & stee him ther vnto. whosoeuer doeth not good workes / is an vnbeleuinge person & saythlesse / & loketh roundabout grepinge after fayth & good workes / & wot not what fayth or good workes meane / though he haue neuer so many thinges of fayth & good workes.

Fayth is then a liuely & stedfast truste in the fauoure of God / wherewith we comitte oure selues all to ges ther vnto God / & that truste is so surely grounded & stee keth so fast in oure hertes / that a man wolde not once doute of it / though he shuld dye a thousand tymes therfore. And suche trust wrought by the holy goost through fayth / maketh a man glad / lusty / cherefull & true herred vnto God & to all creatures. By the meanes where of / willingly & without compulsion he is glad & redy to do good to euery man / to do seruice to euery man / to suffer all thinges / that God maye be loued and praysed / which hath geuen him suche grace: so that it is impossible to separat good workes from fayth / euen as it is impossible to separat herte & burninge from fyre.

Therefore take heed to thy selfe / & beware of thyne awne fantasies & ymaginacions / which to i. dge of fayth and good workes will seme wyse / when in deade they are sterke blind & of all thinges most folysshe. Praye God that he will wite safe to worke fayth in thyne herte / or else shalt thou remayne euermore saythlesse / sayne thou / ymagin thou: enforce thou / wra styl with thy selfe / and do what thou wilt or canst.

Righteousnes is eue such fayth / & is called Godes Fayth is righteousnes / or righteousnes that is of saloure before God. For it is Godes gyfte / & it altereth a mā & chaungeth him to a newe spirituall nature / & maketh him fre & liberrall to paye euery mā his dutie. For thorow fayth is a man purged of his synnes / & obeyeth luste vnto the lawe of God / wherby he geueth God his honoure / & payeth him that he oweth him / and vnto men he doeth seruice willingly wherewith soeuer he can / & payeth euery man his dutie. Sucher righteousness can nature / fre will / oure awne strength neuer bringe to passe. For as nomā can geue him selfe fayth / so can he not take awaye vnbelefe / how then can he take awaye eny all. wherfore all his false ypocrisy & sinne / what soeuer is done without fayth or in vnbelefe / as it is euident in the. iiii.

ii. Chap

Fayth wher
at it is.

ryghteous-
nes,

A Prologe

Chapter Vnto the Romayns/though it appere neuer
foghtious or beautifull our wardes.

Fleſſhe wh^{ch}
as it is.

Fleſſhe and ſpīte may ſte thou nor here Underſtōd/
nor though fleſſhe were only that which pertayneth vnto
to vncchaſtite: and the ſpīte that which inwardly per-
tayneth to the herre: but Paul calleth fleſſhe here as
Chriſt doth Iohn. iiii. All that is borne of fleſſhe/that
is to wete /the whole man with lyfe/ſoule/body/ witte/
will/reason and whatſoeuer he is or doth wiſh in and
wiſh out: becauſe that theſe all/ & all that is in man/ ſtu-
dy after the worlde and the fleſſhe. Call fleſſhe therfo-
re whatſoeuer: as longe as we are wiſh out the ſpīte
of God/ we thinke or ſpeke/ of God/ of fayth of good
workes & of ſpirituall matters. Call fleſſhe alſo all wor-
kes which are done wiſh out grace & wiſh out the wor-
kinge of the ſpīte/ how ſoeuer good / holy & ſpiritual
thy ſeme to be/ as thou mayſt proue by the. v. Chapter
vnto the Galathians/ where Paul numbrieth worſhippi-
ge of ydols/ wicchecraftes/ enuy and hate/ amonge the de-
des of the fleſſhe/ & by the. viii. vnto the Romayns/ whe-
re he ſayth that the lawe by the reaſon of the fleſſhe is
weake. which is not Underſtonde of vncchaſtite only/
but of all ſynnes/ and moſt ſpecially/ of vncleaneſſe which
is a vice moſt ſpiritual and ground of all ſynnes.

Spiritual.

And as thou calleſt him: which is not renewed with
the ſpīte & borne agayne in Chriſt/ fleſſhe/ and all his
dedes/ euen the very moeyōs of his hert & mynd/ his ler-
ninge/ doctrine and contemplacion of hye thinges/ his
preachinge/ teachinge and ſtudy in the ſcripture/ bils-
dinge of churches/ foundinge of abbeyes/ geuinge of
almes/ maſſe/ matence & what ſoeuer he doeth/ though
it ſeme ſpiritual & after the lawes of God. So contra-
ry wyſe call him ſpiritual which is renewed in Chriſt/
and all his dedes which ſpringe of fayth/ ſeme they ne-
uer ſo groſe/ as the waſſhing of the diſciples fete/ do-
ne by Chriſt/ and Peters fiſhing after the reſurrec-
tion/ yf and all the dedes of matrimony are pure ſpi-
ritual/ yf they procede of fayth/ and what ſoeuer is done
wiſh in the lawes of God/ though it be wrought by the
body/ as the very wyppinge of ſheues & ſoche lyke/ how
ſoeuer groſe they appere outwardly. wiſh out ſuche vnder-
ſtandinge of theſe wordes/ canſt thou neuer Under-
ſtonde this epiſtoll of Paul/ neither any other place in
the holy ſcripture. Take hede therfore / for whoſoeuer
Under

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Underſtondeſt theſe wordes other wyſe / the ſame vnder-
ſtondeſt not Paul/ what ſoeuer he be. Now will we
prepare oure ſelues vnto the epiſtoll.

For as moche as it becometh the preacher of Chriſtes
glad tydinges/ fyrſt thow openinge of the lawe: to re-
buke all thinges/ and to proue all thinges ſynne / that
procede not of the ſpīte and of fayth in Chriſt/ & to pro-
ue all men ſynners and chyldren of wrath by inheritaū-
ce/ and how that to ſynne is their nature / and that by
nature they can none other wyſe do than to ſynne/ and
therwith to abate the pryde of man / and to bringe him
vnto the knowledge of him ſelfe/ and of his miſerye and
wretchednes/ that he might deſyre helpe. Euen ſo doeth
ſaunt Paul/ and beginneth in the fyrſt Chapter to re-
buke vncleaneſſe and groſe ſynnes which all men ſe / as
ydolatrie/ and as the groſe ſynnes of the heathen were/
and as the ſynnes now are of all them which liue in
ignorance wiſh out fayth/ and wiſh out the fauoure of
God: & ſayth. The wrath of God of heauen appereth
thow the Goſpell: vpon all men for their vngodly-
nes and vnholy liuinge. For though it be known and
dayly Underſtonde by the creature/ that ther is but
one God/ yet is nature of hyr ſelfe wiſh out the ſpīte
and grace/ ſo corrupte & ſo poyſoned/ that men neither
can thāke him/ neither worſhippe him/ neither geue him
his due honoure/ but blinde them ſelues and faule wiſh
out ceaſinge in to worſe caſe/ euen vntyll they come vnto
worſhippinge of ymages & workinge of ſhamefull
ſynnes which are abhominable and agaynſt nature/ &
more ouer ſoffre the ſame vnbuked in other/ hauinge
delectacion and pleaſure therein.

In the. ii. Chapt. he proceedeth further/ & rebuketh
all thoſe holy people alſo which wiſh out luſte & loue
to the lawe/ liue well outwardly in the face of the worl-
de and condemne other gladly/ as the nature of all hypo-
crites is/ to thinke them ſelues pure in reſpecte of ope-
ſynners/ & yet hate the lawe inwardly/ & are full of
couetouſnes & enuie & of all vncleannes/ Mat. xxiii. The
ſe are they which deſpiſe the goodnes of God/ & ac-
cordinge to the hardenes of their hertes/ hepe to ge-
ther for them ſelues the wrath of God. Furthermore
ſaunt Paul as a true expoūder of the lawe/ ſuffreth
noman to be wiſh out ſynne / but declareth that all
they are vnder ſynne which of frewill and of nature

J. iiii. will

The fyrſt
Chapter.

Seconde
Chapter.

A prologe

will lue well / & suffereth them not to be better then the open synners / y^e he calleth them harde herted and so the as cannot repente.

Thyrde ch-
aptr.

In the.iii. Chapt. he minglith both to gether / both the Jewes & the gentyles / & sayth that the one is as the other / both synners / & no difference betwene them / save in this only / that the Jewes had the worde of God committed unto them. And though many of them beleued not ther^o / yet is Goddes truth & promise therby nether harte ner minished: the talketh in his waye & allegeth the sayinge of the. l. Psal. that God might abide true in his wordes & overcome when he is iudged. After that he ret. urneth to his purpose agayne & proueth by the scripture / that all men with out difference or exception are synners / & that by the workes of the lawe no man is iustified: but that the lawe was geuen to stirre & to declare synne only. Then he beginneth & sheweth the righte waye unto rightewesnes / by what meanes mē must be made r^{ig}hteous & safe / & sayth: They are all synners & with out fauor before God / & must with out their awne deseruinge be made righteous thorow fayth in Christ / which hath deserued soche rightewesnes for vs / & as be come unto vs Goddes mercystoke for the remission of synnes that are past / therby prouinge that Christes rightewesnes which cometh on vs thorow fayth / helpeth vs only. which rightewesnes / sayth he is now declared thorow the gospel / & was testified of before by the lawe & the prophetes. Furthermore (sayth he) the lawe is holpe & fordered thorow fayth / though that the workes therof with all their beste are brought to nought and proued not to iustifie.

Fourth ch-
aptr.

In the.iiii. Chapter (after that now by the. iii. fyrst Chapters the synnes are opened / & the waye of fayth vnto rightewesnes sayde) he beginneth to answer vnto certayne obieccions & euillacions. And fyrst he putteth forth those vniuersall reasons / which commonly they that wil be iustified by their awne workes / are wont to make when they heare that fayth only with out workes iustifieth / sayinge: shall men do no good workes / y^e & yf fayth only iustifieth / what nedeth a mā to stody for to do good workes? He putteth forth therefore Abraham for an ensample / sayinge: what dyd Abraham with his workes? was a l in Bayne? came his workes to no prosper? And so concludeth that Abraham with out a be

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fore all workes was iustified & made righteous. In so moche that before the worke of circumcision he was praysed of the scripture and called righteous by his fayth only / Gene. x. So that he dyd not the worke of circumcision for to be holpe therby vnto rightewesnes / which yet god commaunded him to do / & was a good worke of obedience. So in lyke wyse no doute none other workes helpe any thinge at all vnto a mā iustifyinge: but as Abrahams circumcision was an outwarde signe wherby he declared his rightewesnes which he had by fayth / & his obedience & redynes vnto the will of God / signes and euen so are all other good workes outward signes and outwarde frutes of fayth & of the spire / which iustifie not a mā / but that a mā is iustified all redy before God inwardly in the hert / thorow fayth & thorow the spire purchased by Christes bloud.

There with now stablisheth saynt Paul his doctrine of fayth afore rehearsed in the. iii. Chap. & bringeth also testimony of Dauid in the. xlii. Psal. which calleth / a mā blessed not of workes / but in that his synne is not reckened and in that fayth is imputed for rightewesnes / though he abyde not afterwarde with out good workes / when he is once iustified.

For we are iustified and receaue the spire for to do good workes / neither were it other wyse possible to do good workes / excepte we had fyrst the spire.

For how is it possible to do any thinge well in the sight of God / whyle we are yet in captiuite & bondage vnder the deuill / & the deuill possesseth vs all together & holdeth oure hertes / so that we cannot once consent vnto the will of God. No mā therefore can preuent the spire in doinge good: but the spire must fyrst come & wake him out of his slepe & with the thunder of the lawe feare him / & shewe him his miserable estate & wretchednes / and make him ashore and hate him selfe and to desyre helpe / and then comforte him agayne with the pleasant rayne of the Gospel / that is to saye / with the swete promyses of God in Christ / and sterte vp fayth in him to beleue the promyses. Then when he beleueth the promyses / as God was mercysfull to promyse / so is he true to fulfill them / and will geue him the spire and strength / both to loue the will of God and to worke there after. So se we that God only which accordinge to the scripture worketh all in all thinges

3.iiii. worketh

Blessed is
he that has
th his syn
nes forge
uen him.

A pꝛologe

worketh a mans iustifyinge / saluacion and heath-
ye and powreth fayth and beleue / lust to loue goddes
will / & strength to fulfill the same / into vs / euen as wa-
ter is powred into a vessell / & that of his good will and
purpose / & not of oure deseruinges & merites. Goddes
mercy in promysinge / & trueth in fulfillinge his promys-
ses sauerth vs & not we oure selues. And therfore is all
laude / prayse / & glory / to be geuen vnto God for his mer-
cy and trueth / & not vnto vs for oure merites & deseruin-
ges. After that he stretcheth his ensample out agaynst
all other good workes of the lawe / & concludeth that
the Jewes canot be Abrahams heyres because of bloud
& kindred only / & moche lesse by the workes of the lawe /
but must inheret Abrahams fayth / yf they wilbe the
right heyres of Abraham: for as moche as Abraham be-
fore the lawe / bothe of Moses and also of circumcision /
was thorow fayth made righteous / & called the father
of all them that beleue / & not of them that worke. More-
ouer the lawe causeth wrath / in as moche as no man
can fulfill it with loue and luste. And as longe as suche
grudginge / hate & indignaciō agaynst the lawe remay-
neth in the herte: and is not taken away by the spire
that cometh by fayth / so longe (no doute) the workes
of the lawe / declare euidently that the wrath of God is
vpon vs & not fauoure. wherfore fayth only receyueth
the grace promised vnto Abraham. And these ensamples
were not writen for Abrahams sake only (sayth he) but
for oures also to whom yf we beleue / sayth shalbe cō-
firmed lyke wyse for righteousness / as he sayth in the ende
of the Chapter.

The. 8. Cha-
pter.

Good wor-
kes are the
frutes of
the spire.

In the. 8. Chapter he cōmenderth the frutes & workes
of fayth / as are peace / reioysinge in the conscience / in-
warde loue to God & man: moreouer boldnes / trust / cō-
fidence & a stronge & a lusty mynde / & stedfaste hope in
tribulacion & sufferinge. For all suche folowe / where
the righte fayth is / for the aboundante graces sake and
giftes of the spire / which God hath geuen vs in Iesu
Christe / in that he gaue him to dye for vs yet his eny-
mies. Now haue we then / that sayth only before all
workes iustifieth: and that it foloweth not yet therfore
that a man shulde do no good workes: but that the righte
shapen workes abyde not behinde / but accompanye
fayth / euen as brightenes doth the sunne / and are cal-
led of Paul the frutes of the spire where the spire is /
ther

To the Romayns

ffo. cxxvi

ther it is alwayes somer / & ther are all wayes good fru-
tes: that is to saye: good workes. This is Pauls order /
that good workes springe of the spire / the spire cometh
by fayth & sayth cometh by hye / & arynge the worde of God /
when the glad tydynge and promyses which God hath
made to vs in Christe / are preached truly / & receaued in
the grounde of the herte without wauerynge or doutyn-
ge / after that the lawe hath passed vpon vs / & hath dain-
ned consciences: where the worde of God is preached pu-
rely and receaued in the herte / there is fayth & the spire
of God / & ther are also good workes of necessitye when
soeuer occasion is geuen: where goddis worde is not pu-
rely preached / vnto mens dreames / tradicions / ymagina-
cions inuenciōs / ceremonies & supersticion / there is no
fayth and consequently no spire that cometh of God.
And where Goddis spire is not / there can be no good
workes / euen as where an appell tre is not / there can
growe no appels / but there is vnbefee / the deuils spire
te & euill workes. Of this Goddis spire and his frutes /
haue oure holy yppocrites not once knowen / nether yet
tasted how swete they are / though they sayne many
good workes of their awne ymaginaciōs / to be iustified
with all / in which is not one crome of true fayth or spiri-
tuall ioure / or of inward ioye / peace and quyetnes of
conscience / for as moche as they haue not the worde of
God for them / that suche workes please God / but they
are euen the roten frutes of a roten tre.

After that he breaketh forth / & runneth at large / as he
weth whence both synne & ryghteousnes / deeth & lyfe
come. And he cōpareth Adam & Christ to gether / thus
wyse reasonynge & disputynge / that Christ must needs
come as a second Adam to make vs heyres of his ryghte-
wesnes / thorow a newe spirituall byrth / without oure
deseruinges: euen as the fyrst Adam made vs heyres of
synne / thorowe the bodely generation / without oure
deseruynge. wherby is euidently knowen & proued to the
strermoste / that no man can bringe him selfe oute of
synne vnto ryghtewesnes / nomore then he coulde haue
withstonde that he was borne bodely. And that is pro-
ued herewith / for as moche as the very lawe of God /
which of ryghte shulde haue holpe / yf any thinge coulde
be haue holpen / not only came & brought no helpe with
hyt / but also encreased synne / because that the euill &
poysoned nature is offended & vsterly displeased with
the lawe

Apologie

the lawe/ & the more she is forled by the lawe/ the more is she prouoked & set a fyre to fulfill a satiffic hyz lustes. By the lawe then we se clerely that we muste nedes haue Christe to iustifie vs with his grace/ & to helpe nature.

The. vi. Chapter.
In the. vi. he setteth forth the chiefe and principall worke of sayth/ the batayll of the spire agaynst the fleshye/ how the spire labourerth and enforseth to kylle the vices naunte of synne and luste which remayne in the fleshye after oure iustifyinge. And this chapter teacheth vs/ that we are not so fre from synne thorowe sayth/ that we shulde hence forth go vp and dounce ydle carlesse and sure of oure selues/ as though there were nowe no more synne in vs: yee there is synne remayninge in vs/ but it is not reckened/ because of sayth and of the spire/ which fyghte agaynst it. Wherefore we haue ynough to do all oure lyues longe/ to tame oure bodyes/ and to compell the members to obeye the spire and not the appetites/ that therby we myghte be lyke vnto Christes deeth and resurrection/ and myghte fulfill oure baptyme/ which signifyeth the mortifyinge of synnes/ and the newe lyfe of grace. For this batayle ceaseth not in vs vntill the laste breath/ and vntill that synne be eternally slayne by the deeth of the bodye.

Not to be under the lawe what it meaneth.
This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace/ & not vnder the lawe/ what it is/ not to be vnder the lawe/ he him selfe expoundeth. For not to be vnder the lawe is not so to be vnderstand/ that euery man may do what him listeth. But not to be vnder the lawe/ is to haue a fre herte renewed with the spire/ so that thou hast luste inwardly of thine awne accorde to do that which the lawe commaundeth/ with oure compulsion/ yee though there were no lawe. For grace that is to saye Goddis fauoure bringerth vs the spire/ and maketh vs leue the lawe/ so is there nowe no more synne/ neither is the lawe nowe any moare agaynst vs/ but at one/ and agreed with vs and we with it.

To be vnder the lawe what it is.
But to be vnder the lawe/ is to deale with the workes of the lawe/ and to worke without the spire and grace: for so longe no doute synne rayneth in vs thorowe the lawe/ that is to saye/ the lawe declarerth that we are vnder synne and that synne hath power and dominion ouer vs/ seynge we cannot fulfill the lawe/ namely with in the herte/ for as moche as no man of nature fauours

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reth the lawe/ consenteth there vnto and delyreth therein. Which thinge is excedyng greate synne/ that we cannot consent to the lawe/ which lawe is nothynge elsse saue the will of God.

This is the ryght fredome and liberte from synne/ and from the lawe where of he wyrteth vnto the ende of this Chapter/ that it is a fredome to do good only with luste/ & to lyue well without compulsion of the lawe: wherefore this fredome is spirituall fredome/ which destroyeth not the lawe/ but ministrerth that which the lawe requyzerth/ and where with the lawe is fulfilled/ that is to vnderstand/ luste and loue/ where with the lawe is fylled and accuseth vs no moare/ compelleth vs no moare/ neither hath oughte to craue of vs any moate. Euen as though thou were in dette to an other man/ and were not able to paye/ two maner wayes myghtest thou be losed. One waye/ yf he wold requyre nothynge of the/ and breke thine obligacion. An other waye/ yf some other good man wolde paye for the/ and grue the as moche as thou myghtest satisfie thine obligacion with all. Of this wyse hath Christe made fre from the lawe: and therefore is this no wilde flesshely liberte/ that shulde do nought/ but that doeth all thinges/ and is fre from the crauynge and dette of the lawe.

In the. vii. he confirmeth the same with a similitude of the state of matrimony. As when the husbonde dyeth/ the wyfe is at hyz liberte/ & the one lowsed & departed from the other/ not that the woman shulde not haue power to marye vnto an other man/ but rather now fyrste of all is she fre/ and hath power to marye vnto an other man/ which she coulde not do before/ tyll she was lowsed from hyz fyrst husbond. Euen so are oure consciences bound in danger to the lawe vnder olde Adā the fleshye/ as longe as he lyueth in vs. For the lawe declarerth that oure hertes are bounde & that we cannot discōsent frō him. But when he is mortified & kylled by the spire/ then is the conscience fre & at liberte: not so that the conscience shall nowe noughte do/ but now fyrste of all cleuyth vnto an other/ that is to were Christ/ & bringerth forth the frutes of lyfe. So nowe to be vnder the lawe/ is not to be able to fulfill the lawe/ but to be dette to it/ & not able to paye that which the lawe requyzerth. And to be lowse from the lawe/ is to fulfill it and to paye that which the lawe commaundeth/ so that it can now hence forth axe the noughte

The. vii. Chapter.

To be vnder the lawe. To be lowse from the lawe.

Conse

A Prologe

Consequently Paul declareth more largely the nature of synne and of the lawe/show that thorowe the lawe synne reuyeth/moueth hyr selfe/a gadereth strength. For the oldman a corrupte nature/the moare he is forborne & kepte vnder of the lawe/is the moare offended & displeased there with/for as moche as he cannot paye that which is required of the lawe. For synne in his nature & of him selfe/he cannot but synne. Therfore is the lawe deeth to him/to mete a martyrdom. Not that the lawe is euyl/but because that the euyl nature cannot soffre that which is good/cannot abyde that the lawe shulde require of him any good thinge. Lyke as a sicke man cannot suffre that a man shulde desyre of him to runne/so lepe and to do other dedes of an whole man.

For which cause S. Paul cōcludeth/that where the lawe is vnderstonde & perceaued of the beste wyse/there it doeth no moare but vtter synne/a bringe vs vnto the knowledge of oure selues/a therby kille vs & make vs bonde vnto eternall dānacion & detters of the euertlasting wrath of God/cuen as he well fealeth & vnderstandeth whose consciēce is truly touched of the lawe. In suche daunger were we yf the lawe came/that we knewe not what synne mente/nether yet knowe we the wrath of god apōsynners/cyll the lawe had vttered it. So seest thou that a mā must haue some other thinge/ye & a greter & a moare myghty thinge then the lawe/to make him ryghteous & safe. They that vnderstonde not the lawe on this wyse/are blind & go to worke presumptuously/supposinge to satisfie the lawe with workes. For they knowe not that the lawe requireth a fre/a willinge/a lusty & a louinge herte. Therfore they se not Moses ryght in the face/the Bayle hangeth betwene & hydeh his face/so that they cannot behold the glorie of his countenance/how that the lawe is spirituall & requireth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte/but to loue him with all myne herte/& to put awaye wrath & cleue oute of my mynde/can I not of myne awne strength. I maye refuse money of myne awne strength/but to put awaye loue vnto ryches oute of myne herte/can I not do of myne awne strength. To abstayne fro adultery as cōcernynge the Breward dede/can I do of myne awne strength/But not to desyre in myne hert is as vnpōssible vnto me as is to those whether I will hongry or thurst/a yet so the lawe requireth.

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reth. wherfore of a mans awne strength is the lawe neuer fulfilled/we must haue thereunto goddis fauoure/and his spire/purchased by Christes bloude.

Neuerthelesse when I saye a man maye do many thinges vnto the contrarye agaynst his herte/we must vnderstonde that man is but diuē of diuers appetites/and the greatest appetite ouercometh the lesse and carryeth the man awaye violently with hyr.

As when I desyre vengeance/a feare also the inconuenience that is lyke to folowe/yf feare be greter/I abstayne/yf the appetite that desyeth vengeance be greter/I cannot but prosecute the dede/as we se by experience in many murderars and theues/which though they be brought into neuer so great perell of deeth/yet after they haue escaped/do curn the same agayne. And comen women prosecute their lustes because feare & shame are awaye/when other which haue the same appetites in their hertes/abstayne at the lest waye vnto the contrarye or worke secretly beyng overcome of feare and of shame/and so lyke wyse is it of all other appetites.

Further moare he declareth/how the spire & the fleshe fyghte to gether in one man/a maketh an ensample of him selfe/that we myghte lerne to knowe that worke a ryghte/I meane to kyll synne in oure selues. He calleth both the spire & also the fleshe a lawe/because that lyke as the nature of Goddis lawe is to dryue/to cōpell/ & to craue/cuen so the fleshe dryueth/cōpelleth/craueth & rageth agaynst the spire/a will haue her lustes satisfied. On the ocher syde dryueth the spire/cryeth & fyghteth agaynst the fleshe/a will haue his luste satisfied. And this stryfe dureth in vs/as long as we lyue/in so muche moare and in some lesse/as the spire or the fleshe is stronger/a the very man his awne selfe is both the spire & the fleshe/which fyghteth with his awne selfe vntill synne be vtterly slayne & we all to gether spirituall.

In the viii. Chap. he comforteth suche fyghters that they dispeire not because of suche fleshe/other thynke that they ar lesse in fauoure with God. And he sheweth how that the synne remaininge in vs/hurteyth not/for there is no daunger to them that are in Christ which wa ke not after the fleshe/but fyght agaynst it. And he expoundeth more largely what the nature of the fleshe & of the spire is/and how the spire cometh by Christ/which spire maketh vs spirituall/tameth/subdueth & moze

Fleshe and spire fyghte to gether.

The viii. Chapter.

Prologe

and mortificeth the flesh/and certifieth us that we are neuertheless the sonnes of God/also beloued though that synne rage neuer so moche in vs/so longe as we followe the spirit and fyghte agaynst synne to kyll and mortifie it. And because no thinge is so good to the mortificatione of the flesh/as the crosse and tribulation/ye comforte vs in our passions and afflictions/by the assistance of the spirit which maketh intercession to God for vs/ myghtely with gromynges that passe mans vterance/so that mans speche cannot comprehend them/with the mournynge also of the creatures with vs/of greates desyre that they haue/that we were lowsed from synne and corrupcion of the flesh. So se we that these three chapters/the. vi. vii. viii. do none other thinge so moche as to drue vs vnto the ryght worke of fayth/which is to kyll the olde man and mortifie the flesh.

The. ix. x. xi. chapters.

In the. ix. x. and. xi. chapters he treateth of Goddis predestination/whence it springeth all together/whether we shall beleue or not beleue/ be lowsed from synne or not belowed. By which predestination our iustifyinge and saluacion are clene taken oute of our handes/and put in the handes of God only/which thinge is most necessary of all. For we are so weake and so vncertayne/that yf it stode in vs/there wolde of a truely no man be saued the deuell no doute wolde deceaue vs. But now is God sure/that his predestination cannot deceaue him/nether can any man withstand or let him/and therefore haue we hope and trust agaynst synne.

But here muste a marke be set vnto those Inquyrers busye and hye clymyng spirites howe ferre they shall go/ which fyrst of all bringe hether there hie reasons a pregnant wyttes/and beginne fyrst from an hie to serche bottomlesse secretes of Goddis predestination/whether they be predestinat or not. These must nedes cast them selues downe hede long into desperation or else cast me them selues to fre chance carelesse. But folowe thou the order of this pistle/and nooselle thy selfe with Christ and lerne to vnderstande what the lawe and the Gospell meane/and the office of both two/that thou mayst in the one knowe thy selfe/and howe that thou hast of thy selfe no strengh/but to synne: and in the other the grace of Christ. And then se thou fyghte agaynst synne/ and the flesh as the. vii. fyrst Chapters teacheth the. After that when thou art come to the. viii. chapter/and art vnder

This doye thou wilt vnderstande.

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fo. ccc. cit

Under the crosse and sufferynge of tribulation/the necessity of predestination will waxe sweeter/and thou shalt well fele howe precious a thinge it is. For excepte thou haue borne the crosse of aduersite a temptation/a hast felte thy selfe brought vnto the very lymme of desperation/ye and vnto hell gates/thou canst neuer medle with the sentence of predestination without thyne awne hartme/and without secret wrath and grudgynge inwardly agaynst God/for other wyse it shall not be possible for the to thinke that God is ryghteous and iuste. Therefore must Adam be well mortified and the flesshely wytt brought vnto nought/yer that thou mayst awaye with this thinge/and drinke so stronge wyne. Take heed therefore vnto thy selfe/that thou drinke not wyne/whyle thou art yet but a sucklynge. For every lernynge hath hyr tyme/measure and age/and in Christ is there a certayne chyldshod/in which a man must be content with mylke for a season/ butyll he waxe stronge and growe vp vnto a perfecte man in Christ/and be able to eat of moore stronge meate.

In the. xii. Chapter he geueth exhortacions. For this maner obserueth Paul in all his epistles/first he teacheth Christ and the fayth/then exhorteth he to good workes/and vnto conynual mortifyinge of the flesh. So here teacheth he good workes in deade/and the true seruyng of God/and maketh all men prestes/to offer/without money and bestes/as the maner was in the tyme of the lawe/but their awne bodies/with kyllynge and mortifyinge of the lustes of the flesh. After that he describeth the outward conuersacion of Christen men/how they oughte to behaue them selues in spiritual thinges/how to teache/preache and rule in the congregation of Christ/to serue one another/to suffre all thinges patiently/and to comyt the weake and vengeaunce to God/in conclusion how a Christen man oughte to behaue him selfe vnto all men/to frend/foe or what soeuer he be. These are the ryghte workes of a Christen man which springe oute of fayth. For fayth kepeth not holye daye/nether suffereth any man to be ydle/wher soeuer he dwelleth.

In the. xiii. he teacheth to honoure the wordly and temporal swerde. For though that mans lawe and ordinance make not a man good before God/nether iustifie him in the herte/yer are they ordeyned for the furdurance of the com

The. xii. Chapter.

A Prologe

Loue is the
fullfillinge
of the lawe.

the commune welth/to mayntene praece/to punissh the
euill & to defende the good. Therefore ought the good to
honoure the temporall swerde & to haue it in reuerence/
though as concernyng them selues/they nede it not/but
wolde abstayne from euill of their awne accorde/ye &
do good without mans lawe/but by the lawe of the spiri-
te which gouerneth the harte/aggyderth it vnto all that
is the will of God. Finally he comprehendeth & knetteth
vnto all in loue. Loue of her awne nature bestoweth all
that she hath/and euen her awne selfe on that which is
loued. Thou needest not to byd a kynd mother to be
louyng vnto her only sonne. Moche lesse spirituall loue
which hath eyes geuen her of God/needeth mans las-
we to teach her to do hyr dutye. And as in the beginnyng
he dyd put forth Christe as the cause and auctor of
oure ryghtewesnes and saluacion/euen so here setteth
he him forth as an ensampel to counterfayte/that as
he hath done to vs/euen so shulde we do one to another.

In the .xiii. Chap he teacheth to deale soberly with
the consciences of the weke in the sayth/which vnder-
stand not yet the libertie of Christ perfectly ynough/
and to sauer them of Christen loue/& not to vse the li-
berte of the sayth vnto hinderaunce/but vnto the furde-
raunce and edifyng of the weake. For where suche con-
sideracion is not/there foloweth debate and despisinge
of the Gospell. It is better therefore to forbere the weke
a while/vntill they waxe stronge/then that the liar-
nyng of the gospell shuld come all to geder vnderfote.
And suche worke is the singular worke of loue/& where
loue is perfecte/there muste nedes be suche a respecte
vnto the weake/a thinge that Christ comaunded & char-
ged to be had aboue all thinges.

In the .xv. Chap. he setteth forth Christ agayne to
be folowed/that we also by his ensample/shulde suffre
other that are yet weake/as them that are frayle/open
synners/vnto the end/vnto the ende/& of forbesome maners/
& not to cast them awaye forthwith/but to suffre them
till they waxe better/& exhort them in the meane tyme.
For so dealeth Christ in the Gospell and now dealeth
with vs dayly/sofferyng oure vnperfeknes/weakenes/
conuersacion and maners/nor yet fashioned after the
doctryne of the Gospell/but smelt of the fleshe/ye
and sometyme breake forth into outward dedes.

To the Romayns fo. clxxxv

After that to conclude with all he wyssheth them en-
crease of fayth/peace/and inue of conscience/prayseth
them and committeth them to God and magnifieth his of-
fice and administration in the Gospell/& soberly & with
grete discrecion desyeth succoure and ayde of them/
for the poore sayntes of Ierusalem/& it is all pure loue
that he speaketh or dealeth with all. So fynde we in this
pistle plentuously/vnto the vtmost/whatsoeuer a Chris-
ten man or woman ought to knowe/that is to wete
what the Lawe/the Gospell/synne/Grace/fayth/Righ-
teousnes/Christ/God/good workes/Loue/Hope/& the
crosse are/and euen where in the pyth of all that per-
taineth to the Christen sayth stondeth/and howe a Chri-
sten man oughte to be haue him selfe vnto euery man/
be he perfect or a synner/good or bad/stronge or weke
frend or foe/& in conclusion howe to behaue oure selues
both toward God and toward oure selues also. And all
thinges are profoundly grounded in the scriptures/and
declared with ensamples of him selfe/of the fathers
& of the prophetes/that a man can here desyre no more.

wherefore it appereth evidently/that Pauls mynde
was to comprehend bruely in this pistle all the ho-
lernyng of Christes Gospell/and to prepare an intro-
duction vnto all the olde testament. For without doute
whosoer hath this pistle perfectly in his herte/the sa-
meth the lyght and the effecte of the olde testamente
with him: wherefore let euery man withoute exception
exerce him selfe therein diligently/and recorde it nyght
& day continually/vntill he be full acquainted therewith.

The first Chapter is a chapter of commendacion/
wherein he yet myngleth a good monicion/that we shulde
debeware of the tradicions and doctryne of men whys-
the begyle the simple with sophistry and lernyng that
is not after the Gospell/and drawe them from Christ/
& noosell them in weke and feble and (as Paul calleth
them in the pistle to the Galathians) in bedgerly cere-
monyes for the entent that they wolde lyue in fatte pas-
tures and be in auctoryte/and be taken as Christ/ye
and aboue Christ/and syt in the temple of God/that is
to wete in the consciences of men/where God only/his
worde/and his Christ ought to sytte. Compare therefore
all maner doctryne of men vnto the scripture and se
whether they agre or not. And committe thy selfe whole

and all

This pistle
to the Rome-
aynes is the
dore into all
the scriptus-
re/ye & the
keye that os-
peneth it &
bringeth me
to the true
vnderstand-
inge of it.

The last
Chapter.

A Prologe

and all to gether vnto Christ; and so shall he with his holy spire and with all his fulnes dwell in thy soule.

The somme and hole cause of the wytyng of this epistle is to proue that a man is iustified by fayth only: which proposition whoso denyeth to him is not only this epistle and all that Paul wyreth; but also the hole scripture so locked vp that he shall neuer vnderstande it to his soules healeth. And to bringe a man to the vnderstandynge and felynge that fayth only iustificieth: Paul proueth that the hole nature of man is so poysoned & so corrupte; ye and so deed concernynge godly lyuynge or godly thinkynge; that it is impossible for hye to kepe the lawe in the syght of God: that is to saye to loue it; and of loue and lust to do it as naturally as a man eateth or drincketh; vntill he be quykned agayne and healed thorow fayth.

Iustificenge And by iustifyng; vnderstande none other thinge then to be reconciled to God and to be restored vnto his fauoure; & to haue thy synnes forgiven the. As when I saye God iustificieth vs; vnderstande thereby; that God for Christes sake/merites and deseruynges only receaueth vs vnto his mercye/fauoure and grace; and forgiveth vs oure synnes. And when I saye Christ iustificieth vs; vnderstande thereby that Christ only hath redeemed vs; bought and deliuered vs oute of the wrath of God and damnacion; & hath with his workes onlye purchased vs the mercye/the fauoure & grace of God; & the forgiveness of oure synnes. And when I saye that fayth onlye iustificieth; vnderstande thereby that fayth & trust in the trithe of God and in the mercye promysed vs for Christes sake; & for his deseruyng and workes onlye; doth quyet the conscience and certifie hye that oure synnes be forgiven and we in the fauoure of God.

Furthermore; set before thine eyes Christes workes and thine awne workes. Christes workes onlye iustifie the and make satisfaccion for thy synne; & thine awne workes not; that is to saye; quyeteth thy conscience; & make the sure that thy synnes are forgiven the; & not thine awne workes. For the promyse of mercye is made the for Christes workes sake; & not for thine awne workes sake. Vtherfore seinge God hath not promysed that thine awne workes shall saue the; therfore sayth in thine awne workes can neuer quyet thy conscience ner certifie

the

To the Romayns fo. clxxxvii

the before God (when God cometh to iudge and to take a reconnyng) that thy synnes are forgiven the. Beyond all this; myne awne workes can neuer satisfie the lawe or paye hye that I owe hye. For I owe the lawe to loue hye with all myne heart/soule/power & myght; which thinge to paye I am neuer able whyle I am compassed with fleshe. No; I cannot once begynne to loue the lawe; except I be fyrst sure by fayth that God loueth me and forgiveth me.

Finallie that we saye fayth only iustificieth; ought to offende no man. For yf this be true; that Christ onlye redeemed vs; Christ onlye bare oure synnes; made satisfaccion for them and purchased vs the fauoure of God; then must it nedes be true; that the trust onlye in Christes deseruyng and in the promyses of God the father made vs for Christes sake; doth onlye quyet the conscience and certifie hye that the synnes are forgiven. And when they saye; a man must repent; forsa ke synne; and haue a purpose to synne no more as nye as he can and loue the lawe of God; Ergo sayth a lone iustificieth not. I answer; that & all lyke argumentes are nought; and lyke to this. I must repent and be sorie; the Gpspell must be preached me; & I must beleue it or else I cannot be partaker of mercye which Christ hath deserued for me; Ergo Christ onlye iustificieth me not; or Christ onlye hath not made satisfaccion for my synnes. As this is a naughtye argument; so is the other.

Now go to reader; and accordynge to the order of Pauls wytyng; euen so do thou. Fyrst beholde thy selfe diligently in the lawe of God; and se there thy iust damnacion. Secundarely turne thine eyes to Christ; and se there the exceedynge mercye of thy moost kynde and louynge father. Thyrldy remember that Christ made not this attonement that thou shuldest anger God agayne; necher dyed he for thy synnes; that thou shuldest lye still in them; necher clensed he the; that thou shuldest retourne (as a swine) vnto thine olde podell agayne; but that thou shuldest be a new creature and lyue a new lyfe after the will of God; and not of the fleshe.

And be diligent lest thorow thine awne negligence and vnthankfulness; thou lose this fauoure and mercye agayne.

I Fare well.

a. H.

The epistle

of the Apostle Saynt Paul
to the Romayns.



The fyrst Chapter.

Paul the seruaunt of Iesus Christ called to be an Apostle/put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes/ in the holy scriptures that make mention of his sonne/ the which was begotten of the seed of Dauid/ as pertayninge to the fleshe: and declared to be the sonne of God / with power of the Holy goost that sanctifieth / sence the tyme that Iesus Christ oure Lorde rose agayne from deeth/ by whom we haue receaued grace and Apostleshippe/ to bringe all maner hethen people vnto the obedience of the fayth/ that is in his name: of the which hethen are ye a part also / which are Iesus Christes by vocacion.

To all you of Rome beloued of God & sayndes by callinge. Grace be with you & peace from God oure father/ & from the lorde Iesus Christ.

fyrst

To the Romayns fo.c lxxxvii

fyrst verely I thanke my God thorow Iesus Christ/ for you all/ because youre fayth is published thzough out all the worlde. For God is my witnes/ whom I serue with my sprete in the Gospell of his sonne/ that with out ceasynge I make mencion of you allwayes in my prayers/ beseechynge that at one tyme or other/ a prosperous iorney (by the will of God) myght fortune me/ to come vnto you. For I longe to see you/ that I myght bestowe amonge you some spiri- tuall gyfte/ to strenght you with all: that is/ that I myght haue consolacion to gether with you/ thzough the comenfayth/ which both ye & I haue

I wolde that ye shuld knowe brethren/ how that I haue often tymes purposed to come vn to you (but haue bene let hitherto) to haue some frute amonge you/ as I haue amonge other of the Gentyls. For I am better both to the Grekes and to them which are no Grekes/ vnto the learned and also vnto the vnlarned. Lyke wyle/ as moche as in me is/ I am redy to preache the Gospell to you of Rome also.

For I am not ashamed of the gospell of Christ because it is the power of God vnto saluacion to all that beleue/ namely to the Jewe/ & also to the Gentyle. For by it the ryghtewesnes which cometh of God/ is opened/ from fayth to fayth. As it is wrytten: The iust shall lyue by fayth.

For the wrath of God apereth from heauen agaynst all vngodlyues & vneyghtewesnes of men which withholde the trueth in vneyghtewesnes: seynge/ what maye be knowe of God/ that same is manifest amonge them. For God dyd shewe it vnto them. So that his inuisible thynges: that is to saye his eternall power and godhed/ are vnderstonde and sene/ by the workes from the creation of the worlde. So that they are without excuse/ in as moche as when they knewe God/ they glorified him not as God/

a. iij.

nether

2ba. ii. a
Hebr. x.
Gala. iii.

* Fro fayth to sayth/ thz at is from a weake sayth to a strong ger/ or from one barayle of fayth to another/ for as we haue escaped ene icopardye thorow sayth/ another inuadeth vs/ thorow which we must wade by the helpe of sayth al so.

Eph. iii.

The Epistle of S. Paul

nether were thankfull/ but waxed full of vanities in their imaginacions/ & their folish hertes were blynded. When thy counted the selues wyle/ they became folles and turned the glory of the immortall God/ vnto the similitude of the ymage of mortall man/ & of byrdes/ & foure footed beastes/ & of serpentes. Wherefore God lyke wyle gaue the by vnto their hertes lustes/ vnto vncleynnes/ to defyle their awne boddys bitwene them selues: which touned his truthe vnto a lye/ & worshipped & serued the creatures more then the maker/ which is blessed for euer. Amen. For this cause God gaue them by vnto shamefull lustes. For euen their women dyd chaunge the naturall vse vnto the vnnaturall. And lyke wyle also the men leste the naturall vse of the woman/ and byent in their lustes one on another. And man with man wrought filthynes/ and receaued in them selues the rewarde of their erreure/ as it was accordynge.

And as it seemed not good vnto them to be a knowe of God/ euen so God deliuered the by vnto a leawde mynd/ that they shuld do the thinges which were not comly/ beinge full of all vnrightheous doynges/ of fornicacion/ wickednes/ coueteousnes/ maliciousnes/ full of enuye/ murther/ debate/ disseyte/ cruell condicioned/ whyspers/ backbiters/ haters of God/ doers of wronge/ proude/ boasters/ byngers vp of euill thinges/ disobediēt to father & mother/ without vnderstondynge/ couenaunte breakers/ vnlouynge/ trucebreakers & merciles. which inē though they knew the rightheousnes of God/ how that they which soche thinges comyt/ are worthe of deeth/ yet not only do the same/ but also haue pleasure in them that do them. ¶ The .ij. Chapter.

Wherefore arte thou inexcusable o man/ whoso euer thou be that iudgest. For in that same wherein thou iudgest another/ thou

*to haue pleasure in as nother mannes synne is greater wyllednes then to synne thy selfe.

To the Romayns Fo. clxxxix

thou condemnest thy selfe. For thou that iudgest doest euen the same selfe thinges. But we are sure that the iudgement of God is accordynge to truthe/ agaynst them which comyt soche thinges. Thinke thou this. Thou man that iudgest them which do soche thinges/ & yet dost euen the very same/ that thou shalt escape the iudgement of God? Either despylest thou the ryches of his goodnes/ patience and longe sufferance/ and remembrest not how that the byndnes of God ledith the to repentance?

But thou after thyne harde herte that canst not repent/ heapest the to geder the treasure of wrath agaynst the daye of vengeance/ when shalbe opened the ryghtewes iudgement of God which will rewarde euery man accordynge to his doedes: that is to saye/ praysse/ honoure and immortalite/ to them which contynue in good doynges/ and seke eternall lyfe. But vnto them that are rebellious and disobey the truthe/ and folowe iniquytie/ shall come indignacion and wrath/ tribulacion and anguysh vpon the soule of euery man that doth euill: of the Jewes fyrst/ & also of the Gentyll. To euery man that doth good/ shall come praysse/ honoure/ and peace/ to the Jewes fyrst/ & also to the Gentyll. For ther is no parcialtye with God. But whosoever hath synned with out lawe/ shall perishe with out lawe. And as many as haue synned vnder the lawe/ shalbe iudged by the lawe. For before God they are not rightheous which heare the lawe: but the doers of the lawe shalbe iustified. For yf the Gentyls which haue no lawe/ do of nature the thinges contained in the lawe: then they haue no lawe/ are a lawe vnto them selues/ which shewe the dede of the lawe witten in their hertes: whyll their conscience beareth witnes vnto them and also their thoughtes/ accusynge one another or excusynge

a. iij.

neuer certifye

Math. xvi. d.
*The deseruinge of Christ is promysed to be the rewarde of oure good doedes: which rewarde yet oure doedes deserue not.

Gen. x. d.
ii. Par. xix.
Job. x. xxi.
Act. x. e.
Math. vii. d.
Jaco. i. d.

*Doers are an outward rightheousnes before the world and testifie what a man is withinne/ but iustifie not the heart before god

The Epistle of S. Paul

the conscience that the
fore synnes are forgiven
fulynge/at the daye when God shall iudge the
secretes of men by Iesus Christ / accordynge
to my Gospell.

Beholde/thou arte called a Jewe/and tru-
stest in the lawe and relyst in God/and knowest
his will/ and hast experience of good/and
bad / in that thou arte informed by the lawe:
and behest that thou thy selfe arte a gyde vnto
the blynde/a lyght to them which are in dar-
knes/an informer of them which lacke discre-
cion/a teacher of vnlarned/ which hast the en-
sample of that which ought to be knowen/ & of
the truth/ in the lawe. But thou which teachest
another/teachest not thy selfe. Thou preache-
st/ a man shuld not steale: and yet thou stealest.
Thou sayst/ a man shuld not commit adultery:
and thou breakest wedlocke. Thou abhorrest
ymages / and robbest God of his honoure.
Thou relyest in the lawe/ and thou breas-
tynge the lawe/dishonourest God. For the na-
me of God is euill spoken of amonge the Gen-
tyls thowse pou/as it is wrytten.

Esai. llii. b
Eze. xxxvi.
Circumci-
sion was a
witness of
the covenan-
t betwene
them: & god
and holpe
not/ but in
that it put
them in re-
membrance
to beleue
in god and
to kepe the
lawe.

Circumcision* verely auayleth/ yf thou kepe
the lawe. But yf thou breake the lawe/ thy cir-
cumcision is made vncircumcision. Therefore yf
the vncircumcised kepe the ryght thinges con-
tayne in the lawe: shall not his vncircumci-
sion be counted for circumcision? And shall
not vncircumcision which is by nature (yf it
kepe the lawe) iudge the / which beynge vnder
the letter and circumcision/ doit transgresse the
lawe? For he is not a Jewe/ which is a Jewe
outwarde. Nether is that thinge circumcision/
which is outwarde in the fleshe. But he is a
Jewe which is hyd wythin/ and the circumci-
sion of the herte is the true circumcision/ which
is in the sprete & not in the letter/ whose pray-
se is not of men/ but of God.

The. iij. Chapter.

What

To the Romayns fo. cxxxix

What preferment then hath the Jewe?
other what auantage hath circumcision? **U**
Surely very moche. For vnto the
was committed the worde of God.
what then though some of the dyd not bele-
ue: shall their vnbeleue make the promes of
God with out effecte? God forbid. Let God
be true/ & all men lyars/ as it is wrytten: That
thou myghtest be iustified in thy sayinge/ &
shuldest overcome/ when thou arte iudged.

Yfoure vnrightheenes make the righte-
weines of God moze excellent: what shall we
saye? Is God vnrightheous which taketh ven-
geance? I speake after the maner of me. God
forbid. For how then shall god iudge the worl-
de? If the veritie of God appere moze excel-
lent thowse my lye/ vnto his prayse/ why am
I hence forth iudged as a synner? & saye not
rather (as men euill speake of vs/ and as some
affirme that we saye) let vs do euill that
good maye come therof. Whose damnacion
is iuste.

what saye we then? Are we better then they?
No/ in no wise. For we haue all ready proued
how that both Jewes & Gentyls are all vnder
synne/ as it is wrytten: There is none rygh-
teous/ no not one; there is none that vndersto-
deth/ there is none that seeketh after god/ they
are all gone out of the waye/ they are all made
vnpromysable/ ther is none that doeth good/
no not one. Their throte is an open sepulchre/
with their tounge they haue disceaued: the
poyson of aspes is vnder their lippes. whose
mouthes are full of cursinge and bitternes.
Their fete are swyfte to shed blood. Destruc-
tion and wretchednes are in their wayes. And
the waye of peace they haue not knowen. The-
re is no feare of God before their eyes.

* Yf we knowe that whatsoeuer the lawe
sayth

Joan. iii. d.
Psalm. cxv.
Psalm. l.

Gala. iii. d.
Psalm. xlii.
Psalm. .c.
and. xlii. b.
Psalm. cxxix.
Psalm. ix. c.
Esai. lix. b.
Psalm. xlii. b.

Gala. ii. d.

The Epistle of Paul

* The lawe
iustifieth
not before
god/But by
trereth synne
onlye.

Iustifyinge
commeth by
fayth.

Fayth iustifi-
fiesh.

* Fayth may
maynerly
the lawe/be
cause thereby
we obtayne
power to for-
ue it and to
keepe it.

sayth/he sayth it to them which are vnder the lawe. That all mouthes maye be stopped/ and all the worlde be subdued to God/ because that by the dedes of the lawe/ shall no fleshe be iustified in the sight of God. For by the lawe we commeth the knowledge of synne.

Now verely is the rightewesnes that com-
meth of God declared with out the fulfillin-
ge of the lawe/hauinge witness yet of the lawe
and of the Prophetes. The rightewesnes no
dout which is good before God/ cometh by
the fayth of Iesus Christ/ vnto all and vpon
all that beleue.

There is no difference: for all haue synned/
and lacke the prayse that is of valoure befo-
re God: but are iustified frely by his grace/
through the redemption that is in Christ Je-
su/ whom God hath made a seate of mercy
thorow fayth in his bloud/ to shewe the righ-
tewesnes which before him is of valoure/ in
that he forgiveeth the synnes that are passed/
which God byd suffre to shewe at this tyme/
the rightewesnes that is allowed of him/ that
he myght be counted iuste/ and a iustifier of
him which beleueth on Iesus. *

Where is then thy reioysinge? It is exclu-
ded. By what lawe? by the lawe of workes?
Naye: but by the lawe of fayth.

For we suppose that a man is iustified by
fayth with out the dedes of the lawe. Is he
the God of the Jewes only? Is he not also
the God of the gentyls? Yes/euen of the Gen-
tyls also. For it is God only which iustifieth
circumcision which is of fayth/ and vncircum-
cision thorow fayth. Do we then destroye the
lawe thorow fayth? God for byd. But we ra-
ther mayntayne the lawe.

The. iiij. Chapter

what

To the Romayns

Fo. cxi

What shall we saye then/ that Abra-
ham oure father as pertayninge to
the fleshe/byd sinde? If Abraham we
re iustified by dedes/ then hath he

wherin to reioyce: but no with god. For what
sayth the scripture? Abraham beleued God/ & it
was counted vnto him for rightewesnes. To
him that worketh/ is the rewarde not recke-
ned of fauoure: but of dutie. To him that wor-
keth not but beleueth on him that iustifieth
the vngodly/ is his fayth counted for rightewes-
nes. Euen as Dauid describeth the blessed-
fulnes of the man vnto whom God ascribeth
rightewesnes without dedes. * Blessed are
they/ whose vnrighewesnes are forgene/ and
whose synnes are couered. Blessed is that mā
to whom the Lorde imputeth not synne.

Came this blessednes then vpon the circum-
cised or vpon the vncircumcised? we saye vere-
ly how that fayth was rekened to Abraham for
rightewesnes. How was it rekened? in the tyme
of circumcision? or in the tyme before he
was circumcised? Not in the tyme of circumci-
sion: but when he was yet vncircumcised. And
he receaued the signe of circumcision/ as a scale
of the rightewesnes which is by fayth/ which
fayth he had yet being vncircumcised: that he shul-
de be the father of all thē that beleue/ though
they be not circumcised that ryghtewesnes
myght be imputed to thē also: & that he might
be the father of the circumcised not because they
are circumcised only: but because they walke al-
so in the steppes of that fayth that was in oure
father Abraham before the tyme of circumcision.

For the promes that he shulde be the heyre
of the worlde/ was not geue to Abraham or to
his seed thorow the lawe: but thorow the righ-
tewesnes which cometh of fayth. For yf they
which are of the lawe/ be heyres/ then is fayth

* Dedes ius-
tifie not be-
fore god/ ne-
ther maye a
man before
God put
trust in thē
em.

Psalm. xxi.

* Blessedful-
nes what is
is.

Circumcisi-
on is the scale.

The promes
cometh by
fayth.

but

The Epistle of S. Paul

The lawe
causeth wra-
th.

Gen. xlii.

Genes. xlii.
and. xlii.

Christ iusti-
fies vs.

Sayth set-
teth vs at
peace with
God.

but bayne & the promises of none effede. Be-
cause the lawe causeth wrath. For where no
lawe is/there is no trasgression. Therfore by
fayth is the inheritaunce geue^d that it myght
come of fauoure: & the promises myght be sure
to all the seed. Not to them only which are
of the lawe: but also to them which are of the
fayth of Abraham: which is the father of vs
all. As it is wyrtten: I haue made the a fa-
ther to many nacions/ eueⁿ before God whom
thou hast beleued/ which quickeneth the deed/
and called those thinges which be not / as
though they were.

Which Abraham contrary to hope / beleued
in hope/that he shulde be the father of many
nacions/ acco^rdinge to that which was spok^e:
So shall thy seed be. And he saynted not in
the fayth / nor yet considered his awne body
which was now deed / euen when he was al-
most an hondred yere olde: nether yet that
Sara was past childbearinge. He stachered not
at the promises of God thow^e vnbelefe: but
was made stronge in the fayth/and gaue ho-
nour to God/full certified/that what he had
promised that he was able to make good.
And therfore was it reckened to him for righ-
tewesnes.

It is not wyrtten for him only/that it was
reckened to him for r^{ig}htewesnes: but also
for vs/to whom it shalbe counted for righte-
wesnes/ so we beleue on him that raysed vp
Jesus oure Lorde from deeth. which was de-
liuered for oure synnes/ and rose agayne for
to iustifie vs.

The. v. Chapter

Be cause therfore that we are iustified
by fayth/ we are at peace with god tho^e
row oure Lorde Jesus Christ: by wh^o
we haue a waye in thow^e fayth/ vnto
this

To the Romayns

Jo. cxi

this grace wherein we stande & reioyce in hope
of the prayse that shalbe geue^d of God. Nether
do we so only: but also we reioyce in tribula-
ci^o. For we know that tribulaci^o bringeth pa-
ci^ece/ paci^ece bringeth experieⁿce/ experieⁿce brin-
geth hope. And hope maketh not ashamed/ for
the loue of God is shed abroad in oure hertes
by the holy goost/ which is geuen vnto vs.

For when we were yet weake/ acco^rding to
the tyme: Christ dyed for vs which were vn-
godly. Yet scarce will eny man dye for a righ-
tewes man. Parau^enture for a good m^a durst
a m^a die. But God setteth out his loue that
he hath to vs/ seinge that whyll we were yet
synners/ Christ dyed for vs. Whiche more then
now (seinge we are iustified in his blood) shall
we be saued from wrath thow^e him.

For yf when we were enenemies/ we were re-
conciled to God by the deeth of his sonne: mo-
che more/ seinge we are reconciled/ we shalbe
preserued by his lyfe. Not only so/ but we also
ioye in God by the meanes of oure Lorde Je-
sus Christ/ by whom we haue receaued the
attonment.

wherfore as by one man synne entred into
the worlde/ & deeth by the meanes of synne.
And so deeth went ouer all men/ in so moche
that all men synned. For euen vnto the tyme
of the lawe was synne in the worlde/ but syn-
ne was not regarded/ as longe as ther was no
lawe: neuerthelesse deeth rayned from Adam
to Moses/ eueⁿ ouer the also that synned not/
with lyke trasgression as dyd Adam: which
is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For
yf thow^e the synne of one/ many be deed: mo-
che more plenteous vpon many was the gra-
ce of God & gyfte by grace: which grace was
geuen by one man Jesus Christ.

Jaco. i. b

*we are not
ashamed of
oure hope
for we are
sure by the
deathe of
Christ that
God loueth
vs and will
bringe oure
hope to pass
se.

Adams diso-
bedience was
imputed vs
all yer we
oure selues

And

wrought es
uelf. And ch
ristes obedi
ence sancti
fy all / yet
we our selfe
nes worke a
nye good.

* The lawe
encreaseth
synne / and
maketh our
re nature
more greedie
to do euell
because the
lawe minis
tereth no po
wer ner lust
to that she
hideth / or
to refrayne
from that
she forbids
deeth.
Gala. iii. d

And the gyfte is not ouerone synne / as deeth
can thow one synne of one that synned. For
damnacion came of one synne vnto condemna
cion: but the gift came to iustify fro many syn
nes. For yf by the synne of one / deeth raygned
by the meanes of one: moche more shall they
which receaue aboundance of grace and of the
gyfte of rightewesnes / raygne in lyfe by the
meanes of one (that is to saye) Iesus Christ.

As yf by the synne of one / con
demnacion came on all men: eue so by the iusti
fyng of one cometh the rightewesnes that
bringeth life vnto all me. For as by one manes
disobedience many be came synners: so by the
obedience of one / shall many be made righteous.

But the lawe in the meane tyme entred in /
that synne shuld encrease. Neuerthelater whe
re aboundance of synne was / there was more
plenteousnes of grace. That as synne had rayg
ned vnto deeth / euen so myght grace raygne
thow rightewesnes / vnto eternall lyfe / by
the helpe of Iesu Christ.

The. vi. Chapter.

What shall we saye then? Shall we
continue in synne / that there maye be
aboundance of grace? God forbid.
How shall we that are deed as tou
ching synne / liue any longer therein? Remember
ye not that all we which are baptised in
the name of Iesu Christ are baptised to dye
with him? We are buried with him by baptis
m / for to dye / that lyke as Christ was raysed
by fro deeth by the glorie of the father eue so
we also shuld walke in a newe lyfe. For yf we
be graft in deeth lyke vnto him: euen so must
we be in the resurrection. This we must re
member / that oure olde man is crucified with
him also / that the body of synne myght vter
ly be destroyed that hence forth we shuld not
be ser

be seruantes of synne. For he that is deed /
ys iustified from synne.

Wherefore yf we be deed with Christ / we be
leue that we shall lyue wth him: remembryn
ge that Christ once raysed fro deeth / dyeth no
more. Deeth hath no more power ouer him.
For as touchinge that he dyed / he dyed concer
ning synne / once And as touchinge that he
liueth / he liueth vnto God. Lyke wise ymagen
ye also / that ye are deed concerlinge synne: but
are alieue vnto God thow Iesus Christ oure
Lorde. Let not synne raygne therfore in pou
re mortall bodyes / that ye shulde ther vnto
obey in the lustes of it. Rather geue ye poure
members as instrumetes of vnrighewesnes
vnto synne: but geue poure selues vnto God /
as they that are alieue fro deeth. And geue you
re members as instrumetes of rightewesnes
vnto god. Let not synne haue power ouer you:
for ye are not vnder the lawe / but vnder grace.

What then? Shall we synne / because we are
not vnder the lawe: but vnder grace? God forbid.
Remember ye not how that to whom
souer ye comit poure selues as seruantes to
obey: his seruantes ye are to whom ye obey:
whether it be of synne vnto deeth / or of obe
dience vnto rightewesnes? God be thanked /
that though ye were once the seruantes of
synne / ye haue yet obeyed with herte vnto the
forme of doctrine wher vnto ye were deliue
red. Ye are then made fre from synne / and are
become the seruantes of rightewesnes.

I will speake grossly because of the infirmitie
of poure fleshe. As ye haue geue poure me
bers seruantes to vncleynes & to iniquite / fro
iniquite vnto iniquite: eue so now geue pou
re members seruantes vnto rightewesnes /
that ye maye be sanctified. For when ye were
the seruantes of synne / ye were not vnder righ
tewesnes.

The Epistle of S. Paul

Eternally
is the de
seruinge of
Christ.

twelues. what frute had ye then in tho thinges wherof ye are now ashamed. For the ende of tho thinges is deeth. But now are ye deliuered fro synne / & made the seruantes of God / & haue poure frute that ye shuld be sanctified / & the ende euerlastinge lyfe. For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God / thow Iesus Christ oure Lorde.

The viij. Chapter. *

Remember ye not brethre (I speake to them that know the lawe) how that the lawe hath power ouer a mā as long as it endureth? For the woman which is in subiectio to a mā / is boude by the lawe to the man / as long as he liueth. If the man be deed / she is loosed fro the lawe of the mā. So then yf whill the mā liueth she couple her selfe with another mā / she shalbe counted a wedlocke breaker. But yf the man be deed / she is free from the lawe: so that she is no wedlocke breaker / though she couple her selfe with another man.

Euen so ye my brethre / are deed concerninge the lawe by the body of Christ / that ye shulde be coupled to another (I meaneto him that is risen agayne from deeth) that we shuld bringe forth frute vnto God. For when we were in the fleshe / the lustes of synne which were steered vppe by the lawe raygned in oure members / to bringe forth frute vnto deeth. But now are we deliuered fro the lawe & deed fro that wherunto we were in bondage that we shuld serue in a newe conuersacion of the sprete / & not in the olde conuersacion of the letter.

What shall we saye then: is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant / excepte the lawe had sayde / thou shalt not lust. But synne toke an occasion

Vnto the Romayns. fol. ccviii.

occasion by the meanes of the commaundement and wrought in me all māner of concupiscence. For verely without the lawe / synne was deed. I once liued without lawe. But when the commaundement came / synne reupard / and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the commaundement / & so disceaued me / & by the selfe commaundement slew me. wherfore the lawe is holy / and the commaundement holy / iust and good.

was that then which is good made deeth vnto me? God forbid. Nape / synne was deeth vnto me / that it myght appere / how that synne by the meanes of that which is good / had wrought deeth in me: that synne which is vnder the commaundement / myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall sold: vnder synne / because I wote not what I do. For what I wold / that do I not: but what I hate / that do I. Yf I do now that which I wolde not / I graunte to the lawe that it is good. So then now / it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. For will is present with me: but I synde no meanes to performe that which is good. For I do not that good thinge which I wold: but that euill do I / which I wold not. Finally if I do that I wolde not / then is it not I that do it / but synne that dwelleth in me / doeth it. I synde then by the lawe / that when I wolde doo good / euill is present with me. I delitate in the lawe of God / concerninge the inner man. But I se another lawe in my members rebellinge agaynst the lawe of my mynde / &

Exod. xx. c
Dut. v. b

i. Timot. i. b

* Golde Sn
der synne is
to be made
a bonde mā
to do the
will of syns
ne onlye.

h Subduyn

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subdunye me vnto the lawe of synne / which is in my members. O wretched man that I am: who shall deliuer me from this body of deeth? I thanke God thow Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God / and in my flesh the lawe of synne.

The viij. Chapter.

* Synne is taken here for a synne offeringe after the vse of the hebreys tongue.

* Christes spirit is in all his / and the spirit is lyfe because it consenteth vnto the lawe. And the bodye that is deede because it consenteth to synne willeth that spirit requyren at the last / and geue him lust to do the lawe / and will not suffer him to remaine in synne.

Ther is then no damnacion to them which are in Christ Iesu / which walke not after the flesh: but after the spirit. For the lawe of the spirit that bringeth lyfe thow Iesus Christ / hath deliuered me fro the lawe of synne & deeth. For what the lawe could not do in as moche as it was weake because of the flesh: that performed God / & sent his sonne in the similitude of synfull flesh / & by synne damned synne in the flesh: that the rightewesnes requyred of the lawe / myght be fulfilled in vs / which walke not after the flesh / but after the spirit.

For they that are carnall / are carnally mynded. But they that are spirituall / are gostly mynded. To be carnally mynded / is deeth. But to be spirituall mynded is lyfe and peace. Because that the fleshly mynde is enemye agaynst God: for it is not obediēt to the lawe of God / neither can be. So then they that are geuen to the flesh / cannot please God.

But ye are not geuen to the flesh / but to the spirit: yf so be that the spirit of god dwel in you. If ther be eny man that hath not the spirit of Christ / the same is none of his. Yf Christ be in you / the body is deede because of synne: but the spirit is lyfe for rightewesnes sake. Wherefore if the spirit of him that rayled vp Iesus from deeth / dwell in you: cū he that rayled vp Christ from deeth / shall quicken your mortall bodyes / because that this spirit dwel-

Vnto the Romayns. fol. cxxliij

te dwelleth in you.

* Therefore brethren we are nowe betters / not to the flesh / to liue after the flesh. For yf ye liue after the flesh / ye must dye. But yf ye mortifie the dedes of the body / by the helpe of the spirit / ye shall lyue. For as many as are led by the spirit of God: they are the sonnes of God. For ye haue not receaued the spirit of bondage to feare eny moare / but ye haue receaued the spirit of adopcion whereby we crye Abba father. The same spirit certifieth oure spirit that we are the sonnes of god. Yf we be sonnes / we are also heires / the heires I meane of God / and heires anered with Christ: yf so be that we suffer to gether / that we maye be glorified to gether.

(Adopcion) that is the inheritaunce promised by grace.

* For I suppose that the afflictions of this lyfe / are not worthy of the glory which shalbe shewed vnto vs. Also the feruent desyre of the creatures abideth. lookinge when the sonnes of God shall appere: because the creatures are subdued to vanite agaynst their will: but for his will which subdueth them in hope. For the very creatures shalbe deliuered from the bondage of corruptiō into the glorious lyber- tie of the sonnes of God. For we knowe that euery creature groveth with vs also / and triu- uapleth in payne euen vnto this tyme.

* We must suffer with Christ / yf we shall raygne with him in glorie.

Not they only / but euen we also which haue the frutes of the spirit / moine in our reselues & wayte for the (adopcion) & loke for the deliuerance of oure bodies. For we are sayd to hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? But and yf we hope for that we see not / then do we with patience abyde for it.

* First frutes: a taste / a certayne portion and not the full gyfte of the spirit.

* we are saved by hope that is we hope to be deliuered out of the corruptiō of

lyfe wylle the spirit also helpeth oure infirmitie. For we knowe not what to desyre as we ought: but the spirit maketh intercession

b. ij. migh

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oure bodies mightely for vs with groninges which cannot be exprestid with tonge. And he that seareth the hertes / knoweth what is the meaning of the spyte: for he maketh intercession for the sayntes accordinge to the pleasure of God.

*God cheseth of his awne gods new & mercie callseth y orow the go spell: iustifieth thorow fayth & glorifieth thorow good workes.

* For we knowe that all thinges worke for the best vnto them that loue God / which also are called of purpose. For those which he knewe before / he also ordeyned before / that they shulde be lyke fashioned vnto the shape of his sonne: that he myght be the first begottē sonne amonge many brethren. Moreover which he apoynted before / the also he called. And which he called / them also he iustified / which he iustified / them he also glorified.

What shall we then saye to these thinges? If God be on oure syde: who can be agaynst vs: which spared not his awne sonne / but gaue him for vs all: how shall he not with him geue vs all thinges also: who shall laye any thinge to the charge of Goddes chosen: it is God that iustificeth: who then shall condemne: it is Christ which is deed yet rather which is risen agayne / which is also on the ryght honde of God & maketh intercession for vs.

*He that seeth what Christ hath done for hi can not but beleue that god loueth him: & also loue God agayne.

Who shall separte vs fro the loue of God: shall tribulacion: or anguyllhe: or persecucion: or other hunger: or ether nakednesse: or ether pcell: or ether swearde: As it is written: For thy sake are we kylled all daye longe / and are counted as shepe apoynted to be slayne. Nevertheless in all these thinges we overcome strongly thorow his helpe that loued vs. Ye and I am sure that nether deeth / nether yse / nether angels / nor rule / nether power / nether thinges present / nether thinges to come / nether heigh / nether loweth / nether any other creature shall be able to departe vs fro the

To the Romayns. fo.ccxv

the loue of God / shewed in Christ Iesu oure Lord. R

The .ix. Chapter

I Saye the trouth in Christ / & lye not / in that wherof my conscience beareth me witness in the holy goost / that I haue gret heuyenes and continuall sorowe in my hert. For I haue wysshed my selfe to be cursed from Christ / for my brethren and my kynsmen as pertayninge to the fleshe / which are the Israelites. To whom pertayneth the adopcion / & the glorie / and the couenauntes and the lawe that was geuen / and the seruice of God / and the promyses: whose also are the fathers and they of whome (as concerninge the fleshe) Christ came / which is God ouer all thinges blessed for euer Amen.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyldre straght waye because they are the seed of Abraham. But in Isaac shall thy seed be called: that is to saye / they which are the chyldren of the fleshe / are not the chyldren of God. But the chyldren of promes are counted the seede. For this is a worde of promes / aboute this tyme will I come / and Sara shall haue a sonne.

Nether was it so with her only: but also when Rebecca was with chylde by one / I meane by oure father Isaac / per the chyldre were borne / whē they had nether done good nether bad: that the purpose of God which is by election / myght stonde / it was sayde vnto her / not by the reason of workes / but by grace of the caller: the elder shall serue the yonger. As it is written: Jacob he loued / but Esau he hated.

What shall we saye then: is there any vnrighewesnes with God: God forbid. For he

What lo-
ue dothe.

Adopcion is
an inh. ritas
unde by gra-
ce.

Gene. xxi.

Gala. iii. d.
Gene. xvi.

Gene. xi. b.
Malach. i. a.

b. ij. sayth

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Exodi. xlii. sayth to Moses: I will shewe mercy to whom I shewe mercy: and will haue compassion on whom I haue compassion. So lieth it not then in a mans will or cunnynge/ but in the mercede of God. For the scripture sayth vnto Pharaon: **Exodi. ix. d.** Euē for this same purpose haue I stered the vp/ to shewe my power on the & that my name might be declared thowout all the worlde. So hath he mercie on whom he will/ and whom he will/ he maketh heerd herted.

Esai. xli. c. Thou wilt saye then vnto me: why then **2pierre. xlviii** blameth he vs yet? For who cā resist his will? **Saple. x. b.** But o man/ what arte thou which disputest with God? Shall the worke saye to the worke he man: why hast thou made me on this fashion? Hath not the potter power ouer the claye/ euen of the same lombe to make one vessel vnto honoure and another vnto dishonoure? Euen so/ God willinge to shewe his wrath/ and to make his power knowē suffered with longepacience the vessels of wrath/ ordeyned to damnacion/ that he myght declare the riches of his gloze on the vessels of merce/ which he had prepared vnto gloze: that is to saye/ vs which he called / not of the Jewes only/ but also of the gētples. As he sayth in **Osee. ii. d.** I will call them my people which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayd vnto them/ ye are not my people: that there shalbe called the chylidzen of the liuinge God.

Osee. ii. d. But **Esai. xli. c.** Esaias cryeth concerninge Israel / though the number of the chylidzen of Israel be as the sonde of the see yet shall a remnaūt be sauēd. He finisheth the worde verely and maketh it short in ryghtwelsnes. For a short worde will God make on erth. And as **Esaias** sayd befoze: Except the Lorde of Saboth had left

To the Romayns. fo. ccc. vi

left vs seede/ we had bene made as sodomia/ and had bene lykened to Gomozra.

What shall we saye then? We saye that the gentyls which folowed not rightewelsnes haue ouertake rightewelsnes: I meane the rightewelsnes which cometh of sayth. But Israel which folowed the lawe of rightewelsnes/ coulde not attayne vnto the lawe of rightewelsnes. And wherfoze? Because thy sought it not by sayth: but as it were by the workes of the lawe. For they haue stombled at the stomblyng stone. As it is wrytten: Beholde I put in vpon a stomblyng stone/ & a rocke which shall make men faule. And none that beleue on hym / shalbe ashamed.

Esai. i. c.

Esai. xlviii. a
1 Peter. ii. b.
Esai. lxxiii. c.

Esai. xlviii.

The. x. Chapter.

Brethren/ my hertes desyre & prayer to God for Israel/ is that they might be sauēd. For I beare them recozde that they haue a seruēt mynde to God warde/ but not accordinge to knowledge. For they are ignorant of the rightewelsnes which is allowed befoze God/ and go about to stablishe their awne rightewelsnes / & therfoze are not obediēt vnto the rightewelsnes which is of law befoze God. For Christ is the ende of the lawe/ to iustifie all that beleue.

* The lawe dryueth to Christ to be iustified.

Moses describeth the rightewelsnes which cometh of the lawe/ how that the man which doth the thinges of the lawe/ shall liue therein. But the rightewelsnes which cometh of sayth/ speaketh on this wyse. Saye not in thy hert/ who shall ascende into heauen? (that is nothynge els then to fetch Christ doune) Other who shall descende into the depe? (that is nothynge els but to fetch vp Christ fro deeth)

But what sayth the scripture? The worde is nye the/ euē in thyne mouth & in thyne herte.

Leui. xlviii.
Ezech. xx. b.
Deu. xxx.

* Though sayth iustifie from synne & though christ descended the reward promysed/ yet is the promys

This worde is the worde of sayth which
b. iij. we

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made on the
condicion
that we em-
brace Chris-
tes doc-
trine and con-
fesse him w-
ith worde
and dede.
So that we
are iustified
to do good
workes/and
are com-
mended to
walken to the
saluation
promysed.
Rom. xiii.

we preache. For if thou shalt knowlege with
thy mouth that Iesus is the Lorde / & shalt
beleue with thynne hert that God rayfied him
vp from deeth thou shalt be safe. For the
beleue of the hert iustifieth / and to knowlege
with the mouth maketh a man safe. For the
scripture sayth: whosoever beleueth on him/
shall not be ashamed.

There is no difference bitwene the Jewe &
the Gentyll. For one is Lorde of all / which is
ryche vnto all that call on him. For whoso-
uer shall call on the name of the Lorde / shall be
safe. But how shall they call on him / on whom
they beleued not? how shall they beleue on
him of whom they haue not herde? how shall
they heare without a preacher? And how shall
they preache except they be sent? As it is wryt-
ten: how beautifull are the fete of them which
brynge glad tydynges of peace / & brynge glad
tydynges of good thinges. But they haue not
all obeyed to the gospell. For Esaias sayth:
Lorde who shall beleue oure sayynges? So
then sayth cometh by hearinge / and hearinge
cometh by the worde of God. But I axe: ha-
ue they not herde? No dout / their sounde wet
out into all londes: and their wordes into the
endes of the worlde.

But I demaunde whether Israel dyd kno-
we or not? Forst Moyses sayth: I will prouoke
you for to enuy / by them that are no people /
and by a folishe nation I will anger you.
Esaias after that / is bolde and sayth: I am
founde of them that sought me not / and ha-
ue appered to them that axed not after me.
And agaynst Israel he sayth: All daye I lye ha-
ue I stretched forth my hondes vnto a people
that beleueth not / but speaketh agaynst me.

The .xj. Chapter.

I saye

To the Romayns. Fo cccvii

I saye then: hath god cast away his pro-
ple? God forbidd. For euen I verely am
an Israelite / of the seed of Abraham / &
of the tribe of Benjamin / God hath not
cast away his people which he knewe before.
Ether wote ye not what the scripture sayth by
the mouth of Helias / how he maketh interces-
sion to God agaynst Israel / sayyng: Lorde they
haue kylled thy prophetes / and dygged doune
thynne alters: & I am lefte only / & they seeke my
life. But what sayth the answer of God to him
agayne? I haue reserued vnto me seuen thou-
sande men which haue not bowed the knee to
Baal. Euen so at this tyme is ther a remanant
lefte thorow the election of grace. If it be of
grace / then is it not of workes. For then we-
re grace no moare grace. If it be of workes /
then is it no moare grace. For then were deser-
uinge no longer deseruinge.

What then? Israel hath not obtayned that
that he sought. No but yet the election hath
obtayned it. The remanant are blinded / accor-
dinge as it is wrytten: God hath geuen them
the spere of vnquytnes: eyes that they shuld
not se / & eares that they shuld not heare / euen
vnto this daye. And Dauid sayth: Let their ta-
ble be made a snare to take them with all / and
an occasion to faule / and a rewarde vnto the.
Let their eyes be blinded that they se not: and
euer bowe doune their backs.

I saye then: Haue they therfore stombled /
that they shulde but faule only? God forbidd:
but thorowe their faule is saluacion happened
vnto the gentyls / for to prouoke the with all.
wherfore yf the faule of them / be the ryche-
s of the worlde: and the mynyshinge of them
the riches of the gentyls: How moche moare
shulde it be so / yf they all beleued. I speake to
you gentyls / in as moche as I am the Apostle
b. v. of the

iii. Reg. xix.

* Grace and
workes are
contrarye
thinges.

Esai. vi. c
Matth. xiii.
Joan. xii. f
Act. xxviii.
Psal. lxxviii.

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of the gentles / I will magnify myn office / that I myght prouoke them which are my flesh / and myght saue some of the. For yf the castinge awaye of them / be the reconcylyng of the worlde: what shall the receauynge of them be / but lyfe agayne from deeth? For yf one pece be holy the whole heepe is holy. And yf the roote be holy / the bzaunches are holy also.

Though some of the bzaunches be broken of / and thou beyng a wyld olue tree / arte graft in amonge them / & made parttaker of the rote and fatnes of the olue tree / dost not thy selfe agaynst the bzaunches. For yf thou dost thy selfe / remember that thou bearest not the rote / but the rote the. Thou wilt saye then: the bzaunches are broken of / that I myght be grafted in. Thou sayest well: because of vnbeleue they are broken of / and thou stondest stedfast in fapth. Be not hye mynded / but feare seynge that God spared not the naturall bzaunches / lest haply he also spare not the.

Beholde the kindnes & rigorosyness of God: on the which fell / rigorosyness: but towardes the / kindnes / yf thou continue in his kindnes. Or els thou shalt be hewen of / & they yf they hyde not still in vnbeleue / shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wyld olue tree / and wast grafted contrary to nature in a true olue tree: how moche more shall the naturall bzaunches be grafted in their awne olue tree agayne.

I wolde not that this secrete shulde be hyd from you my bzethren (lest ye shuld be wyle in y^r poure awne consaytes) that partly blyndnes is happened in Israel / vntill the fulnes of the gentles become in: & so all Israel shalbe saued. As it is writte: There shall come oute of I^{er}usalem he that doth deliuer / & shall turne awaye the

Isai. lix. d.

To the Romayns To ccc. Bilt

the vngodlynes of Jacob. And this is my couenauent vnto them / when I shall take awaye their synnes. As concerning the gospell they are enemyes for youre sakes: but as touchinge the election they are loued for the fathers sakes.

For verely the gyftes and callinge of God are soche / that it cannot repent him of them: for loke / as ye in tyme past had not beleued God / yet haue now obtayned mercy thorow their vnbeleue: euen so now haue they not beleued the mercy which is happened vnto you / that they also maye obtayne mercy. God hath wrapped all nacions in vnbeleue / that he myght haue merce on all.

And the depnes of the aboundant wysdome & knowledge of God: how vnsearchable are his iudgements / and his wayes past findinge out? For who hath knowen the mynde of the Lorde? or who was his counsellor? other who hath geuen vnto him fyrst / that he might be recompensed agayne? For of him / and thorow him / & for him are all thynges. To him be glorie for ever Amen.

The xij. Chapter.

I Beseeche you therfore bzethren / by the mercifulnes of God / that ye make you rebodys a quicke sacrifice / holy & acceptable vnto God: which is youre resonable seruing of God & passion not your selues lyke vnto this worlde: but be ye cheunged in youre shape / by the renuyng of youre wittes that ye maye fele what thyng that good / that acceptable / & perfect will of God is. For I saye (thowowe the grace that vnto me geue is) to euery man amonge you / that noman esteeme of him selfe moare then it becometh him to esteeme: but that he discretely iudge of him selfe / accordyng as God hath dealte to euery man the measure of fapth.

As we

Saple. i. x. i.
Esai. x. d.
i. Corin. ii. d.

Philp. iiii. e
True seruynge of god is to bryng the bodye vnto the obedyence of the lawe of god

The Epistle of S. Paul

As we haue many members in one body / & all members haue not one office: so we bringe many / are one body in Christ / and euery man amōge oure selues / one another's members. & *Deynge that we haue diuers gyfres accordyng to the grace that is geuen vnto vs: yf eny man haue the gyft of *prophecie / let him haue it that it be agreeynge vnto the fapth. Let him that hath an office / wypte on his office. Let him that teacheth / take hede to his doctrine. Let him that exhorteth / geue attendaunce to his exhortation. Yf eny man geue / let him do it with singleness. Let him that ruleth / doe it with diligence. Yf eny man shewe mercy / let him do it with cheerfulness.

Let loue be without dissimulaciō. Hate that which is euyll / and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honoure / go one before another. Let not that busynes which ye haue in hand / be tedious to you. Be feruent in the spere. Applie youre selues to the tyme. Receyue in hope. Be patient in tribulacion. Continue in prayer. Distribute vnto the necessite of the sapntes & be readye to harbour. Blesse them which persecute you: blesse but curse not. Be merry with them that are mery. Wepe with them that wepe. Be of lyke affection one towards another. Be not hve minded: but make your selues equall to them of the lower sorte. & *Be not wyle in youre awne opinions. Receyue pence to no man euyll for euyll. Prouyde a fore honde thinges honest in the sight of all mē. Yf it be possible / howbeit of youre parte / haue peace with all men. Dearly beloued auenge not youre selues / but geue rōume vnto the wrath of God. For it is written: vengeance is myne / & I will rewarde sayth the Lorde.

Therefore yf thyne enemy hunger / fede him: yf he

*1. Cor. xii. b.
Ephes. iii. b.
*Prophecie is taken here for the expoundinge of scriptu: res: which in darcke places must be expounded that it agree to the open places and generall articles of the fapth.
Amos. v.
Ephes. iii. a.
1. Petri. v. b.
Hebr. xii.
1. Petr. iii. a.
Proue. iii. a.
1. Petr. iii. d.
1. Cor. vii.
Hebr. xii. d.
Duter. xxxii.
Hebr. x. e.
Proue. xv. b.*

To the Romanys. Fo. ccv

Yf he thirst / geue him drinke. For in so doynge thou shalt heape *coles of fyre on his heed. Be not overcome of euyll: but overcome euyll with goodnes. &

The. xii. Chapter.

Let every soule submyt him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be / are ordeyned of God. who forer therfore resisteth power / resisteth the ordinance of God. And they that resist / shall receaue to them selfe damnacion. For rulers are not to be feared for good workes / but for euill. Wilt thou be without feare of the power? Do well then: & so shalt thou be prayled of the same. For he is the minister of God / for thy welth. But yf thou do euyll / then feare: for he beareth not a swearde for nought: but is the minister of God to take vengeance on them that do euyll. Wherefore ye must nedes obeye / not for feare of vengeance only: but also because of *conscience. And eue for this cause paye ye tribute. For they are Goddes ministers / seruynge for the same purpose. &

Geue to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whō honoure pertaineth. & Owe nothyng to eny man: but to loue one another. For he that loueth another / fulfilleth the lawe. For these commaundementes: Thou shalt not comit aduoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witness: Thou shalt not despyse and so forth (yf there be eny other commaundement) they are all comprehended in this sayynge: Loue thyne neighbour as thy selfe. Loue hurteth not his neighbour. Therefore is loue the fulfillinge of the lawe. &

*This

**Colerthe at is thou shalt kinde him & make him to loue*

Obedience

**Though thou were of power to resist the powers / yet were thou damned in thy conscience yf thou despayst because it is against goddes commaundement.*

*Exo. xx. c.
Deute. v. b.*

Loue is the fulfillynge of the lawe.

The Epistle of S. Paul.

Christ whi
ch is oure
saluation/
is now nere
then when
we looked
for him in
the olde test
ament.

(Armoure)
of light/sa
veth/hope/lo
ve: the fea
re of God/
nether a all
that the lig
ht of Godes
wordes is a
chesh

Jaco. iii. d.

A This also we knowe / I meane the sea
son / howe that it is tyme that we shuld now
awake oute of slepe. For now is oure salua
cion nearer then when we beleued. The nyght
is passed and the daye is come nye. Let vs
therfore cast awaye the dedes of darknes / and
let vs put on the (Armoure) of lyght. Let vs
walke honestly as it were in the daye lyght:
not in eatynge and drynkyng: nether in cham
burynge and wantānes / nether in strep & enuy
inge: but put ye on the Lorde Iesus Christ. &
And make not prouision for the fleshe / to ful
fyll the lustes of it.

The. xiii. Chapter.

I Am that is weake in the sayth / receaue
into you / not in disputynge and trou
blynge his conscience. One beleueth
that he maye eat all thinge. Another
which is weake / eateth carbes. Let not him
that eateth / despise him that eateth not. And let
not him which eateth not / iudge him that ea
teth. For God hath receaued him. What arte
thou that iudget a nother mannes seruaunt?
whether he stonde or faule / that pertaineth vn
to his master: ye he shall stonde. For God is
able to make him stonde.

This man putteth difference betwene daye
and daye. Another man counteth all dayes
alyke. So that no man wauer in his awne mea
suryng. He that obserueth one daye more then
another doth it for the lordes pleasure. And he
that obserueth not one daye moare then ano
ther doeth it to please the lord also. He that
eateth / doth it to please the lord: for he giveth
God thanks. And he that eateth not / eateth
not / to please the Lord with all / and giveth
God thanks. For none of vs lyueth his awne
seruaunt: nether doeth anye of vs dye his aw
ne seruaunt. If we lyue / we lyue to be at the
Lords

To the Romans. fo. cccv

Lords will. And yf we dye we dye at the Los
des will. Whether we lyue therfore or dye / we
are the Lords. For Christ therfore dyed and
rose agayne / and reuiued that he myght be loz
de both of deed and quike.

But why dost thou then iudge thy brother?
Other why dost thou despise thy brother?
We shall all be brought before the iudgement
seate of Christ. For it is writen: as truly as
I lyue sayth the Lorde / all knees shall bowe to
me / and all tonges shall geue a knowledge
to God. So shall euery one of vs geue accom
ptes of him selfe to God. Let vs not therfore
iudge one another eny more.

But iudge this rather / that no man put a
stombyng blocke or an occasion to faule in
his brothers waye. For I knowe and am full
certified in the Lorde Iesus that ther is no
thinge comen of it selfe: but vnto him that iud
geth it to be comen: to him is it comen. If thy
brother be grieved with thy meate / now wail
lest thou not charitably. Destrope not him
with thy meate / for whom Christ dyed. Cause
not pourtreasure to be euill spoken of. For
the kyngdome of God is not meate and dryn
ke: but ryghtewelnes / peace and ioye in the ho
ly goost. For whosoever in these thinges ser
ueth Christ / pleaseth well God / and is com
mend of men.

Let vs folowe tho thinges which make for
peace / and thinges wherwith one maye edyfie
another. Destrope not the worke of God for a
lytell meates sake. All thinges are pure: but it
is euill for that man / which eateth with hur
te of his conscience. It is good nether to cate
fleshe / nether to drinke wyne / nether eny
thinge / wherby thy brother stumblith / ether
fallith / or is made weake. Hast thou sayth: ha
ue it with thy selfe before God. Happy is he
that

How weake
forer wrbe
Christe we
be. And ther
fore to be fa
uoured for
his sake.

i. Cor. x. 3. b
Esa. xlv. 8
Philip. ii.

Comen / to
aris to saye
Endeane.

Oure trea
sure is oure
knowledge.

kyngedome
of god what
it is.

Tim. i. d

The Epistle of S. Paul.

fo. ccv.

To do agaynst conscience is damnable. And all that is not of fayth is synne.

that condemneth not him selfe in that thinge which he alloweth. For he that maketh conscience/ is dampned yf he eate: because he doth it not of fayth. For whatsoeuer is not of fayth/ that same is synne. **R.**

The .xv. Chapter.

He is stronge that can beare another manes weakenes. psal. lxxiii.

We which are stronge/ ought to beare the fraynes of them which are weak: and not to stande in oure owne cōfaptcs. Let every mā please his neigh-
bour vnto his welth and edifyinge. For Christ pleased not him selfe: but as it is writte. The rebukes of the which rebuked the/ fell on me. **R.** Whatsoeuer thinges are written afore ty-
me/ are written for oure learninge / that we thozow patience and comfote of the scriptu-
re/ myght haue hope.

The God of patience and consolacion/ geue vnto every one of you/ that ye be lyke mynded one towardes another after the ensample of Christ Iesu: that ye all agreynge together/ maye with one mouth prayse God the father of oure Lorde Iesus. Wherefore receaue ye one another as Christ receaued vs / to the prayse of God.

psalm. xlii.
ii. Reg. xlii.
psal. cxvi.
esai. xli.

And I sape that Iesus Christ was a minister of the circumcision for the trueth of God/ to conferme the promyses made vnto the fathers. And let the gentyls prayse God for his mercy/ as it is written: For this cause I will prayse the amonge the gentyls / and synge in thy name. And agayne he sayth: reioyse ye gentyls with his people. And agayne/ prayse the Lorde all ye gentyls / & laude him all nacids. And in another place Eneas sayth: ther shalbe the rote of Jesse/ and he that shall ryle to raygne ouer the gentyls: in him shall the gentyls trust. The God of hope fill you with all sope & peace in beleuinge: that ye maye be ryche in hope.

To the Romayns

hope thozowe the power of the holy goost. **R.**
I my selfe am full certified of you my brethren/ that ye poure selues are full of goodnes and filled with all knowledge/ and are able to exhorte one another. Neuerthelesse brethren I haue some what boldly written vnto you / as one that putteth yoo in remembraunce/ thozow the grace that is geuen me of God / that I shuld be the minister of Iesu Christ amonge the Gentyls / and shuld minister the glad tydynge of God/ that the Gentyls myght be an acceptable offeringe sanctified by the holy goost. I haue therfore wherof I maye reioyse in Christ Iesu in tho thinges which pertaine to God. For I dare not speake of eny of tho thinges which Christ hath not wrought by me/ to make the Gentyls obedient/ with worde and dede / in myghty signes and wonders / by the power of the sprete of God: so that from Jerusalem and the costes rounde aboute vnto Illyricum/ I haue fylled all countres with the gladd tydynge of Christ.

So haue I enforced my selfe to preache the gospel / not where Christ was named / lest I shuld haue bylt on another mannes foundation: but as it is written: To whom he was not spoken of/ they shall se: and they that heare de not/ shall vnderstonde. For this cause I haue bene ofte let to come vnto you: but now seynge I haue no moare to do in these countres/ and also haue bene desyrous many yeres to come vnto you / when I shall take my iorney into spayne/ I will come to you. I trust to se you in my iorney / and to be brought on my waye thitherwarde by you / after that I haue somewhat enioyed you.

Now go I vnto Jerusalem / and minister vnto the sayntes. For it hath pleased them of Macedonia and Achaia to make a certayne dis-

The Epistle of S. Paul

1. Cor. ix. b.

tribucion vpon the poore sayntes which are at Jerusalem. It hath pleased them verely/ and their detters are they. For yf the Gentyls be made partetakers of their spirituall thinges/their dutie is to minister vnto them in carnall thinges. When I haue performed this/ I haue brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/that I shall come with aboundaunce of the blessinge of the gospel of Christ.

I beseeche you brethren for our Lord Iesus Christes sake/and for the loue of the synagoge/that ye helpe me in my busynes with poure prayers to God for me/that I maye be deliuered from them which beleue not in Iewry/and that this my seruice/which I haue to Jerusalem/maye be accepted of the sayntes/that I maye come vnto you with ioye/by the will of God/and maye with you be refreshed. The God of peace be with you. Amen. **R.**

The. xvi. Chapter.

Actu. xviii.

First frute:
that is the
first that
was conuert
to God.

I commend vnto you Phoebe our sister (which is a minister of the congregation of Aenchira) that ye receaue her in the Lord as it becometh sayntes/ and that ye assyst her in whatsoever busynes she needeth of poure ayde. For she hath suckered many/and myne awne selfe. Grete Prisca and Aquila my helpers in Christ Iesu which haue for my lyfe layde doune their awne neckes. Vnto which not I only geue thanks/ but also the congregation of the Gentyls. Likewise grete the congregation that is in their house. Salute my welbeloued Epeneas / which is the first frute amonge them of Archaia Grete Mary which bestowed moche labour on vs. Salute Andronicus and Junia my cosyns/ which were prelsoners with me also/which are well

To the Romayns. ffo. cc. xxi

well taken amonge the Apostles/and were in Christ before me. Grete Amplia my beloued in the Lord. Salute Urban our helper in Christ/and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus household. Salute Herodion my kynsman. Grete them of the household of Narcissus which are in the Lord. Salute Triphena and Triphosa/which women dyd labour in the Lord. Salute the beloued Persis / which laboured moche in the Lord. Salute Rufus cholen in the Lord / and his mother and myne. Grete Ananias / Phlegon/Herman/Patrobas/Hermen and the brethren which are with them. Salute Philologus and Julia/Aereus and his syster/ & Olimpha/and all the sayntes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

I beseeche you brethren/ make them which cause diuision and geue occasions of euill/contrary to the doctrine which ye haue learned: and auoyde them. For they that are suche/serue not the Lord Iesus Christ: but their awne bellyes/ & with swete preachinges and flatteringe wordes deceaue the hertes of the innocentes. For poure obedience extendeth to all men. I am glad no dout of you. But yet I wolde haue you wylle vnto that which is good/ & to be innocent as concerning euill. The God of peace treade Satan vnder poure fete shortly. The grace of our Lord Iesu Christ be with you.

Timotheus my worke felow/ and Lucius and Jason and Sopater my kynsmen / salute you. I Tertius salute you / which wrote this epistle in the Lord. Gaius myne hoste and the hoste of all the congregacions / saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you.

c. ij.

The

*Paul wolde haue the saye people learned to iudge the prophetes & to obeye the accordinge to knowledg ge onkye/ for all obediens ce that is not after we knowledg ge is disolued of God

A Prologe

The grace of oure Lorde Iesu Christ be with you all: Amen.

To him that is of power to stablishe you accordynge to my gospell and preachynge of Iesu Christ / in utteringe of the mystery which was kept secret sence the worlde beganne / but now is opened by the scriptures of prophesie / at the commaundement of the euerlastynge God / to steepe by obedience to the fapth / published amonge all nations: To the same God / which alone is wylle / be prayse thowowe Iesu Christ for ever. Amen.

To the Romayns.

¶ Sent from Corinthum by Phoebe /
she that was the minister vnto
the congregacion at
Cenchrea.

¶ The Prologe vpon the fyrst Epistle
of Saynt Paul to the Co-
rinthians.



This Epistle declareth it selfe from Chapter to Chapter / that it nedeth no Prologe or introduction to declare it. when Paule had conuerted a great nombre at Corinthum / as ye reade Act. xviii. and was departed / there came immediatly false Apostles and sectemakers and drew euery man disciples after him / so that the people were whole Inquyered / deuyded & at varyaunce amonge them selues / euery man for there le of his doctoure / those new Apostles not regardynge what deuyfion / what vncleennes of lyuinge / or what false opinions were amonge the people / as longe as they myght be in auctorite and well at ease in their bellies. But Paule in the. iiii. fyrst Chapters with great wysdome

To the Corinthians fo. cxxviii

wysdome and sobrienes / rebuketh / fyrst the deuyfion and the auctores therof / and calleth the people to Christ agayne / and teacheth how and for what the preacher is to be taken.

In the. v. he rebuketh the vncleennes that was amonge them.

In the. vi. he rebuketh the debate and goynge to lawe together / plearynge their causes before the hethen.

In the. vii. he informech them concernynge chastite and maryage.

In the. viii. ix. x. and. xi. he teacheth the stronge to forebeare the weake that yet vnderstode not the lybertie of the Gospell / and that with the ensample of him selfe. which though he were an Apostle and had auctorite / yet of loue he abstayned / to wynn other. And he feareth them with the ensamples of the olde testament / and rebuketh dyuerse dysorders that were amonge them concernynge the Sacrament and the goynge bare headed of maryed women.

In the. xii. xiii. and. xiiii. he teacheth of the many folde gyftes of the spirite / and proueth by a similitude of the bodye / that all gyftes are geuen that eche shuld helpe other / and thowowe loue do seruyce to other / and proueth / that where loue is not / there is nothinge that pleasech God. For that one shuld loue another / is all that God requyrez of vs. And therfore if we desyre spiritual gyftes he teacheth those gyftes to be desyred that helpe oure neybores.

In the. xv. he teacheth of the resurrection of the bodye.

And in the last he exhorteth to helpe the poore sayntes.

The fyrst epistle
of saynt Paul the Apostle to
the Corinthians.

The fyrst Chapter.

c. iij.



Paul by Vocacion an Apostle of
Jesus Christ thow the will of God/
and brother Sostenes.

Unto the congregacion of God which
is at Corinthum. To them that are sanctified
in Christ Iesu / sayntes by callynge / with all
that call on the name of oure Lorde Jesus
Christ in every place / both of theirs & of oures
Grace be with you and peace from God oure
father / and from the Lorde Jesus Christ.

I thanke my God all wayes on your be-
halfe / for the grace of God which is geuen you
by Jesus Christ / that in all thinges ye are made
ryche by him / in all lernynge and in all know-
ledge / even as the testimony of Jesus Christ
was confermed in you) so that ye are behynde
in no gyft / & wayte for the apperynge of oure
Lorde Jesus Christ which shall strenghten you
vnto the ende / that ye maye be blamelesse in the
daye of oure lorde Jesus Christ. **I** for God is
faythfull / by whom ye are called vnto the fel-
shippe of his sonne Jesus Christ oure Lorde.

I beseeche you brethren in the name of oure
Lorde Jesus Christ / that ye all speake one thin-
ge and that there be no dissencion amonge you:
but be

i. The .ii. c.

but be ye knyt to gether in one mynde & in one
creanyng: It is shewed vnto me (my brethren)
of you / by them that are of the house of Cloe /
that ther is stryfe amonge you. And this is it
that I meane: how that conuenie amonge you /
one sayeth: I holde of Paul: another I holde
of Apollo: the thyrde I holde of Lefhas: the
fourth I holde of Christ. **I**s Christ deuoted
was Paul crucified for you: ether were ye bap-
tised in the name of Paul: I thanke God that
I Christened none of you / but Crispus and
Gaius / lest eny shulde saye that I had bap-
tised in myne awne name. I baptised also the
house of Stephana. **F**orthermore knowe I
not whether I baptised eny man or no.

For Christ sent me not to baptise / but to
preache the gospell / not with wysdome of wo-
des / lest the crosse of Christ shuld haue bene
made of none effecte. **F**or the preachynge of the
crosse is to them that perishe folishnes: but vnto
vs which are saued it is the power of God.
For it is written: I will destrope the wysdome
of the wyle and will cast awaye the vnder-
standynge of the prudent. Where is the wyle?
Where is the scripbe: where is the searcher of
this worlde: hath not God made the wysdo-
me of this worlde folishnes?

For when the worlde thow wysdome
knew not God / in the wysdome of God: it plea-
sed God thow folishnes of preachynge to
saue them that beleue. **F**or the Jewes require
a signe / and the Grekes seke after wysdome.
But we preache Christ crucified / vnto the Je-
wes an occasion of fallynge / & vnto the Gre-
kes folishnes: but vnto them which are called
both of Jewes and Grekes / we preache Christ
the power of God and the wysdome of God.
For the folishnes of God is wyser then men:
& the weakenes of God is stronger then men.

c. liij. Brethren

Preachyn-
ge of the cr
osse is the
power of
God.

Esai. xliij.
216 vi. i. c
Esai. xxxiii. 6

Sygne.

Christ is
the power &
wysdome of
God.

The. i. Epistle of S. Paul

Brethren loke on youre callinge how that not many wysemen after the fleshe/not many myghty/not many of hye degre are called: but God hath chosen the folysh things of the worlde/to confounde the wyle. And God hath chosyn the weake things of the worlde/ to confounde things which are myghty. And visle things of the worlde, and things which are despyled/hath God chosen/ yee and things of no reputacion for to brynge to nought thinges of reputacion/that no fleshe shulde reioyce in his ptesence. And vnto him partayne ye/ in Christ Iesu/which of God is made vnto vs *wysdome/and also ryghtwysnes/and sanctyfyinge and redempcion. That accordynge as it is wrytten: he which reioyleth/shulde reioyce in the Lorde.

*Christ is wysdome. &c. And of him onely ought we to holde and in him onely to reioyce.

The. ii. Chapter.

And I brethren when I came to you/ came not in gloriousnes of wordes or of wysdome/ shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe eny thinge amonge you saue Iesus Christ/euen the same that was crucified. And I was amonge you in weaknes/ and in feare/and in moche tremblyng. And my wordes and my preachinge was not with entysynge wordes of mannes wysdome: but in shewing of the sprete and of power that your fayth shuld not stonde in the wysdome of men: but in the power of God.

Perfect are they: that vnderstode the lawe/sayth and workes trulye/ & professe them.

That we speake of/ is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought) but we speake the wysdome of God/which is in secrete & lpyeth hyd/ which God ordeyned befoze the worlde/vnto oure glory: which wysdome none of the rulars of this worlde knewe. For had they knowe it/ they

To the Corinthians. Fo. cc. v. b

they wolde not haue crucified the Lorde of glory. But as it is wrytten: The eye hath not sene/ & the eare hath not hearde / nether haue entred into the hert of mā/ the things which God hath prepared for them that loue him.

But God hath opened them vnto vs by his sprete. For the sprete searcheth all thinges/ yee the bottome of Goddes secrettes. For what man knoweth the thinges of a man: saue the sprete of a man which is within him. Euen so the thinges of God knoweth no man/ but the sprete of God. And we haue not receaued the sprete of the worlde: but the sprete which cometh of God/ for to knowe the thinges that are geuen to vs of God/ which thinges also we speake/ not in the conynge wordes of mannes wysdome/ but with the conynge wordes of the holy goost/ makinge spretuall comparisons of spretuall thinges. For the naturall man perceaueth not the thinges of the sprete of god. For they are but folyshnes vnto him. Nether can he perceaueth/ because he is spretuallly examined. But he that is spretuall/ discuffeth all thinges: yet he himselfe is iudged of no man. For who knoweth the mynde of the Lorde/ other who shall informe him? But we vnderstode the mynde of Christ.

The sprete vnderstonneth godly thinges. The naturall mā that is not reuened in Christ can not perceaueth the thinges of God.

Esai. xl. d. Rom. xi. d.

The. iii. Chapter.

And I couldenot speake vnto you brethren as vnto spretuall: but as vnto carnall/ euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not stronge/ no nether yet are. For ye are yet carnall. As longe beere as ther is amonge you enuyng/stryfe & dissencion: are ye not carnall/ & walke after the māner of men? As longe as one sayth/ I holde of Paul and another I am of Apollo/ are ye not carnall? what is Paul? what thinge is

*The Apostles ad prelates are seruantes to preache Christ vnto which doctryne only ought

c. v.

Apollo?

The .i. Epistle of S. Paul

all obeyen
or so begreue

Apollo: Only ministers *are they by whō ye beleued/ eue as the Lorde gaue euery mā grace. I haue planted/ Apollo watred: but God gaue the increace. So then/ nether is he that planteth eny thinge/ nether he that watreth: but God that gaue the increace.

1. Cor. x. d.
galat. b.

He that planteth and he that watreth/ are nether better then the other. Euery man yett shall receaue his rewarde. accorde to his labour. We are Goddes labourers/ ye are Goddes husbandrye/ ye are Goddes byldinge. Accordinge to the grace of God geuen vnto me/ as a wyle bylder haue I layde the foundaciō. And a nother bylt therō. But let euery mā take hede how he byldeth vpon. For other foundation can no mā laye/ then that which is layde/ which is Iesus Christ. If eny man bylde on this foundation/ golde/ siluer/ precious stones: tymbre/ haye or stoble: euery mannes worke shall appere. For the daye shall declare it & it shalbe shewed in fyre. And the fyre shall trye euery mannes worke what it is. If eny mannes worke that he hath bilt vpon/ by de/ he shall receaue a rewarde. If eny mānes worke burne/ he shall suffre losse/ but he shalbe safe him selfe: neuerthelesse yett as it were thorow fyre.

Christ is the
foundation
that beares
all.

Daye.

Temple.

.i. Cor. vi

Job. v. c
Psalm. xlii. d

In the kyn
gedome of
Christ we

* Are ye not ware that ye are the temple of God/ & how that the spire of God dwelleth in you? If eny man despyle the tēple of God/ him shall God destroye. For the tēple of God is holy/ which temple ye are. Let no mā deceaue him selfe. If eny man seme wyle amonge you/ let him be a sole in this worlde/ that he maye bewyle. For the wysdome of this worlde is folyshnes with God. For it is writte: he compaseth the wyle in their craftyness. And agayne/ God knoweth the thoughtes of the wyle that they be vayne. Therfore let no mā reioyce in men. For all thinges are yours/ whether

To the Corinthyans Fo. cc. y. vi

whether it be I Paul/ ether Apollo/ ether Cephas: whether it be the worlde/ ether lyfe/ ether deeth/ whether they be present thinges or thinges to come: all are yours/ and ye are Christes/ and Christ is Goddes. &

are subiecte
to none sa
ue to Christ
and his doc
tryne.

The .iiij. Chapter.

Let men this wyle esteeme vs/ eue as the ministers of Christ/ & disposers of the secretes of God. Furthermore it is requyred of the disposers that they be fofidelythfull. * With me is it but a very smal thinge/ that I shuld be iudged of you/ ether of (mans daye) No I iudge not myn awne selfe. I know nought by my selfe: yett am I not thereby iustified. It is the Lorde that iudgeth me. Therfore iudge nothinge before the tyme vntill the Lorde come/ which will lighten thinges that are hyd in darchnes & open the counsels of the hertes. And then shall euery man haue prayse of God. &

The Apost
les are my
nisters.

* Saythful
is he that
preacheth
his master
and not him
selfe.

(Mannes)
daye is man
nes wysdo
me.

These thinges brethre I haue described in myne awne person & Apollos/ for your sakes/ that ye myght learne by vs/ that no man coūte of him selfe beyonde that which is aboue written: that one swell not agaynst another for eny mans cause. For who preferreth the? What hast thou/ that thou hast not receaued? If thou haue receaued it/ why reioycest thou as though thou haddest not receaued it? Now ye are full: now ye are made ryche: ye raygne as kinges without vs: & I wolde to God yedyd raygne/ that we might raygne w you.

We thinke that God hath set forth vs which are Apostles/ for the lowest of all/ as it were men apoynted to deeth. For we are a galyngstocke vnto the worlde/ & to the angels/ & to men. We are soles for Christes sake/ & ye are wyle thorow Christ. We are weake/ & ye are stronge. Ye are honorable/ & we are despyed

The fassion
of true apo
stles.

Even

The. i. Epistle of S. Paul

Actu. x. 8
i. Thes. ii. b
ii. Thes. iii.

Euē vnto this day we hunger & thirst / & are naked / & are boffetted with fistes / & haue no certayne dwelling place / and laboure workinge with oure awne hondes. We are reuyled / & yet we blesse. we are persecuted / & suffer it. we are euill spoken of / & we praye. We are made as it were the filthynes of the worlde / the of scowinge of all thinges / euē vnto this tyme.

I wyte not these thinges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Iesu / I haue begottē you thowow the gospel. wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus / which is my deare sonne / & faythfull in the Lorde / which shall put you in remembraunce of my wayes which I haue in Christ / euen as I teache euery where in all congregaciōs. Some swell as though I wolde come no more at you. But I will come to you shortly / yf God will: & will knowe / not the wordes of the which swell / but the power: for the kyngdome of God is not in wordes / but in power. what will ye? Shall I come vnto you with a rod / or els in loue & in the sprete of mekenes?

The. v. Chapter.

Fornicaciō.

There goeth a comen sayinge that there is fornicacion amōge you / & soche fornicacion as is not once named amonge the gentyls: that one shuld haue his fathers wyfe. And yewell / and haue not rather sorowed / that he which hath done this dede / might be put frō amōge you. For I verely as absent in body / euen so present in sprete haue determyned all redy (as though I were present of him that hath done this dede / in the name of oure Lorde Iesu Christ / when ye are gathered to gether / & my sprete / with the power of the Lorde

Collo. iii. a

To the Corinthyans. Ho. ccxxviii

Lorde Iesus Christ / to deliuer him vnto Satan / for the destruccion of the fleshe / that the sprete maye be saued in the daye of the Lorde Iesus.

Your reioysinge is not good: knowe ye not that a lytle leuē soweth the whole lome of dowe. & purge therfore the olde leuē / that ye maye be newe dowe / as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye / not with olde leuen / nether with the leuen of malicioufnes and wickednes: but with the swete breed of purenes and truthe.

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meat not at all of the fornicatours of this worlde / ether of the coueteous / or of extorsioners / ether of the ydolaters: for then must ye nedes haue gont out of the worlde. But now I write vnto you / that ye company not to gether / yf eny that is called a brother / be a fornicator / or coueteous / for a worshipper of ymages / ether a raylar / ether a dronkard / or an extorsioner: with him that is soche se that ye eate not.

or what haue I to do / to iudge them which are without? Do ye not iudge them that are with in? Them that are without / God shall iudge. Put awaye from amonge you / that euill parson.

The. vj. Chapter.

How dare one of you hauinge busines with another go to lawe vnder the wicked / & not rather vnder the sayntes? Do ye not know that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that pertaine to the life? If ye haue

* Excomuni-
cation is to
destroie fles
hlye wyse do
me that the
sprite maye
be founde in
the doctrine
of Christ.

If anye the
at professe
th Christ be
soch: no no
ther christē
man maye
beare him
company.

To goo to
lawe.

The .i. Epistle of S. Paul

ye haue iudgements of worldly matters / take them which are despised in the congregaciō / & make them iudges. This I saye to your shame. Is ther utterly no wylse man amonge you? What not one at all / that can iudge bitwene brother and brother / but one brother goeth to lawe with another: and that vnder the vnbelcuers?

Now therfore there is utterly a fault amonge you / because ye go to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not your selues to be robbed? naye / ye your selues do wronge / and robbe: & that the brethren. Do ye not remember how that the vnrightheous shall not inheret the kyngdome of God? Be not deceaued. For neither fornicatours / nether worshippers of ymages / nether whormongers / nether weaklinges / nether abusers of them selues with the mankynde / nether theues / nether the couetous / nether drunkenhardes / nether cursed speakers / nether pillers / shall inheret the kyngdome of God. And soche were ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lorde Iesus / and by the spete of oure God.

The se ad
soche lyke
haue no
parte in
Christ.

Sanctificen
ge and iusti
fienge come
by Christ &
his spirite.

*Oure bod
yes are the
membres of
Christ.

All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder nomans power. Meates are ordeyned for the belly / and the belly for meates: but God shall destroye both it & them. Let not the body be applied vnto fornicaciō / but vnto the Lorde / and the Lorde vnto the body. God hath rayled vp the Lorde / & shall rayle vs vp by his power.

*Ether remember ye not / that your bodies are the members of Christ: Shall I now make the members of Christ / & make them the members of an harlot? God forbid. Do ye not

To the Corinthians. .fo. ccc. viii

not vnderstande that he which coupleth himselfe with an harlot / is become one body? For two (sayth he) shall be one fleshe. But he that is ioyned vnto the Lorde / is one spete.

Fle fornicacion. All synnes that a man dothe / are without the body. But he that is a fornicator / synneth agaynst his awne body. Ether knowe ye not how that your bodies are the temple of the holy goost / which is in you / whom ye haue of God / & how that ye are not your awne? For ye are dearly bought. Therfore glorifie ye God in your bodies & in your spetes / for they are goddes. *

The .viij. Chapter. *

A Concerninge the thinges wherof ye wrote vnto me: it is good for a man / not to touche a woman. Neuerthelesse to a voyde fornicaciō / let every man haue his wyfe: & let every woman haue her husbände. Let the man geue vnto the wyfe due beneuolence. As his wyfe also the wyfe vnto the man. The wyfe hath not power ouer her awne body: but the husbände. And lyke wyse the man hath not power ouer his awne body: but the wyfe. Withdrawe not your selues one from another / excepte it be with consent for a tyme / for to geue your selues to fastynge and prayer. And afterwarde come agayne to the same thinge / lest Satan tempt you for your incontinencie. *

Of wedlock
& syngynge.

i. Petr. ii. b.

This I saye of fauoure / & not of comaundement. For I wolde that all men were as I myselfe am: but every man hath his proper gyfte of god / one after this maner / another after that. I saye vnto the vnmarried men & wyddowes: it is good for them yf they abyde euē as I do. But & yf they cannot abstayne / let them marry. For it is better to marry then to burne. Vnto the married comaunde not I / but the Lorde:

The .i. Epistle of S. Paul

Mathe. B. c.
and. x. b
March. x. b
Luc. x. b. d

Lozde: that the wyfe separate not her selfe fro
the man. If she separate her selfe/ let her re-
mayne vnmayred or be reconcled vnto her
husbande agayne. And let not the husbande
put awaye his wyfe from him.

To the remnant speake I & not the Lozde.
If eny brother haue a wyfe that beleueth not/
yf she be content to dwell with him / let him
not put her awaye. And the womā which hath
to her husbande an infidell / yf he consent to
dwell with her/let her not put him awaye.
For the vnbelyng husbande is sanctified
by the wyfe: & the vnbelyng wyfe is sancti-
fied by the husbande. Or els were poure chyl-
dren vnclene: but now are they pure. But and
yf the vnbelyng departe/ let him departe.
A brother or a syster is not in subiectio to so
che. God hath called vs in peace. For how
knowest thou o woman / whether thou shalt
saue that mā or no? Other how knowest thou
o man whether thou shalt saue that woman
or no? but euen as God hath distributed to
euery man.

Circūcision

As the Lozde hath called euery person/ so
let him walke: & so ordē I in all cōgregacions.
If eny man be called beyng circumcised/ let
him adde nothinge therto. If eny be called
vncircumcised: let him not be circumcised. Cir-
cumcision is nothinge / vncircumcision is no-
thinge: but the keepinge of the cōmandemen-
tes of God is altogether. * Let enery man
abide in the same state wherin he was called.
Arte thou called a seruaunt? care not for it.
Neuerthelesse yf thou mayst be fre/ vse it ra-
ther. For he that is called in the Lozde beyng
a seruaunt is the Lozdes freman. Lp wyse he
that is called beyng fre/ is Christes seruaunt.
We are dearly bought/ be not mēes seruaun-
tes. Brethren let euery man wherin he is cal-
led

To the Corinthyans. fol. cccviii

led/ therein abyde with God. *

As concerninge virgins/ I haue no com-
maundemēt of the Lozde: yet geue I counsell/
as one that hath obtayned mercye of the Loz-
de to be faythfull. I suppose that it is good
for the present necessity. For it is good for a
man so to be. Arte thou bounde vnto a wyfe?
seke not to be lowsed. Arte thou lowsed from
a wyfe? seke not a wyfe. But and yf thou take
a wyfe thou synnest not. Lp wyse yf a virgin
marry/ she synneth not. Neuerthelesse soche
shall haue trouble in their fleshe: but I sa-
uer you.

This saye I brethren/ the tyme is shorte. It
remayneth that they which haue wiues/ be as
though they had none/ and they that wepe be
as though they wept not: & they that reioyce/
be as though they reioysed not: & they that
bye/ be as though they possessed not: and they
that vse this worlde/ be as though they vied
it not. For the fashion of this worlde goeth
awaye.

I wold haue you without care. The single
man careth for the thinges of the Lozde how
he maye please the Lozde. But he that hath
married/ careth for the thinges of the worlde/
how he maye please his wyfe. There is diffe-
rence bitwene a virgin & a wyfe. The single wo-
man careth for the thinges of the Lozde/ that
she maye be pure both in body & also in sprete.
But she that is married/ careth for the thinges
of the worlde/ how she maye please her hus-
band. This speake I for poure profit/ not to
tangle you in a snare: but for that which is ho-
nest & cōly vnto you/ & that ye maye quyetly
cleaue vnto the Lozde without separacion.

If eny man thinke that it is vncōmly for
his virgin/ yf she passe the tyme of mariage/ &
yf so nede requyre/ let him do what he listeth/
he syn

* If a man
haue the gif-
te/ chastite
is good/ the
more quyet
lye to serue
God. For th
e married ha-
ue ofte mo-
che troubles/
but yf the
mynde of the
chast be cō-
bred with o-
ther world-
ly busynes/
what helpe
thit? and yf
the married
be the more
re quyet min-
ded therby
what hurte
thit? Nether
er of it selfe
is better thē
the other/ or
pleaseth
god more thē
en the other.
Nether is
outwarde
circumcision
or outwarde
de baptyme
worth a pyn-
ne of them
selues/ saue
that they
put so in re-
membrance
to kepe thē
e cōuenant
made betwe-
ne so & god.

The. i. Epistle of. S. Paul

Roma. vii.

he knoweth not: let the be coupled in marriage. Neuertheless he that purposeth surely in his herte / hauinge none nede: but hath power ouer his awne will: and hath so decreed in his herte / that he will kepe his virgin / doth well. So then he that forgoeth his virgin in marriage / doth well. But he that forgoeth not his virgin in marriage / doth better. The wyfe is bounde to the lawe as long as her husband liueth. If her husbande deceiue / she is at libertie to marry with whom she will / only in the Lorde. But she is happyer yf she so abyde / in my iudgement. And I thinke verely that I haue the sperte of God.

The. viii. chapter.

Allys loue
is better the
moche knew
ledge.

To speake of thinges dedicate vnto ydols / we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If eny man thinke that he knoweth enythinge / he knoweth nothinge yet as he ought to knowe. But yf eny man loue God / the same is knowen of him.

One God
One Lorde

To speake of meate dedicat vnto ydols / we are sure that ther is none ydole in the worlde and that ther is none other God but one. And though ther be that are called goddes / whether in heauē other in erth (as ther be goddes many & lordes many) yet vnto vs is there but one God / which is the father / of whom are all thinges / & we in him: & one lorde Iesus Christ by whom are all thinges / and we by him.

But euery man hath not knowledge. For so me suppose that ther is any ydole vntill this houre / & eat as of a thinge offered vnto the ydole / & so their consciences beynge yet weak / are defyled. Meate maketh vs not acceptable to God. Neither yf we eat / are we the better. Neither yf we eat not / are we the worse.

But take hede that youre libertie cause not the

To the Corinthyans. fol. cccv

The weake to faule. For yf some man se the which hath knowledge / syt at meate in the ydols temple shall not the conscience of him which is weake / be boldened to eat those thinges which are offered to the ydole? And so thow thy knowledge shall the weake brother perishe for whom Christ dyed. when ye synne so agaynst the brethren / & wounde their weake consciences / ye synne agaynst Christ. Wherefore yf meate hurt my brother / I will eate no flethe while the worlde stondeth / because I will not hurte my brother.

The. ix. Chapter.

Am I not an Apostle? am I not free? haue I not sene Iesus Christ oure lorde? Are ye not my worke in the Lorde? If I be not an Apostle vnto other / yet am I vnto you. For the seal of myne Apostleshippe are ye in the Lorde. Myne answer to the that are me / is this. Haue we not power to eate & to drinke? Ether haue we not power to leade about a sister to wyfe / as well as other Apostles and as the brethren of the Lorde and Cephas? Ether only I and Barnabas haue not power this to do: who goeth a warfare eny tyme at his awne cost? who planteth a vyne / & eateth not of the frute? who feedeth a flocke and eateth not of the mylke?

Haue I these thinges after the maner of men? Or sayth not the lawe the same also? For it ys wyrtten in the lawe of Moyses: Thou shalt not moue the mouth of the oxe that treadeth out the come. Doth God take thought for oxen? Ether sayth he it not all together for oure sakes? For oure sakes no doubt this is wyrtte: that he which careth / shuld rare in hope: and that he which throsseth in hope / shuld be parttaker of his hope. If we sowe vnto you spirituall thinges: is it a grea-

In all oure
dedes we
must haue
a respecte to
oure neyhou
res welth.

Charite sh
as it doeth.

Pauls proz
ueth him self
fean Apoc
stle equall
to the best /
in that the
spirite beres
th recorde
to his preas
ching / and
in that as
many were
by him cons
uerred as by
the apostles

D. G. te thin

The. i. Epistle of S. Paul

The preach
er hath ry-
ght to chas-
tise a ly-
vinge for
his labour

He that wor-
keth of loue
to his ney-
boure / hath
his rewarde

what loue
maketh a
man do.

te thinge yf we reape poure carnall thinges?
If other be parttakers of this power ouer
you / wherefore are not we rather?

Neuerthelesse we haue not vsed this po-
wer: but suffre all thinges lest we shulde hy-
nder the gospell of Christ. Do ye not vnderstand
de how that they which minister in the tem-
ple / haue their findinge of the temple? And
they which wayte at the aulter / are partakers
with the aulter? Euen so also dyd the Lorde
ordayne / that they which preache the gospell /
shulde lyue of the gospell. But I haue vsed
none of these thinges.

Nether wrote I these thinges that it shuld
be so done vnto me. For it were better for me
to dye / then that any man shuld take this re-
ioysinge from me. In that I preache the go-
spell / I haue nothinge to reioyce of. For neces-
site is put vnto me. wo is it vnto me yf I prea-
che not the gospell. If I do it with a good
will I haue a rewarde. But yf I do it agaynst
my will / an office is comitted vnto me. What
is my rewarde then? Merely that whē I prea-
che the gospell / I make the gospell of Christ
fre / that I misvse not myne auctorite in the
gospell.

For though I be fre from all men / yet haue
I made my selfe seruaunt vnto all men / that
I myght wyne the moo. Vnto the Jewes /
I became as a Jewe / to winne the Jewes.
To the that were vnder the lawe / was I ma-
de as though I had bene vnder the lawe / to
wyne them that were vnder the lawe. To
them that were with out lawe / became I as
though I had bene with out lawe (when I
was not with out lawe as perteyninge to
God / but vnder a lawe as concerninge Christ)
to winne them that were with out lawe. To
the weake became I as weake / to wyne the
weake

To the Corinthians. fo. ccc. vii.

weake. In all thinge I fashioned my selfe to
all men / to saue at the lest waye some. And
this I do for the gospels sake / that I myght
haue my parte therof.

Perceauē ye not how that they which run-
ne in a course / runne all / yet but one receaueth
the rewarde. So runne that ye maye obtayne.
Every mā that proueth masteries / abstayneth
from all thinges. And they do it to obtayne a
corruptible croune: but we to obtayne an vn-
corruptible croune. I therfore so runne / not
as at an vncertaine thinge. So fyght I / not
as one that beateth the ayre: but I tame my
body / and bringe it into subieccion / lest after
that I haue preached to other / I my selfe shul-
de be a castaway.

The. x. Chapter

Netheren I wolde not that ye shuld be
ignozaunt of this / how that oure fa-
thers were all vnder a cloude / & all pas-
sed thorow the see / & were all baptised
vnder Moyses / in the cloude & in the see: & dyd
all eate of one spirituall meate / & dyd all drinke
of one maner of spirituall drinke. And
they dranke of that spirituall rocke that solo-
wed them / which rocke was Christ. But in
many of them had God no delite. For they
were ouerthrowen in the wyldernes.

These are ensamples to vs / that we shul-
denot lust after euill thinges / as they lusted.
Nether be ye worshippers of ymages as we
re some of them accordinge as it is writtē:
The people sate doune to eate and drinke / &
rose vp agayne to playe. Nether let vs commit
fornication as some of them committed forni-
cation / & were destroyed in one daye. xxiij. thou-
sande. Nether let vs tepte Christ / as some of
them tempted / & were destroyed of serpentes.
Nether murmure ye as some of them murmu-
red / &

As it went
in the olde
testament /
so shall it do
in the newe.
Nume. ix. d.
Exod. xiii. d.
Exod. xiii. e.
Exod. xvi. d.
Exod. xvi. b.
Nume. ix. b.
Nume. xxi. b.
Exod. xxxii.
Nume. xxi. b.
Nume. xxi. b.
Exod. xiii.
Jud. vii. c

d. iij. ced / &

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red and were destroyed of the destroyer.

All these things happened vnto them for ensamples/ and were written to put vs in remembrance/ whom the endes of the worlde are come vpon. wherfore let him that thynketh he standeth/ take heed lest he fall. Ther hath none other temptaciō taken you/ but soe as foloweth the nature of man. But God is faithfull which shall not suffer you to be tempted aboue your strenght: but shall in the myddes of the temptacion make a waye to escape out. & wherfore my deare beloued/ flee from worshippinge of ydols.

Cup.
Breed.

I speake as vnto them which haue discretion/ iudge ye what I saye. Is not the cuppe of blessinge which we blesse/ partakinge of the bloude of Christ? is not the breed which we breake/ partetakinge of the body of Christ? because that we (though we be many) yet are one breed/ & one bodye in as moche as we all are partetakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice/ partetakers of the aultre?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? Nay but I saye/ that these thinges which the gentyls offer/ they offer to deuyls & not to God. & And I wold not that ye shuld haue fellowship with the deuyls. Ye cannot drinke of the cup of the Lorde/ & of the cup of the deuyls. Ye cannot be partetakers of the Lordes table/ & of the table of deuyls. Either shall we prouoke the Lorde? Or are we stronger then he? All thinges are lawfull vnto me/ but all thinges are not expedient. All thinges are lawfull to me/ but all thinges edifye not. Let no man seke his awne proffet: but let euery man seke a nothers welthe.

What soeuer is solde in the market / that eate

Eccle. xxxvi.

we haue professed euery man to like an others wealth.

To the Corinthyans. fo. ccc. vii

eate and are no questions for conscience sake for the erth is the Lordes & all that therein is. If eny of them which beleue not/ byd you to a feest/ & yf ye be disposed to go/ what soeuer is set before you: eate/ & drinke no questiō for conscience sake. But and yf eny man saye vnto you: this is dedicate vnto ydols/ eate not of it for his sake that shewed it/ and for hurtinge of conscience. The erth is the Lordes & all that there in is. Conscience I saye/ not thyne: but the conscience of that other. & for why shuld my liberte be iudged of another mānes conscience. For yf I take my parte with them: why am I euyl spoken of for that thinge wherfore I geue thanks.

Whether therfore ye eate or drinke/ or what soeuer ye do/ do all to the prayse of God. & so that ye geue none occasiō of euill/ nether to the Jewes/ nor yet to the gentyls/ nether to the congregaciō of God: euen as I please all men in all thinges/ not seekinge myne awne proffet/ but the proffet of many/ that they myght be saued. Folowe me as I do Christ.

The. xj. Chapter.

I commend you brethren that ye remember me in all thinges and kepe the ordinaunces euen as I deliuered them to you. I wolde ye knew that Christ is the heed of euery mā. And the man is the womāns heed. And God is Christs heed. Euery man prayinge or prophesyinge hauinge eny thinge on his heed/ shameth his heed. Euery woman that prayeth or prophisieth bare hedded/ dishonesteth hyr heed. For it is euen all one/ and the very same thinge/ euen as though she were shauen. If the womā be not couered/ let her also be shoren. If it be shame for a womā to be shorne or shauen/ let her couer her heed.

A man ought not to couer his heed / for as moche

*we shuld be so full of loue and so circumspecte / that we shuld geue no occasion vnto the ignorant for to speake euill on vs for oure libertye / & for doynge that which we maye lawfullye do before God.

Loue seeketh hirneybours proffyte

D. iij.

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*Power is
as moche to
faye as a sy-
gne that the
woman is
in subieccio-
n and hath
an heed o-
uer hir.

moche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman/ but the woman of the mā. Neither was the mā created for the wo- mā's sake: but the womā for the mānes sake. For this cause ought the womā to haue po- wer on her heed/ for the angels sakes. Neuer- thelesse neither is the mā with out the womā/ neither the womā with out the mā in the Lo- de. For as the woman is of the man/ euē so is the man by the woman: but all is of God.

Iudge in poure selues whether it be cōly that a womā praye vnto God bare heeded. Or els doth not nature teach you/ that it is a sha- me for a mā/ yf he haue longe heere: & a prayse to a woman/ yf she haue longe heere? For her heere is geuē her to couer her with all. If ther be eny man amōge you that lusteth to scrue/ let him knowe that we haue no soche custo- me/ neither the congregacions of God.

The lordes
supper.

Math. xxxi.
Marc. xiii.
Luc. xii.

This I warne you of/ and commende not that ye come to gether: not after a better ma- ner but after a worse. First of all when ye co- me to gether in the cōgregacion/ I heare that ther is dissencion amōge you: & I partly be- leue it. For ther must be scetes amōge you/ that they which are perfecte amōge you/ myght be knowē. & when ye come to gether/ a mā cannot eate the Lordes supper for eue- ry man begynneth afore to eate his awne sup- per. And one is hongrye/ and another is dion- hen. Haue ye not houses to eate & to drinke in? Or els despyse ye the congregaciō of God and shame them that haue not: what shall I saye vnto you? shall I prayse you? In this prayse I prayse you not.

& That which I deliuered vnto you I recei- ued of the Lord. For the lord Iesus the same nyght in which he was betrayed/ toke bread:

To the Corinthyans. Ho. ccc. xlii

and thanked and brake/ & sayde. Take ye/ & ea- te ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup/ when supper was done/ sayinge. This do as oft as ye drinke/ he it/ in the remembraunce of me. For as often as ye shall eate this bread/ and drinke this cup ye shall shewe the lordes deeth/ tyll he come. Wherfore whosoever shall eate of this bread/ or drinke of the cup vnworthely/ shalbe gyl- tie of the body and bloud of the Lord. Let a man therfore examen him selfe/ and so let him eate of the bread and drinke of the cup. For he that eateth or drincketh vnworthely/ eateth and drincketh his awne damnacion/ because he maketh no difference of the lordis body.

For this cause many are weake and sicke amōge you/ and many slepe. & if we had truly iudged oure selues we shuld not haue bene iud- ged. But when we are iudged of the Lord/ we are chastened/ because we shuld not be damned with the worlde. Wherfore my brethren when ye come to gedder to eate/ tary one for another. & if eny man hunger/ let him eate at home/ that ye come not to gedder vnto condemnacion. Other thinges will I set in order/ when I come.

The. xii. Chapter.

I spirituall thinges brethren I wolde not haue you ignoraunt. & I knowe that ye were Gentyis/ and went poure wayes vnto domine ydoles/ euē as ye were ledde. Wherfore I declare vnto you that no man speakyng in the sprete of God/ desieth Iesus. Also no man can saye that Iesus is the Lord: but by the holy goost.

Ther are diuersities of gyftes verely/ yet but one sprete. And ther are differences of admini- stracions/ and yet but one lord. And ther are diuers manners of operaciōs/ & yet but one God

The insti-
tution of the
sacrament.

Onlye the
spirite testifi-
eth christ
is the lord.

One spirite
One Lord.
One God.

d. v. which

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*The gyf-
tes of the
spyrte are
geuen vs to
do seruyce
to oure bre-
thren.

Rom. xii. a.
Ephes. iii. b.

which worketh all thinges that are wrought
in all creatures. The gyftes* of the spyrte are
geuen to every man / to proffit the congrega-
cion. To one is geue thow the spyrte / the ve-
teraunce of wysdome. To another is geuen the
vteraunce of knowledge by the same spyrte.
To a nother is geuen fayth / by the same spyrte.
To a nother the gyftes of healyng by the sa-
me spyrte. To a nother power to do miracles.
To a nother prophesie. To a nother iudgement
of spyrtes. To a nother diuers tonges. To a
nother the interpretation of tonges. And the-
se all worketh euen the selfe same spyrte / deu-
lynge to every man severall gyftes / euen as
he will. *

For as the body is one / and hath many mem-
bres / and all the membres of one body though
they be many / yet are but one body: euen so is
Christ. For in one spyrte are we all baptised to
make one body / whether we be Jewes or Gen-
tyls / whether we be bonde or fre: and haue all
dronke of one spyrte. For the body is not one
member / but many. If the fote saye: I am
not the honde / therfore I am not of the body:
is he therfore not of the body? And yf the eare
saye: I am not the eye: therfore I am not of the
body: is he therfore not of the body? If all the
body were an eye / where were then the eare? If
all were hearyng: where were the smellynge?

But now hath God disposed the membres /
every one of them in the body / at his awne plea-
sure. If they were all one member: where we-
re the body? Now are ther many membres /
yet but one body. And the eye can not saye vn-
to the honde / I haue no nede of the: nor the
heed also to the fete / I haue no nede of you.
Ye rather a greate deale those membres of the
body which seme to be most feble / are most ne-
cessary. And upon those membres of the body
which

To the Corinthians. Fo. ccc. xlii

which we thinke lest honest / put we most hone-
stie on. And oure vngodly parties haue most be-
auty on. For oure honest membres nede it not.
But God hath so disposed the body / and hath
geuen most honour to that parte which lacked /
lest there shuld be eny stryfe in the body: but
that the membres shuld indifferently care one
for another. And yf one member suffer / all suf-
fer with him: yf one member be had in honou-
re / all membres be glad also.

We are the body of Christ / and membres one
of another. And God hath also ordeyned in the
congregacion / fyrst the Apostles / secondarely
Prophetes / thyrddly teachers / then them that
do miracles: after that / the gyftes of healyng-
ge / helpers / gouerners / diuersite of tonges.

Are all Apostles? Are all Prophetes? Are all
teachers? Are all doers of miracles? Haue all
the gyftes of healyng? Do all speake with ton-
ges? Do all interprete? Couet after the best
gyftes. And yet shewe I vnto you a moare ex-
cellent waye. ¶ The. xiiij. Chapter. *

Though I spake with the tonges of men
and angels / and yet had no loue / I were
euen as soundynge brasse: or as a tyn-
klynge cymball. And though I coulde
prophesy / and vnderstande all secretes / & all know-
ledge: yee / yf I had *all fayth / so that I coul-
de moue mountayns oute of ther places / & yet
had no loue / I were nothinge. And though I
bestowed all my gooddes to fede the poore
& though I gaue my body euen that I burned /
and yet had no loue / it profiteth me nothinge.
Loue suffreth longe & is courteous. Loue en-
bieth not. Loue doth not frowardly / swelleth
not / dealeth not dishonestly / seeketh not her aw-
ne / is not prouoked to anger / thinketh not
euill / reioyseth not in iniquite: but reioyseth in
the trouth / suffreth all thinge / beleueth all thin-
gs /

*All fayth
is as moche
to saye as so
stronge say-
the.

Loue

Philp. ii. c

The .i. Epistle of S. Paul

ges/hopeth all thinges/endureth in all thinges. Though that prophesyinge fayle/other tonges shall cease/or knowledge vanyfthe awaye/ yet loue falleth neuer awaye.

For oure knowledge is vnperfected and oure prophesyinge is vnperfected. But whē that which is perfected/is come / then that which is vnperfected/shall be done awaye. When I was a chyld/I spake as a chyld/I vnderstode as a chyld/I ymagined as a chyld. But as sone as I was a man/I put awaye chyldishnes. Now we se in a glasse/euen in a darke speakynge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am known. Now abydeyth fayth/hope/ and loue/euen these thre: but the chiefe of these is loue. *

The. xiiij. Chapter.

Prophesien
ge is here ta
ken for expo
undynge.

wordes that
are not vnder
stonde
proffyt nor.

Labour for loue and couet spretuall gyf-tes: and most chesly for to prophesye. For he that speaketh with tonges / speaketh not vnto men/ but vnto God. For no man heareth him. Howbeit in the sprete he speaketh mysteries. But he that prophesieyth/ speaketh vnto men/ to edifyinge/ to exhortacion and to comforte. He that speaketh with tonges/ profiteth him selfe: he that prophesieyth / edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesieyth / then he that speaketh with tonges/ except he expounde it also: that the congregacion maye haue edifyinge. Now brethren/ yf I come vnto you speakinge with tonges: what shall I profit you/ excepte I speake vnto you/ other by reuelacion or knowledge/ or prophesyinge/ or doctrine.

Whereouer when thinges with out lyfe: geue sounde: whether it be a pype or an harpe: except they make a distinction in the soundes: how shall it be known what is pyped or harped?

And al

To the Corinthyans. .i. fo. cccc. v.

And also yf the trompe geue an vncertayne voyce/ who shall prepare him selfe to fyght? Euen so yf heroyse when ye speake with tonges/ excepte ye speake wordes that haue significacion/ how shall it be vnderstonde what is spoken? For ye shall but speake in the ayer.

Many hyndes of voyces are in the worlde/ and none of them are with out significacion. Yf I knowe not what the voyce meaneth/ I shall be vnto him that speaketh/ an alient/ & he that speaketh shall be an alient vnto me. Euen so ye (for as moche as ye couet spretuall gyf-tes) seke that ye maye haue plenty vnto the edifyinge of the congregacion.

Wherefore let him that speaketh with tonges praye that he maye interpret also. Yf I praye with tonges my sprete prayeth: but my mynde is with out frute. What is it then? I will praye with the * sprete/ & will praye with the mynde also. I will singe with the sprete/ and will singe with the mynde also.

For els when thou blessest with the sprete/ how shall he that occupieth the roume of the vnlearned / saye amen at thy geuinge of thankes / seynge he vnderstondeth not what thou sayest. Thou verely geuest thankes well/ but the other is not edified. I thanke my God / I speake with tonges moare then ye all. Yet had I leuer in the congregacion/ to speake fiew wordes with my mynde to the informacion of other rather then ten thousande wordes with the tonges.

Brethren/ be not chyliden in wytte. Now be it as concernynge malicioulnes / be chyliden: but in wytte be perfect. In the lawe it is written with other tonges/ and with other lypes will I speake vnto this people/ and yet for all that/ will they not heare me sayth the Lorde. Wherefore/ tonges are for a signe/ not to them

* To speake
with tōges/
or with the
spiret/ is to
speake that
other vnder
stonde not
as prestes
saye their se
ruyce.
To speake
with the mī
de/ is to spe
ake that oth
er vnder
stonde/ as
whē the pre
acher prea
cheth.

that

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that dedes
must be sa-
wed with
the doctrine
of god/ and
not with
god meanin-
ge onlye.

that beleue: but to them that beleue not. Long-
trary wyse/ prophesyinge serueth not for them
that beleue not: but for them which beleue.
¶ If therfore when all the congregacion is
come to gedder/ and all speake with tonges/
ther come in they that are vnlearned/ or they
which beleue not: will they not saye that ye are
out of poure wittes? But and yf all prophesy/
and ther come in one that beleueth not/ or one
vnlearned/ he is rebuked of all men/ and is iud-
ged of euery man: and so are the secretes of his
hert opened/ and so falleth he doune on his fa-
ce/ and worshippeth God/ and sayth that God
is with you in dede.

How is it then brethren? When ye come to
gedder/ euery man hath his songe/ hath his do-
ctrine/ hath his tonge/ hath his reuelacion/ hath
his interpretacion. Let all thinges be done vn-
to edifyinge. If eny man speake with tonges/
let it be two atonce/ or at the most thre atonce
and that by course: and let a nother interpre-
te it. But yf ther be no interpreter/ let him ke-
pe silence in the congregacion/ and let him spea-
ke to him selfe and to God.

¶ Let the Prophetes speake two atonce/ or thre
atonce/ & let other iudge. If eny reuelacion be
made to a nother that sitteth by/ let the fyrst
holde his peace. For ye maye all prophesy one
by one/ that all maye learne/ and all maye ha-
ve comforte. For the spretes of the Prophetes
are in the power of the Prophetes. For God
is not causer of stryfe: but of peace/ as he is in
all other congregacions of the sayntes.

¶ Let poure wyues kepe silence in the congre-
gacions. For it is not permitted vnto them to
speake: but let the be vnder obedience/ as sayth
the lawe. If they will learne eny thinge/ let
them as their husbandes at home. For it is a
shame for women to speake in the congregacion.

¶ Upon

¶ Timo. ii.
¶ Gene. iii. c

To the Corinthians. .fo. ccc. x. vi

¶ Sprunge the worde of God from you? Either
came it vnto you only? If eny man thinke him
selfe a Prophet/ either spirituall: let him vnder-
stonde/ what thinges I write vnto you. For
they are the commaundementes of the Lorde.
But and yf eny man be ignorant/ let him be igno-
rant. Wherefore brethren couet to prophesy/
and forbide not to speake with tonges. And let
all thinges be done honestly and in order.

¶ The .xv. Chapter. *

¶ Brethren as pertayninge to the gospell
which I preached vnto you/ which ye
haue also accepted/ and in the which ye
continue/ by the which also ye are saued:
I do you to wit/ after what maner I preached
vnto you/ yf ye kepe it/ except ye haue beleued
in vayne.

For fyrst of all I deliuered vnto you that
which I receaued: how that Christ dyed for ou-
re synnes/ agreynge to the scriptures: and that
he was buried/ & that he arose agayne the thyrde
daye accordynge to the scriptures: and that
he was sene of Cephas/ then of the twelue.
¶ After that he was sene of mon then fyue hon-
dred brethren atonce: of which many remay-
ne vnto this daye/ and many are fallen a slepe.
¶ After that appered he to James/ then to all
the Apostles.

¶ And last of all he was sene of me/ as of one
that was bozne out of due tyme. For I am
the lest of all the Apostles/ which am not wor-
thy to be called an Apostle/ because I persecu-
ted the congregacion of God. But by the gra-
ce of God I am that I am. And his grace
which is in me/ was not in vayne: & but I la-
bored moare aboundantly then they all/ yet
not I/ but the grace of God which is with me.
whether it were I or they/ so we preache/ & so
haue ye beleued.

The woman
must be in
subiection
to hir hus-
band.

The fyrst
prynciple
of oure
sayth.

¶ Isa. liii. b
¶ Ione. ii. a
¶ Osee. vi. a
¶ Ioan. x. c
¶ Act. ix. a
¶ Ephes. iii. b

¶ Rf

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Resurreccio

Rf Ch�ist be preached how that he rose from the deed: how saye some that are among you / that ther is no resurreccion of the deed? Rf ther be no rylsunge agayne of the deed: then is Ch�ist not rylen. Rf Ch�ist be not rylen / then is oure preachynge vayne / & poure fayth is also in vayne. Ne and we are founde false witness of God. For we haue testifyed of God / how that he rylsypd by Ch�ist / whom he rylsypd not vpon / yf it be so that the deed ryls not agayne. For yf the deed ryls not agayne / then is Ch�ist not rylen agayne. Rf it be so that Ch�ist rose not / then is poure fayth in vayne / and yet are ye in poure synnes. And therto they which are fallen a slepe in Ch�ist are perlyshed. If in this lyfe only we beleue on Ch�ist / then are we of all men the miserablest.

Syrst frutes.

2. poc. i. b.

i. The. iii. b.

But now is Ch�ist rylen from the deed / & is be come the syrst frutes of them that slept. For by a man came deeth / and by a man came the resurreccion of the deed. For as by Adam all dye: euen so by Ch�ist / shall all be made alpyue / and euery man in his awne order. Rf the syrst is Ch�ist / then they that are Ch�ists at his comynge. Then cometh the ende / when he hath deliuered vpon the kyngdome to God the father / when he hath put doune all rule / autorite and power. For he must raygne tyll he haue put all his enemyes vnder his fete.

psal. c. ix. a.

Hebre. i. d.

and. x. c.

psal. viii. c.

Hebre. ii. d.

The last enemye that shalbe destroyed / is deeth. For he hath put all thinges vnder his fete. But when he sayth / all thinges are put vnder him / it is manifest / that he is excepted / which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him / that put thinges vnder him / that God maye be all in all thinges. Etherels what do they which are baptysed ouer the deed / yf the deed ryls not at all?

Why

To the Corinthyans. fo. cc. p. p. vii

Why are they then baptysed ouer the deed? Ne why stonde we in seoperdy euery houre? By oure relosynge which I haue in Ch�ist Iesu oure lord / I dye dayly. That I haue fought with bestes at Ephesus after the maner of men / what auantageth it me / yf the deed ryls not agayne? Let vs eate & dryncke / to morowe we shall dye. Be not deceaued: malicious speakynge corrupte good maners. Awake truely out of slepe / & synne not. For some haue not the knowledge of God. I speake this vnto poure rebuke.

1. Cor. x. xi.

Sap. ii. b.

But some man will saye: how aryls the deed? with what bodyes come they in? Thou sole / that which thou sowest is not quickened except it dye. And what sowest thou? Thou so, west not that body that shalbe: but bare corne (I meane ether of wheet / or of some other) and God geueth it a body at his pleasure / to euery seed a seuerall body.

Rf All fleshe is not one manner of fleshe but ther is one maner fleshe of men / a nother maner fleshe of bestes / a nother maner fleshe of fylshes / & a nother of byrdes. Ther are celestiaall bodyes / & ther are bodyes terrestriall. But the glozy of the celestiaall is one / & the glozy of the terrestriall is a nother. Ther is one maner glozy of the sonne / & a nother glozy of the mone / and a nother glozy of the starres. For one starre differeth fro a nother in glozy. So is the resurreccion of the deed. It is sown in corrupcion / & ryls in incorrupcion. It is sown in dishonoure / & ryls in honoure. It is sown in weaknes / and ryls in power. It is sown a naturall body / and ryls a spretuall body.

Ther is a naturall bodye and ther is a spretuall body: as it is wrytten: the fyrste man Adam was made a lyuinge soule: and the last Adam was made a quickenynge sprete. Now be it / that is not fyrst which is spretuall: but that

Gene. ii. b.

which

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Image of
Christ.

Corruptible
fleshe & blou
de cā not. ac.

Osee. xlii. B.
Hebre. ii. d

The lawe is
the strenght
of synne.

which is naturall/and then that which is spie-
tuall. The fyrst man is of the erth/erth: the
seconde man is the Lorde from heauen. As is
the erth/soche are they that are erthye. And as
is the heuenly/soche are they that are heuenly.
And as we haue borne the ymage of the erth/
so shall we beare the ymage of the heuenly.

This saye I brethren/that fleshe and bloud
cannot inheret the kyngdome of God. Neither
doth corrupcion inheret vncorruption. Beholde
I shewe you a mystery. we shall not all slepe:
but we shall all be chaunged/and that in a mo-
ment/and in the twinklinge of an eye / at the
sounde of the last trompe. For the trompe shall
blowe/and the deed shall ryse incorruptible/
and we shalbe chaunged. For this corruptible
must put on incorruptibilite: and this mortall
must put on immortallite.

When this corruptible hath put on incorru-
ptibilite and this mortall hath put on immor-
talite: then shalbe brought to passe the sayinge
that is wrytten. Deeth is consumed into victorie
Deeth where is thy synge? Hell where is thy
victory? The synge of deeth is synne: and the
strength of synne is the lawe. But thanks be
vnto God which hath geuen vs victory / tho-
row oure Lorde Iesus Christ. Therefore my
deare brethren/be ye stedfast and vnmouable/
alwayes ryche in the workes of the Lorde/for
as moch as ye knowe how that youre labour
is not in vayne in the Lorde.

The. xvi. Chapter.

If the gadderynge for the sayntes/as
I haue ordeyned in the congregacions
of Galacia/ euen so do ye. Upon some
sundaye let every one of you put a syde at ho-
me and laye vp whatsoeuer he thinketh mete/
that ther be no gadderynges when I come.
When I am come / whosoever ye shall allowe
by you.

To the Corinthyans. fo. ccxxxviii

by youre letters/ them will I sende to bringe
youre liberalite vnto Ierusalem. And yf it be
mete that I go/they shall go with me. I will
come vnto you after I haue gone ouer Mace-
donia. For I will go thorowout Macedonia. ^{Syrst frus}
With you parauenture I will abyde a whyle: ^{tes.}
or els winter/that ye maye bringe me on my
waye whither soeuer I go.

I will not se you now in my passage: but I
trust to abyde a whyle with you/yf God shall
suffre me. I will tary at Ephesus vntyll whie
sonnyde. For a greate doze and a frutefull is
opened vnto me: & ther are many aduersaries.
If Timothens come/ se that he be with out fea-
re with you. For he worketh the worke of the
Lorde as I do. Let no man despyse him: but co-
beye him forthe in peace / that he maye come
vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly desy-
red him to come vnto you with the brethren/
but his mynde was not at all to come at this
tyme. Howbeit he will come when he shall ha-
be conuenient tyme. Watche ye / stonde fast in
the sayth / quyte you lyke men / and be stronge.
Let all youre busynes be done in loue.

Brethren (ye knowe the housse of Stepha-
na / how that they are the fyrst frutes of Acha-
ia / and that they haue appoynted them selues
to minister vnto the sayntes) I beseeche you
that ye be obedient vnto soche and to all that
helpe and laboure. I am gladde of the compn-
ge of Stephana / Fortunatus and Achaycus:
for that which was lackynge on youre parte/
they haue supplied. They haue comforted my
spete and youre. Loke therfore that ye kno-
we them that are soche.

The congregacions of Asya salute you.
Aquila and Priscilla salute you moche in the
Lorde and so doeth the congregacion that is in
e. g. theie

The .i. Epistle of S. Paul

*the same be
accursed as
the Lordes
commynge.
Or as some
wille the sa
me be excom
municat and
accursed to
death.

these house. All the brethren grete you. Grete ye one another with an holy kysse. The salutation of me Paul with myne awne hande. If any man loue not the Lord Jesus Christ/ the same be anathema maranatha. The grace of the Lord Jesus Christ be with you all. My loue be with you all in Christ Jesus. Amen.

The epistle vnto the Corinthians sent from Philippus/ by Stephanus/ and Fortunatus/ and Achaicus/ and Timothyus.

The Prologe Vpon the seconde Epistle of Saynt Paul to the Corinthians.



In the fyrste epistle he rebuketh the Corinthians sharplye/ so in this he comforteth them and prayseth them/ & commaundeth him that was excommunicat to be receaued lowngely into the congregacion agayne.

And in the fyrste & seconde Chapters he sheweth his loue to them wath de/ how that all that he spake/ byd or soffred was for their sakes & for their saluation. Then in the .iii. .iiii. and .v. he prayseth the office of preachynge the gospel/ aboue the preachynge of the lawe/ and sheweth that the gospel groweth thorow persecution and thorow the crosse/ which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes/ which studieth to turne the fayth of the people from Christ vnto the workes of the lawe.

In the .vi. and .vii. Chapters/ he exhorteth them to suffre with the Gospel/ and to lyue as it be cometh the Gospel/ and prayseth them in the later ende.

In the .viii. and .ix. Chapters/ he exhorteth them to helpe the poore sayntes that were at Jerusalem.

In the .x. .xi. and .xii. Chapters/ he inuyceth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selues.

The seconde

Epistle of saynt Paul the Apostle to the Corinthians.

The fyrst Chapter.



Paul an Apostle of Jesus Christ by the will of God/ and brother Timothyus.

Vnto the congregacion of God/ which is at Corinthum with all the sayntes which are in all Achaia. Grace be with you and peace from God oure father/ and from the Lord Jesus Christ.

Blessed be God the father of oure Lord Jesus Christ/ the father of mercy/ and the God of all comforte/ which comforteth vs in all oure tribulacion/ in so moche that we are able to comforte them which are troubled/ in whatsoever tribulacion it be/ with the same comforte wherewith we oure selues are comforted of God. For as the afflictions of Christ are plentiful in vs/ euen so is oure consolacion plentiful by Christ.

Whether we be troubled for youre consolacion and saluacion/ which saluacion sheweth her power in that ye suffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and saluacion: yet oure hope is stedfast for you/ in as moch as we know how that as ye haue youre parte in afflictions/ so shall ye be parttakers of consolacion.

Brethren I wolde not haue you ignorant of oure trouble/ which happened vnto vs in Achaia. For we were greued out of measure/ passinge strength/ so greatly that we despaired euen of lyfe. Also we receaued an answer of death in oure selues/ and that because we shuld

e. iij. not put

* Afflictions
or passions
of Christ as
re soche as
ringes as
Christ suffe
red.

The.ii. Epistle of S. Paul

not put oure trust in oure selues: but in God/ which rayseth the deed to lyfe agayne/ & which deliuered vs from so gret a deeth/ and doth deliuer. On whom we trust / that yet here after he will deliuer/ by the helpe of youre prayer for vs: that by the meanes of many occasions / thankes maye be geuen of many on oure behalfe/ for the grace geuen vnto vs.

Conscience. Oure reioysynge is this/ the testimony of oure conscience/ that in synghenes and godly purenes and not in fleschly wysdome/ but by the grace of God/ we haue had oure conuersacion in the worlde/ & most of all to you wardes. We write no nother thinges vnto you/ then that ye reade and also knowe. See and I trust ye shall fynde vs vnto the ende/ euen as ye haue founde vs partly: for we are youre reioysynge/ euen as ye are oures in the daye of the Lorde Iesus

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare: and to haue passed by you into Macedonia/ & to haue come agayne out of Macedonia vnto you/ & to haue bene ledde forth to Iewre ward of you.

When I thus wyse was mynded: dyd I vse lyghtnes? Or thinke I carnally those thinges which I thinke: that with me shuld be ye/ and naye naye. God is saythfull: for oure preaching vnto you/ was not ye & naye. For Gods sonne Iesus Christ which was preached amonge you by vs (that is to saye/ by me & Silvanus and Timotheus) was not ye and naye: but in him it was ye: for all the promyses of God/ in him are ye: and are in him Amen/ vnto the lawde of God tharow vs. For it is God which stablished vs and you in Christ/ & hath annointed vs/ which hath also sealed vs/ & hath geuen the earnest of the sprete into oure hertes.

The.ii. Chapter. ✠

I call

To the Corinthians 40.ccl.

I call God for a recorde vnto my soule/ that forto fauer you with all I came not eny moare vnto Corinthum. Not that we be lordes ouer youre sayth: but helpers of oure ioye. For by sayth ye stande. But I determined this in my selfe/ that I wolde not come agayne to you in heuynes. For yf I make you sorre/ who is it that shuld make me glad/ but the same which is made sorre by me? And I wrote this same pistle vnto you / lest yf I came/ I shuld take heuynes of them/ of whom I ought to reioyce. Certaynly this confidence haue I in you all/ that my ioye is the ioye of you all. For in great affliction and anguysshe of hert I wrote vnto you with many teares: not to make you sorre/ but that ye myght perceaue the loue which I haue/ most specially vnto you.

B If eny man hath caused sorow / the same hath not made me sorre / but partely: lest I shuld greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him: lest that same persone shuld be swallowed vp with ouer moche heuynes. Wherefore I exhorte you/ that loue maye haue strength ouer him. For this cause verely dyd I write/ that I myght knowe the profe of you/ whether ye shuld be obedient in all thinges. To whom ye forgeue eny thinge/ I forgeue also. And verely yf I forgeue eny thinge/ to whom I forgaue it/ for youre sakes forgaue I it/ in the roume of Christ/ lest Satan shuld p[re]uent vs. For his thoughtes are not vnknewen vnto vs. ✠

When I was come to Troada for Christes Gospels sake (and a great doze was opened vnto me of the Lorde) I had no rest in my sprete/ because I founde not Titus my brother: but

e. iij. take

All the promyses of god are geuen by onye for Christes sake.

The.ii. Epistle of S. Paul

Sauoure.)

toke my leaue of them and went awaye into
Macedonia. Thanks be vnto God which al-
wayes geueth vs the victorie in Christ / & ope-
neth the sauer of his knowledge by vs in euery
place. For we are vnto God the swete sauoure
of Christ / both amonge them that are saued / & al-
so amonge them which perishe. To the one
parte are we the sauoure of deeth vnto deeth.
And vnto the other parte are we the sauoure
of lyfe vnto lyfe. And who is mete vnto these
thinges? For we are not as many are which
choppe and chaunge with the worde of God:
but euen oute of purenes / and by the power of
God / and in the syght of God / so speake we
in Christ.

The.iii. Chapter.

We begyn to prayse oure selues agay-
ne. Feede we as some other / of pistles
of recommendacion vnto you: or let-
ters of recommendacion from you? Ye
are oure pistle wrytten in oure hertes / which is
vnderstonde and recd of all men / in that ye are
known / how that ye are the pistle of Christ /
ministred by vs and wrytten not with ynke: but
with the sprete of the lyuinge God / not in ta-
bles of stone / but in fleschly tables of the herte.
* Suche trust haue we thowow Christ to God
ward not that we are sufficient of oure selues
to thinke eny thinge as it were of oure selues
but oure ablenes commeth of God / which hath
made vs able to minister the newe testament /
not of the letter / but of the sprete. For the let-
ter kylleth / but the sprete geueth lyfe.

Hebr. iiii.

* If the ministracion of deeth thowow the
letters figured in stones was glorious / so that
the chyldren of Israel coude not beholde the
face of Moles for the glory of his countenaun-
ce (which glory neuerthelesse is done awaye)
why shall not the ministracion of the sprete be
moche more glorious? For yf the ministrynge
of con

To the Corinthians fo. ccc. ii

of condemnacion be glorious: moche more
doth he ministracion of ryghtewesnes excede
in glory. For no dout that which was there
glorified is not once glorified in respecte of
this excedinge glory. Then yf that which is
destroyed was glorious / moche more shall
that which remaineth / be glorious.

2 Cor. xxi.

* Seynge then that we haue soche trust / we
vse grei boldnes and do not as Moles / which
put a bayle ouer his face that the chyldren of
Israel shuld not se for what purpose that ser-
ued which is put awaye. But their myndes
were blinded. For vntill this daye remaineth
the same coueringe vntaken awaye in the olde
testamēt when they reade it / which in Christ
is put awaye. But euē vnto this daye when
Moles is redde / the bayle hageth before their
hertes. Neuerthelesse whē they tourne to the
Lorde / the bayle shalbe takē awaye. The Lorde
denodout is a sprete. And where the sprete of
the Lorde is / there is libertie. But we all be
holde the glorye of the Lorde with his face
open / and are chaunged vnto the same simil-
tude / from glory to glory / euen of the sprete
of the Lorde.

* Libertye
there the
here is not
in bondage
to some cere
monyes / but
knoweth
how to vse
all thinges /
and vnder-
standeth
what is
the ende & the
fulfyllinge
of all lawes

The.iiij. Chapter.

Therfore seyng that we haue soche an
office / euē as mercy is come on vs / we
saynte not: but haue cast from vs the
clokes of vn honestie / & walke not in craftines
nether corrupte we the worde of God: but
walke in open trueth / & reposte oure selues to
euery mānes conscience in the syght of God.
* If oure gospel be yet hyd / it is hyd amonge
them that are lost / in whō the God of this
worlde hath blinded the myndes of them
which beleuenot / lest the light of the glorious
gospel of Christ which is the ymage of God /
shulde shyne vnto them.

God of this
worlde.

c. v.

* for

The.ii. Epistle of S. Paul

The Xpos
is as for
seruantes.

* For we preache not oure selues/ but Christ
Jesus to be the Lorde/ and oure selues poure
seruantes/ for Jesus sake. For it is God that
commaunded the lyght to shyne out of darck-
nes/ which hath shyned in oure hertes / for to
geue the lyght of the knowledge of the glory
of God/ in the face of Jesus Christ.

But we haue this treasure in earthē vessels/ **L**
that the excellēt power of it myght appere to
be of God/ and not of vs. We are troubled on
euery syde/ yet are we not without hope. We
are in pouertie/ but not utterly without som
what. We are persecuted/ but are not forsake.
We are cast doune/ neuerthelesse we perishe
not. And we all wayes beare in oure bodys
the dyinge of the Lorde Jesus/ that the lyfe
of Jesus myght appere in oure bodys. **R**

For we which liue/ are alwayes deliuered
vnto deeth for Jesus sake/ that the lyfe also
of Jesus myght appere in oure mortall fleshe.

So then deeth worketh in vs/ a lyfe in you **R**
* Seynge then that we haue the same sprete
of fayth/ accorde as it is writen: I bele-
ued/ and therfore haue I spoken. we also bele-
ue/ and therfore speake. For we knowe that he
whiche rayled vpon the Lorde Jesus/ shall rayle
vpon vs also by the meanes of Jesus/ and shall
see vs with you. For all thinges do I for you
resakes/ that the plenteous grace by thanks
geuen of many / maye redounde to the pray-
se of God.

wherefore we are not weryed / but though **D**
oure vtwarde man perishe / yet the inwarde
man is renewed daye by daye. For oure exce-
dinge tribulacion which is momentany and
light/ preparerh an exceedinge and an eternall
wayght of glorye vnto vs/ whill we loke not
on the thinges which are sene/ but on the thin-
ges which are not sene. For thinges which
are

To the Corinthians **fo. ccc. lii**
are sene/ are temporall: but thinges which are
not sene/ are eternall. **R**

The. v. Chapter.

We knowe suerly of oure earthy man-
cion wherein we now dwell were de-
stroyed/ that we haue a bilding ordey-
ned of God/ an habitation not made
with hondes/ but eternall in heauē. And here
for sych we desiringe to be clothed with oure
mansion which is fro heauē: so yet of that we
be founde clothed/ and not naked. For as lon-
ge as we are in this tabernacle/ we sigh & are **2 po. 34**
griued/ for we wold not be vnclathed/ but wol-
de be clothed vpon/ that mortalite might be
swallowed vpon of lyfe. He that hath ordeyned
vs for this thinge/ is God: which very same
hath geuen vnto vs the earnest of the sprete.

Therefore we are alwaye of good chere/ and
knowe well that as longe as we are at home
in the body/ we are absent from God. For we
walke in fayth and se not. Neuerthelesse we
are of good comforte/ and had leuer to be ab-
sent from the body and to be present with the
Lorde. Wherefore/ whether we be at home or **Rom. xiii.**
fro home we endeouore oure selues to please
him/ for we must all appere before the iudge-
ment seate of Christ/ that euery man maye re-
ceiue the workes of his bodye accorde to
that he hath done/ whether it be good or bad.

* Seynge then that we knowe/ how the
Lorde is to be feared / * we fare saye with
men. For we are knowne well ynough vnto
God. I trust also that we are knowne in you
reconciences.

R we prayse not oure selues agayne vnto you/
but geue you an occasion to reioyce of vs/ that
ye maye haue some what agaynst the / which
reioyce in the face/ and not in the hert. For yf
we be to seruient/ to God are we to seruient. If
we kepe

* Geue all
diligence th
at no man
be offended
or hurt by
vs or oure
ensample.

The.ii. Epistle of S. Paul

Christes
seruantes
seke christes
will / & not
lyue at their
owne plea-
sure / but at
his.

A new crea-
ture.
*The atton-
ement betwene
God
and man in
Christ / is
the apostles
office to pre-
ach.

Synne is
an offerin-
ge for synne
as a foie.ro.
viii.

(Wayne)
that the wor-
de sowne in
your heries
shuld be fru-
telesse to
yours grea-
dampnaciō

we hepe measure / for yore cause kepe we mea-
sure. For the loue of Christ constraineth vs / be-
cause we thus iudge / yf one be dedd for all / that
then are all dedd / & that he dyed for all / that
they which liue / shulde not hence forth liue
vnto them selues / but vnto him which dyed
for them and rose agayne. *

Wherfore hence forth knowe we no man af-
ter the fleshe. In so moche though we haue
knowe Christ after the fleshe / now hence forth
the knowe we him so no more. Therfore yf
enymā be in Christ / he is a newe creature. Olde
thinges are passed awaye / beholde all thinges
are become newe. Neuerthelesse all thinges
are of God / which hath reconciled vs vnto
him selfe by *Jesus Christ / & hath geuen vnto
vs the office to preache the attonement.
For God was in Christ / and made agrement
bitwene the worlde & him selfe / and imputed
not their synnes vnto them: & hath comitted
to vs the preaching of the attonement. Now
then are we messengers in the roume of Christ
euen as though God dyd beseeche you thow
vs. So praye we you in Christes stede / that
ye be atone with God: for he hath made him
to besynne for vs / which knewe no synne / that
we by his meanes shulde be that ryghtewes-
nes which before God is allowed

The.vj. Chapter *

Us as helpers therfore exhorte you /
that ye receaue not the grace of God
(in bayne) For he sayth: I haue hear-
de the in a tyme accepted: and in the
dape of saluacion / haue I suckered the. Behol-
de / now is that well accepted tyme: beholde
now is that dape of saluacion. Let vs geue
no man occasion of euill / that in oure office
be founde no faute: but in all thinges let vs
behaue oure selues as the ministers of God.
In me

To the Corinthyans. Ho. ccc. liii

In moche patience / in afflictions / in necessi-
te / in anguythe / in stryppes / in prisonment / in
stryke / in labour / in watchinge / in fasting / in
purenes / in knowledge / in longe sufferinge / in
kindnes / in the holy goost / in loue vnfayned /
in the wordes of trueth / in the power of God /
by the armoure of ryghtewesnes of the ryght
honde & on the lyfte / in honoure & dishonou-
re / in euill repute & good repute / as descea-
uers and yet true / as vnknewen / and yet kno-
we: as dyinge / & beholde we yet liue: as chaste
ned / & not kylled: as for owng / & yet alwaye
mery: as poore / & yet make many riche: as hauf-
ge no thinge / & yet possesse all thinges. *

O ye Corinthyans / oure mouth is open vnto
you. Oure herte is made large: ye are in no
strapte in vs / but are in a strapte in your owne
bowelles: I promyse you lyke rewarde with
me / as to my chyldre. Set yore selues therfo-
re at large / and beare not a straigers yoke
with the vnbeleuers. For what sellyship hath
ryghtewesnes with vnyghtewesnes? What
company hath light with darcknes? What co-
orde hath Christ with Beliall? Ether what
parte hath he that beleueth / with an infidell?
How agreeth the temple of God with ymages?
And ye are the temple of that lyuinge God /
as sayde God. I will dwell amonge them &
walke amonge them / & wilbe their God: and
they shalbe my people. Wherfore come out fro
amonge them / & separate yore selues (sayth
the Lorde) and touche none vncleane thinge:
so will I receaue you / and wilbe a father vnto
you / and ye shalbe my sonnes and dought-
ers / sayth the Lorde almyghty.

The.vij. Chapter.

Serenge that we haue soche promyses
derely beloued / let vs cleanse oure sel-
ues from all fylthynges of the fleshe
and

i. Cor. xiii.

*Armoure
of ryghteou-
snes: is the
worde of
god with ho-
pe / loue / fea-
re. &c. which
Pauls cal-
leth the ar-
moure of
lyght. Rom.
xiii.

Temple:

Couenaunt

Leui. xxvi.

Esai. lii.

The.ii. Epistle of S. Paul

and sprete/ & growe vp to full holynes in the feare of God. Understonde vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before that ye are in oure hertes to dye & lyue with you. I am very bolde ouer you / & reioyce greatly in you. I am filled with comforte and am excedinge ioyouse in all oure tribulations. For when we were come into Macedonia / oure fleshe had no rest / but we were troubled on euery syde. Outwarde was fightinge / inwarde was feare. Neuerthelesse God that comforteth the abiecte / comforted vs at the comminge of Titus.

And notwith his comminge only: but also with the consolacion wherewith he was comforted of you. For he tolde vs poure desyre / poure moorninge / poure seruent mynde to me warde: so that I now reioyce the more. wherfore though I made you sorry with a letter / I repent not: though I dyd repēt. For I perceaue that that same pistle made you sorry / though it were but for a ceason. But I now reioyce / not that ye were sorry / but that ye so sorowed that ye repēted. For ye sorowed godly: so that in nothyng ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldely sorow causeth deeth.

Beholde what diligence this godly sorowe that ye toke / hath wrought in you: yee it caused you to cleare poure selues. It caused indignacion / it caused feare / it caused desyre / it caused a seruent mynde / it caused punishment: For in all thynges ye haue shewed poure selues that ye were cleare in that matter. wherfore though I wrote vnto you / I dyd it not for his cause that dyd hurte / nether for his

To the Corinthians. flo. ccc. liii

his cause that was hurte: but that oure good mynde which we haue towarde you in the syght of God / myght appere vnto you.

Therefore we are comforted / because ye are comforted: yee and excedyngly the more so: yed we / for the ioye that Titus had: be cause his sprete was refreshed of you all. I am therefore / not now a shamed / though I boasted my selfe to him of you. For as all thynges which I preached vnto you are true / euen so is oure boasting / that I boasted my selfe to Titus with all / founde true. And now is his inwarde affection moare abundant towarde you / when he remembreth the obedience of euery one of you: how with feare and trembling ye receaued him. I reioyce that I maye be bolde ouer you in all thynges.

The. viii. Chapter.

Do you to wit bretheren / of the grace of God which is geuen in the congregacions of Macedonia / how that the aboundaunce of their reioysinge is / that they are tried with moche tribulacion. And therto though they were excedinge poore / yet haue they geue excedinge richly / & that in singlenes. For to their powers (I beare recorde) yee and beyonde their power they were willinge of their awne accorde / & prayed vs with great instance / that we wolde receaue their benefite / and suffre them to be partetakers with other in ministryng to the sayntes. And this they dyd / not as we lohed for: but gaue their awne selues fyrst to the Lorde / and after vnto vs by the will of God: so that we coulde not but desyre Titus to accomplyshe the same beniuolence amonge you also / euen as he had begonne.

Now therefore / as ye are ryche in all parties / in fayth / in worde / in knowledg / in all seruantes /

The. ii. Epistle of S. Paul

nes/and in loue/which ye haue to vs: euen so
 se that ye be plenteous in this beniuolence.
 This saie I not as commaundinge: but be-
 cause other are so feruent / therfore proue I
 your loue whether it be parfayt or no. Ye knowe
 the liberalitie of oure lord Iesus Christ/
 which though he were riche yet for your sa-
 kes became poore: that ye thow his pouer-
 tie/myght be made ryche.

And I geue counsell here to. For this is ex-
 pedient for you/ which beganne/ not to do on-
 ly: but also to wil a peare a goo. Now therfore
 performe the dede: that as ther was in you
 a redynes to will / euen so ye maye performe
 the dede/ of that which ye haue. For if ther be
 fyrst a willinge mynde/ it is accepted accor-
 dinge to that a man hath/ and not accorde
 to that he hath not.

It is not my mynde that other be set at ea-
 se/ and ye brought into combzaunce: but that
 ther be equalnes now at this tyme/ that your
 aboundaunce suker their lacke: that their abou-
 daunce maye supplie your lacke: that ther
 maye be equalite/ agreynge to that which is
 wrytten. He that gaddered moche had neuer
 the moze aboundaunce/ & he that gaddered lyt-
 tell had neuer the lesse. Thanks be vnto god/
 which put in the hert of Titus the same good
 mynde toward you. For he accepted the re-
 quest peerather he was so well willinge/ that
 of his awne accorde/ came vnto you.

we haue sent with him that brother/ whose
 laide is in the gospel thow out all the con-
 gregacions: and not so only/ but is also chosen
 of the congregacions to be a felowe with vs in
 our iorney concerninge this beniuolence that
 is ministred by vs vnto the prayse of the Lord
 and to steepe vp your prompt mynde.

For this we eschue/ that eny man shulde re-
 buke

To the Corinthyans. fol. cccv

Rebuke vs in this plenteous distribucion that
 is ministred by vs/ and therfore make prouisi-
 on for honest thinges/ not in the syght of
 God only/ but also in the syght of men.

We haue sent with them a brother of oures
 whom we haue ofte tymes proued diligent in
 many thinges/ but now moche moze diligent.
 The greates confidence which I haue in you/
 hath caused me this to do: partly for Titus
 sake which is my felowe and helper as conce-
 ringe you/ partly because of other which are
 oure brethren and the messengers of the con-
 gregacions/ and the glory of Christ. wherfore
 shewe vnto them proffe of your loue/ and of
 the reioysinge that we haue of you/ that the
 congregacions maye se it.

The. ix. Chapter.

Is the ministringe to the saynctes / it
 is but superfluous for me to write vnto
 you: for I knowe your redynes of
 minde / wherof I boost my selfe vnto them of
 Macedonia / & saie that Achaia was prepared
 a yere ago / & your feruentnes hath prouo-
 ked many. Neuerthelesse yet haue I sent the
 brethren/ lest oure reioysinge ouer you shulde
 be in vayne in this behalfe/ and that ye (as I
 haue sayd) prepare your selues lest parauen-
 ture ye of Macedonia come with me / &
 fynde you vnprepared/ the boost that I made
 in this matter/ shuld be a shame to vs. I saie
 not vnto you.

wherfore I thought it necessary to exhorte
 the brethren/ to come before honde vnto you
 for to prepare your good blessing promised
 afore/ that it myght be redy: so that it be a
 blessing/ & not a defraudinge. This petre
 member/ howe that he which soweth lytell/
 shall reape lytell/ & he that soweth plenteously
 shall reape plenteously. And let every man do

accord

The.ii. Epistle of S. Paul

Eccl. xxxv.

Accordinge as he hath purposed in his herte/
not groudgingly/or of necessite. For God lo-
ueth a chearfull geuer.

Psal. xxi.

God is able to make you ryche in all grace/
that ye in all thinges hauinge sufficient vn-
to the vtmoste/maye be ryche vnto all man-
ner good workes/as it is writte: He hath spar-
sed abroad and hath geuen to the poore/ his
rightewesnes remaineth for ever. He that fin-
deth the sower seed/ shall minister breed for fo-
de/and shall multiplie youre seed and increa-
ce the frutes of youre rightewesnes & that
on all parties/ye maye be made riche in all sin-
glenes/which causeth thowowe vs/thankes ge-
uinge vnto God.

For the office of this ministracion/not on-
ly supplieth the nede of the sayntes: but also
is aboundaunt herein/that for this laudable
ministringe/thankes myght be geuen to God
of many/which prayse God for the obedience
of youre professinge the gospel of Christ/and
for youre singlenes in distributinge to them
and to all men: & in their prayers to God for
you/longe after you/for the aboundaunt gra-
ce of God geuen vnto you. Thankes be vnto
God for his vnspokeable gyfte.

The.x. Chapter.

I Paul my selfe beseeche you by the meke-
nes and softnes of Christ which when
I am present amonge you am of no repu-
tacion/but am bolde towarde you bein-
ge absent. I beseeche you that I nede not to be
bolde when I am present (with that same co-
fidence/wherewith I am supposed to be bolde)
agaynst some which repute vs as though we
walked carnally. Neuerthelesse though we
walke copased with the flesh/pet we warre
not fleshlye. For the weapons of oure warre
are not carnall thinges/but thinges mighty
in God/

To the Corinthians. Ho. cccviii.

in God/ to cast doune stronge holdes/wherewith
we ouerthrowe ymaginacions/and euery hye
thinge that exalteth it selfe agaynst the know-
ledge of God/& bringe into captiuite all vn-
derstandinge to the obedience of Christ/and
areredy to take vengeance on all disobedi-
ence/when youre obedience is fulfilled. Loke ye
on thinges after the vtter apperaunce.

¶ If any man trust in him selfe that he is
Christes/let the same also confidre of him sel-
fe/that as he is Christes/euē so are we Chri-
stes. And though I shuld boost my selfe some
what moare of oure auctorite which the Ro-
de hath geue vs to edifie and not to destroye
you/it shulde not be to my shame. This saye
I/lest I shuld seme as though I went about
to make you a frayde with letters. For the
pistles (sayth he) are soe & stronge: but his body
ly presence is weake/& his speache is rudz. Let
him that is soche thinke on this wise/ that as
we are in wordes by letters when we are ab-
sent/soche are we in dedes whē we are present.

For we cannot finde in oure hertes to ma-
ke oure selues of the nombre of them/or to co-
pare oure selues to them/which laude the sel-
ues/neuerthelesse whill they measure the sel-
ues with the selues/& copare the selues with
the selues, they vnderstonde nought. But we
will not reioyce aboue measure: but accordin-
ge to the quantite of the measure which God
hath distributed vnto vs/a measure that rea-
cheth euen to you. For we stretch not out ou-
re selues beyonde measure as though we had
not reached vnto you. For euē to you haue we
come with the gospel of Christ/& we boost not
oure selues out of measure in other mens la-
bours. ¶ Ye & we hope/when youre sayth is in-
creased amonge you/to be magnified accordin-
ge to oure measure/moze largely and to prea-
che

The.ii. Epistle of S. Paul

*Let every
man reioyse
in that Chri-
st is ed: for
him & not in
the holynes
of his owne
workes.

we be maris-
ed to christ
and not to
the preacher

Paul is equ-
all with the
five apos-
tles.

the the gospel in those regions which are beynd
de you: and not to reioyce of that which is by
another mans measure prepared all redy. Let
him that reioyseth/reioyse in the *Lorde. For
he that prayseth him selfe/ is not allowed: but
he whom the Lorde prayseth.

The.xi. Chapter.

Wold to God/ye coulde suffre me a
ytell in my folishnes: yee & I praye
you forbeare me. For I am gelous
ouer you with godly gelousy. For I
coupled you to one man/ to make you a chaste
virgen to Christ. But I feare lest as the ser-
pent begyled Eue thowow his sutteltie/ eue
so poure wittes shuld be corrupte fro the sin-
glenes that is in Christ. For yf he that com-
meth: preache a nother Iesus then him whom
we preached: or yf ye receaue another spete
then that which ye haue receaued: ether a no-
ther gospel then that ye haue receaued/ ye
myght ryght well haue bene content.

I suppose that I was not behinde the chiefe
Apostles. Though I beride in speakinge/ yet
I am not so in knowledge. How be it amonge
you we are knowen to the vtmost what we
are in all thinges. Wpd I therein synne/ becau-
se I submitted my selfe/ that ye myght be ex-
alted/ & because I preached to you the gospel
of God free: I robbed other congregacions/ &
toke wages of them/ to do you seruice with
all. And when I was present with you/ and
had nede/ I was greuous to no man for that
which was lackinge vnto me/ the brethren
which came from Macedonia/ supplied: and in
all thinges I kept my selfe that I shuld not
be greuous to you: & so will I kepe my selfe.

If the trueth of Christ be in me/ this re-
ioysinge shall not be taken from me in the re-
gions of Achaia. Wherefore? Because I loue
you

To the Corinthyans: .so.ccxviii

you not? God knoweth. Neuerthelesse what
I do/ that will I do to cut awaye occasion
from them which desyre occasion/ that they
myght be founde lyke vnto vs in that wherein
they reioyce. For these false apostles are dis-
ceatefull workers/ and fassion them selues ly-
ke vnto the Apostles of Christ. And no mar-
uaile/ for Satan him selfe is chaiged into the
fassion of an angell of lyght. Therefore it is no
grent thinge/ though his ministers fassion
them selues as though they were the mini-
sters of rightewesnes: whose ende shalbe ac-
cordinge to their dedes.

I saue agayne/ lest eny mā thinke that I am
folish: or els eue now take me as a folie/ that
I maye boast my selfe a ytell. That I speake/
I speake it not after the wapes of the Lorde/
but as it were folishly/ whill we are now co-
me to boasting. Seynge that many reioyce af-
ter the fleshe/ I will reioyce also. For ye suf-
fre soles gladly/ because that ye poure selues
are wyle. For ye suffre euen yf a man bringe
you into *bondage: yf a mā deuoure: yf a man
take: yf a man exalt him selfe: yf a man smyte
you on the face. I speake as concerninge rebu-
ke/ as though we had bene weake.

How be it wherein soeuer eny man dare be
bolde (I speake folishly) I dare be bolde also.
They are Ebzues/ so am I. They are Israel-
ites/ eue so am I. They are the seede of Abra-
ham/ euen so am I. They are the ministers of
Christ (I speake as a folie) I am moare: In la-
bours moare abundant: In stryppes aboue
measure: In prison moare plenteously: In
deeth ofte. Of the Jewes spue tymes recea-
ued I euery tyme. xi. stryppes saue one. Chy-
se was I beten with rodde. I was oncesto-
ned. I suffered thyrle shipwracke. Ryght and
daye haue I bene in the depe of the see. In ioz-
f.iiij. neyinge

*To moche
mekenes ad-
obed: enccis
not allowed
in the kynge-
dome of god
but all must
be accordyn-
ge to know-
ledge.

Actu. xvi.
Actu. xiii. 6.
Act. vii.

The.ii. Epistle of S. Paul

neyinge often: in pears of waters: in pears of robbers: in leoperdies of myne awne nation: in leoperdies amonge the hethen. I haue bene in pears in cities/ in pears in wilder dernes/ in pears in the see/ in pears amonge false bzethen/ in laboure and trauayle/ in watchinge often/ in hunger/ in thyrst/ in fastinges often/ in colde and in nakednes.

And, besyde the thynges which outwardly happen vnto me/ I am cōbzed dayly/ & do care for all congregacions. who is sicke/ and I am not sicke: who is hurte in the fayth and my hert burneth not? If I must nedes reioyce/ I will reioyce of myne infirmities.

The. xij. Chapter.

The God and father of oure Lorde Iesus Christ/ which is blessed for evermore/ knoweth that I lye not. In the cite of Damascō/ the gouerner of the people vnderhynged Pretas/ layde watche in the cite of the Damascens/ and wolde haue caught me/ and at a wyndowe was I let doune in a basket thozow the wall/ and so scaped his hondes.

It is not expedient for me no dout to reioyce. Neuerthelesse I will come to visions and reuelacions of the Lorde. I knowe a man in Christ aboue. xiiij. yeaues agone (whether he weare in the body I cannot tell/ or whether he were oute of the body I cannot tell (God knoweth) which was take vp in to the thyrde heauē. And I knowe the same mā (whether in the body/ or out of the body I cannot tell (God knoweth) how that he was taken vp in to Paradise/ and hearded wordes not to be spoken/ which no man can vtter. Of this mā will I reioyce/ of my selfe will I not reioyce/ except it be of myne infirmities. And yet though I wolde reioyce/ I shulde not be a sole: for I wolde

To the Corinthians. So. ccc. lviij

wolde saye the trouthe. Neuerthelesse I spare/ lest eny man shulde thinke of me aboue that he seith me to be/ or heareth of me.

And lest I shuld be exalted out of measure thozow the aboundance of reuelacions/ ther was geuen vnto me vnquyctnes of the fleshe/ the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thyng besought I the Lorde thyrle/ that it myght departe from me. And he sayde vnto me: my grace is sufficient for the. For my strenght is made parfaict thozow weaknes. Very gladly therfore will I reioyce of my weaknes/ that the strenght of Christ maye dwell in me. Therfore haue I delectacion in infirmities in rebukes/ in neede/ in persecucions/ in anguysh/ for Christs sake. For when I am weake/ then am I stronge.

I am made a foole in boasting my selfe. Neuerthelesse I ought to haue bene commended of you. For in nothinge was I inferior vnto the chiefe Apostles/ though I be nothinge/ yet the tokens of an Apostle were wrought amonge you with all pacience/ with signes/ & wonders/ & mighty dedes. For what is it wherinye were inferiours vnto other congregacions except it be therein that I was not greuous vnto you. For geue me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you: and yet wyl I not be greuous vnto you. For I seke not poures/ but you. Also the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

I will very gladly bestowe/ & wil be bestowed for poure soules: though the moare I loue you/ the lesse I am loued agayne. But be it that I greued you not: neuerthelesse I was crafty and toke you with gyle. Wyl I pill you

f. iij. by eny

Actu. ix. d.

Actu. ix. a

Paul pro s
ueth by his
sygnes/ that
his auctoris
te was as
great/ as the
auctoryte
of the hye
Apostles.

The. ii. Epistle of S. Paul

by eny of them which I sent vnto you: I desired Titus/and with him I sent a brother. Wpd Titus defraude you of eny thinge: walked we not in lyke steppes: Agayne thinke ye that we excuse our selues: we speake in Christ in the syght of God.

But we do all thinges dearly beloued for youre edifyinge. For I feare lest it come to passe/that when ye come/ I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as I wolde not: I feare lest there be founde amonge you debate/enuynges/wrath stryfe/backbiting/whysperinges/swellinges & discorde. I feare lest when I come agayne/God bringe me lowe amonge you/and I be constrayned to bewaile many of the which haue synned all redy / and haue not repented of the vncleannes/ fornicacion and wantannes which they haue committed.

The. xij. Chapter.

Addo come I the thyrde tyme vnto you In the mouth of two or thre witnesses shall euery thinge stonde. I tolde you before/ & tell you before: & as I sayde when I was present with you the seconde tyme/ so wyte I now beinge absent/to the which in tyme past haue sinned/ & to all other: that yf I come agayne/ I will not spare/ scynge that ye seeke experience of Christ which speaketh in me/ which amonge you is not weake/ but is myghty in you. And verely though it came of weaknes that he was crucified/ yet liueth he thowow the power of God. And we no dout are weake in him: but we shall liue with him/ by the myght of God amonge you.

Prooue youre selues whether ye are in the fayth or not. Examen youre awne selues: knowe ye not youre awne selues how that Ie-

To the Corinthyans. - ffo. ccc. liij

Jesus Christ is in you/excepte ye be cast awayes: I trust that ye shall knowe that we are not cast awayes. I desyre before God that ye do none enyll / not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leawde persones. We can do nothinge agaynst the trueth/ but for the trueth. We are glad when we are weake/ and ye stronge. This also we wishe for / euen that ye were perfect. Therfore wyte I these thinges beyng absent / lest when I am present/ I shuld vse sharpenes accordyng to the power which the Lorde hath geuen me/ to edifie/ and not to destroye.

Finallye brethren fare ye well/ be perfect/ be of good comforte/ be of one mynde/ lyue in peace/ and the God of loue and peace/ shalbe with you. Grete one another in an holy kysse. All the sayntes salute you.

The grace of oure Lorde Jesus Christ/ and the loue of God/ and the fellowshippe of the holy goost be with you all.
Amen.

The seconde epistle to the Corinthyans.

Went from Philippos a cite in Macedonia/ by Titus and Lucas.

f. v. The

Deut. xij.
Math. xij.
Joan. viij. c.
Hebre. x. c.

**The Prologe vpon the Epistle
of Saynt Paul to the
Galathians.**



Ye reade Act. xv. how certen came from Jerusalem to Antioche and vexed the disciples there/affirmynge that they coulde not be saued except they were circumeised. Euen so after Paule had conuerred the Galathians and coupled them to Christ: to trust in him onely for the remission of synne/and hope of gra

ce and saluacion/and was departed: there came false Apostles vnto them (as vnto the Corinthians/and vnto all places where Paule had preached) and that in the name of Peter/ James and Iohn/ whome they called the hye Apostles/ and preached circuncision and the keepynge of the lawe/ to be saued by/ and mynished Pauls auctorite.

To he confoundynge of those/ Paule magnifieth his office and Apostleship in the two fyrst Chapters and maketh him selfe equall vnto the hye Apostles/ and concludeth that euery man must be iustified with oute deseruynges/ with oute workes/ and with out helpe of the lawe: but alone by Christ.

And in the thyrde and fourth/ he proueth the same with scripture/ examples and similitudes/ and sheweth that the lawe is cause of more synne and bringeth the curse of God vpon vs/ and iustifieth vs not: but that iustifyinge cometh by grace promysed vs of God thorow the deseruyng of Christ/ by whome (yf we be true) we are iustified with oute helpe of the workes of the lawe.

And in the v. and vi. he exhorteth vnto the workes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrst he preacheth the dampnation of the lawe: then the iustifyinge of fayth/ and thyrde/ the workes of loue. For on that condition that we hence forth loue and worke/ is the mercie geuen vs. Or else yf we will not worke the will of God hence forwarde/ we fall from fauoure and grace: the inheritaunce that is frelie geuen vs for Chrestes sake/ thorow oute awne faulte/ we lose agayne/

**The epistle
of saynt Paul the Apostle
vnto the Galathians.**



The fyrst Chapter.

Paul an Apostle not of men/ neither by man/ but by Iesus Christ/ a by God the father which rayled him from deeth: and all the brethren which are with me.

Vnto the congregacions of Galacia.
Grace be with you and peace from God the father/ and from oure Lorde Iesus Christ/ which gaue him selfe for oure synnes/ to deliuer vs from this present euill worlde/ thorow the will of God oure father/ to whom be prayse for euer and euer. Amen.

I maruaile that ye are so sone turned from him that called you in the grace of Christ/ vnto another Gospell: which is nothynge els/ but that ther be some which trouble you/ and intende to peruert the Gospell of Christ. Neuerthelesse though we oure selues/ or an angel from heuen/ preache any other gospell vnto you/ then that

Paul thought he came longe after the apostles yet had he not his auctorite of Peter or of any that went before him. Neither brought he with him letters of recommendation or bulles of confirmation. But the confirmation of his apostleship was

The Epistle of S. Paul

the worde of that which we haue preached vnto you / holde
god / conscie him as a cursed. As I sayde before / so saye I
ce of men / & now agayne / yf eny man preache eny other thin
the power ge vnto you / then that ye haue receaued / hol
of the spiri de him accursed. Preache I mannes doctrine
e that testi of Godes: Other go I about to please men:
fied with hi If I stodyed to please men / I were not the
by miracles seruaut of Christ.
and many: * I certifie you bzethzen / that the Gos
folde gyftes pell which was preached of me / was not after
of grace. the manner of men / nether receaued I it of
man / nether was I taught it: but receaued it
by the reuelacion of Iesus Christ. For ye haue
hearde of my conuersacion in tyme past / in the
Jewes wayes / how that beyonde measure I
persecuted the congregacion of God / and spoy
led it: and preuayled in the Jewes laye / aboue
many of my companions / which were of myne
awne nacion / and was a moche moze feruent
mayntener of the tradicions of the elders.

But when it pleased God (which seperated
me from my mothers wombe / and called me by
his grace / for to declare his sonne by me) that
I shuld preache him amonge the hethen: imme
diatly I commened not of the matter with
fleshe and bloud / nether returned to Jerusa
lem to them which were Apostles before me:
but went my wayes into Arabia / & came agay
ne vnto Damasco. Then after thre yeaere / I re
turned to Jerusalem to se Peter / and abode
with him .xv. dayes no nother of the Apostles
sawe I / save James the Lordes brother. The
things which I write / beholde / God kno
weth I lye not.

After that I went into the costes of Syria
and Cilicia: & was vnknewen as touchinge my
person vnto the congregacions of Jewes /
which were in Christ. But they hearde only
that he which persecuted vs in tyme past / now
preacheth

Pauls gos
pell was
not confir
med by the
auctorite of
man / but by
the miracles
of the spirit
te.

To the Galathians Jo. ccll

preacheth the fayth which before he destroyed.
And they glorified God on my behalfe. *

The .ij. Chapter.

Then .xiiij. yeaeres ther after / I went vp
agayne to Jerusalem with Barnabas /
& toke with me Titus also. He and I
went by by reuelacion / and commened
with the / of the Gospell which I preache amonge
the Gentyles: but betwene oure selues / with
them which were counted chiefe / lest it shuld ha
be bene thought that I shuld runne or had run
ne in bayne. Also Titus which was with me /
though he were a Greke / yet was not compel
led to be circumcised / and that because of incom
mers beyng fals bzethzen which came in am
ge other to spy out oure libertie which we ha
be in Christ Iesus / that they myght bringe vs
into bondage. To whom we gaue no roume /
no not for the space of an houre / as concernyn
ge to be brought into subiection: and that be
cause that the trueth of the Gospell myght con
tinue with you.

Of them which seme to be great (what they
were in tyme passed it maketh no matter to me:
God lokeh on no mans person) neuerthelesse
they which seme great / added nothinge to me.
But contrary wyse / when they sawe that the
Gospell ouer the vncircumcision was commit
ted vnto me / as the Gospell ouer the circum
cision was vnto Peter: for he that was myghty
in Peter in the Apostleshippe ouer the cir
cumcision / the same was myghty in me amonge
the Gentyles: and therfore when they per
ceaued the grace that was geuen vnto me / then
James / Cephas and John / which seemed to be
pillers / gaue to me and Barnabas the right
handes and agreed with vs / that we shuld prea
che amonge the hethen / and they amonge the
Jewes: warnynge only that we shulde remem
ber the

Pauls beset
beth the li
berie of the
gospell.

Pauls is of
as hye auct
orite as Pe
ter James
of John.

Deut. x. d
ii. Par. xix.
Job. xxxiii.
Sapic. i. b
Roma. ii. b.
Ephe. vi. b.
Collo. iii. b.
Actu. x. e.
I Petr. i. c

* Circumci
sion are the
Jewes and
Encircumci
sion are the
gentyles.

The Epistle of S. Paul.

Paul rebu
th Peter.
in the face.

ber the poore. Which thinge also I was dis-
gent to do.

And when Peter was come to Antioche/ I
withstode him in the face/ for he was worthy
to be blamed. For per that certayne came from
James/ he ate with the Gentyls. But when
they were come/ he withdrew and separated him
selfe/ fearynge them which were of the circum-
cision. And the other Jewes dissembled lykewy-
se/ in so moche that Barnabas was brought in
to their simulacion also. But when I sawe/
that they went not the ryght waye after the
trueth of the Gospell/ I sayde vnto Peter be-
fore all men/ yf thou beyng a Jewe/ lyuest af-
ter the manner of the Gentyls/ & not as do the
Jewes: why causest thou the Gentyls to lyue
as do the Jewes? we which are Jewes by na-
ture/ & not synners of the Gentyls/ knowe that
a man is not iustified by the dedes of the la-
we: but by the fayth of Iesus Christ. And ther-
fore we haue beleued on Iesus Christ/ that we
myght be iustified by the fayth of Christ/ & not
by the dedes of the lawe: because that by the de-
des of the lawe no fleshe can be iustified.

* Dedes of
the lawe iu-
stifie not/
but fayth iu-
stifieth.

The lawe
breeth my
synne & dāp-
nation/ and
maketh me
fle to Christ
for mercy
and lyfe.

As the lawe
rored vnto
me that I
was dāpned
for my syn-
ne: so say-
th certifieth
me that I
am forgouen
and shall ly-
ue thorow
Christ.

If then whyll we seke to be made ryghte-
wes by Christ/ we oure selues are founde syn-
ners/ is not then Christ the minister of synne?
God forbid. For yf I bylde agayne that which
I destroyed/ then make I my selfe a treaspa-
ser. But I thorow the lawe/ am deed to the la-
we: that I myght lyue vnto God. I am cruci-
fied with Christ. I lyue verely: yet now not I/
but Christ lyueth in me. For the lyfe which I
now lyue in the fleshe/ I lyue by the fayth of
the sonne of God/ which loued me / and gaue
him selfe for me. I despyse not the grace of
God. For yf ryghtewesnes come of the lawe/
then Christ dyed in vayne.

The. iij. Chapter.

A folio

To the Galathyans

Fo. cclii

Belisse the Galathyans: who hath bewit-
ched you/ that ye shuld not beleue the
trueth? To whom Iesus Christ was
described before the eyes/ and amonge
you crucified. This only wolde I learne of you
receaued ye the sprete by the dedes of the lawe/
or els by preachynge of the fayth? Are ye so vn-
wyle/ that after ye haue begonne in the sprete/
ye wolde nowe ende in the fleshe? So many
thinges then ye haue suffred in vayne/ yf that
be vayne. Which ministred to you the sprete/
and worketh miracles amonge you/ doth he it
thorow the dedes of the lawe? or by preachyn-
ge of the fayth? Euen as Abraham beleued God/
and it was ascribed to him for ryghtewesnes.
Understonde therfore/ that they which are of
fayth/ the same are the chyliden of Abraham.

Gene. xxi.
Rom. iiii. a
Jacob. ii. d.

For the scripture saue afoze honde/ that God
wolde iustifie the hethen thorow fayth/ & ther-
fore shewed befoze honde glad tydynge vnto
Abraham: In the shall all nacions be blessed.
So then they which be of fayth/ are blessed
with faythfull Abraham. For as many as are
vnder the dedes of the lawe/ are vnder maledic-
tion. For it is written: cursed is euery man that
continueth not in all thinges which are writ-
ten in the booke of the lawe / to fulfill them.
That no man is iustified by the lawe in the
syght of God / is euident. For the iuste shall
lyue by fayth. The lawe is not of fayth: but the
man that fulfilleth the thinges contayned in
the lawe (shall lyue in them.) But Christ hath
deliuered vs from the curse of the lawe / and
was made a cursed for vs. For it is written:
cursed is euery one that hangeth on tree/ that
the blessing of Abraham myght come on the
Gentyls thorow Iesus Christ/ and that we
myght receaue the promes of the sprete tho-
row fayth.

Genes. xxi.
Eccl. xxi. i.

The lawe
curseth: but
fayth bles-
seth.

(For fayth)
onlye make
th the cōsci-
ence a lyue.

* Christ was
accursed for
re sake of us
as he was
punysshed &
slayne for
oure synnes

Brethren

The Epistle of S. Paul.

Brethren I will speake after the maner of men. Though it be but a mans testament/ yet no man despyseth it/ or addeth eny thinge thereto when it is once allowed. * To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy seed/ as in one/ which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde iij. and. xxx. yeaues/ doth not disnaull the testament/ that was confermed afore of God vnto Christ ward/ to make the promises of none effect. For yf the inheritaunce come of the lawe/ it commeth not of promises. But God gaue it vnto Abraham by promises.

The lawe.

Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the seed came to which the promises was made) and it was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promises of God? God forbid. Howbeit yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghte-nesnes shuld haue come by the lawe. But the scripture concluded all thinges vnder synne that the promises by the fayth of Iesus Christ/ shuld be geuen vnto them that beleue. * Before that fayth came/ we were kept and shut vp vnder the lawe/ vnto the fayth which shuld afterwarde be declared.

* The lawe geueth no lyfe but thre- ateneth de- eth.

Wherefore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made ryghte wises by fayth. But after that fayth is come/ now are we no lenger vnder a scolemaster. For ye are all the sonnes of God/ by the fayth which is in Christ Iesus. For all ye that are baptised/ haue put on Christ. Now is ther no difference nether Gentyll: ther is nether boudener fre: ther is nether maner woman: but ye are all one

* Fayth maketh vs sonnes and of the nature of Christ/ and bindeth eche

To the Galathyans. Jo. ccliii

all one thinge in Christ Iesu. If ye be Christes/ then are ye Abrahams seed/ and heyes by promises.

to haue oth- er in the sa- me reueren- ce that he hath Christ

The. iiii. Chapter. *

And I saye that the heyre as longe as he is a chyldre/ differeth not from a ser- uant/ though he be Lord of all/ but is vnder tutors and gouerners/ vntill the tyme appoynted of the father. Euen so we/ as longe as we were chyldren/ were in bondage vnder the ordinances of the woilde. But when the tyme was full come/ God sent his sonne bozne of a woman and made bonde vnto the lawe/ to redeme them which were vnder the lawe: that we thozow election/ myght receaue the inheritaunce that belongeth vnto the nat- urall sonnes. Because ye are sonnes/ God hath sent the spete of his sonne into oure hertes/ which cryeth Abba father. Wherefore now/ thou art not a seruant/ but a sonne. If thou be the sonne/ thou arte also the heyre of God tho- row Christ. *

Notwithstandynge/ when ye knewe not God ye dyd seruite vnto them/ which by nature we- re no goddes. But now scinge ye knowe God (ye rather are known of God) how is it that ye tourne agayne vnto the weake and bedgar- ly ceremonies/ wher vnto agayne ye despye af- fershe to be in bondage? Ye obserue daies/ and monethes/ and tymes/ and yeaues. I am in feare of you/ lest I haue bestowed on you la- boure in vayne.

Bedgarlys ceremonies.

Brethren I beseech you/ be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe/ how thozow infirmite of the fleshe/ I preached the Gospell vnto you at the fyrst. And my temptation which I suffred by reason of my fleshe/ ye despyed not nether abhorred: but receaued me as an angel of God:

Infirmite & temptation are persecu- tion/ rebuke and the cros- se.

ye as

The Epistle of S. Paul

ye as Christ Jesus. How happy were ye then? for I beare you recorde that yf it had bene possible yewolde haue plucked out poure awone eyes / and haue giuen them to me. Am I therfore become poure enemye / because I tell you the trueth?

They are gelous ouer you amysse. Ye / they intende to exclude you / that ye shuld be seruet to them warde. It is good alwayes to be feruent / so it be in a good thinge / & not only when I am present with you.

My lyttel chyldren (of whom I trauayle in birth agayne / vntyll Christ be fashioned in you) I wolde I were with you now / & coulde chaunge my voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe haue ye not hearde of the lawe? * For it is wrytten that Abraham had two sonnes / the one by a bonde mayde / the other by a fre woman. Yee and he which was of the bonde woman was bozne after the fleshe: but he which was of the fre woman / was bozne by promes. Which thinges be token mystery. For these women are two testaments / the one from the mounte Syna / which gendzeth vnto bondage / which is Agar. For mounte Syna is called Agar in Arabia / and bozdzeth vpon the cite which is now Ierusalem / and is in bondage with her chyldren.

But Ierusalem / which is aboue / is fre: which is the mother of vs all. For it is wrytten: reioyce thou baren / that bearest no chyldren: breake forth and crye / thou that trauelest not. For the desolate hath many moo chyldren then she which hath an husband. Brethren we are after the maner of Isaac / chyldren of promes. But as then he that was bozne carnally / persecuted him that was bozne spiritually. Euen so is it now. Neuerthelste what sayth the scripture: put

Genes. xxi.

Gen. xxi.

Rom. ix. b

Genes. xxi. a.

To the Galathyans. Ho. ccc. lxxviii

put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren we are not chyldren of the bonde woman: but of the fre woman. &

The. v. Chapter.

Scond fast therfore in the libertie wherewith Christ hath made vs fre / & wrappe not poure selues agayne in the yoke of bondage. Beholde I Paul saye vnto you / that yf ye be circumcised / Christ shall profit you nothinge at all. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe / and are fallen from grace. We loke for and hope in the spirit / to be iustified thozow fayth. For in Iesu Christ / nether is circumcision eny thinge worth / nether yet vncircumcision / but * fayth which by loue is myghty in operacion. Ye dyd runne well: who was a let vnto you / that ye shuld not obey the trueth? Euen that counsell that is not of him that called you. I lytell leuen doth leuen the whole lomp of dowe.

* I haue trust towarde you in the Lord: that ye will be none other wyse mynded. He that troubleth you / shall beare his iudgement / whatsoeuer he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geueth / ceased. I wolde to God they were separated from you / which trouble you. Brethren ye were called into (libertie) only let not your libertie be an occasion vnto the fleshe / but in loue serue one another. For all the lawe is fulfilled in one worde / which is this: thou shalt loue thyne neighbour as thy selfe. If ye byte and deuoure one another: take hede lest ye be consumed one of another.

The libertie and freedom that we haue in Christ ought euery man to stonde by

* Fayth which worketh thozow loue is the true fayth and all that god requyret of vs.

(Christe libertie) is a libertie of conscience & not of the fleshe.

2. cor. i. x. d
Mat. xxi
Mark. xii. c
Roma. xii. f
Iaco. ii. b.
1. Petr. ii. d

G. 4. * I saye

The Epistle of S. Paul

Deeds of
the flesh.

To commit
sodomitie
des maketh
vs under
damnacion
of the lawe.

*The frute
of the spi-
rite. These
deeds testi-
fie that we
are not vn-
der the dam-
nation of
the lawe.

The dutie
of euery ch-
risten man.

i. Cor. iii. b

*The cou-
nant of
mercie in ch-
rist is made

* I saye walke in the sprete/ and fulfyll not
the lustes of the flesh. For the flesh lusteth
contrary to the sprete/ and the sprete contrary
to the flesh. These are contrary one to the
other/ so that ye cannot do that which ye wol-
de. But and yf ye be ledde of the sprete/ then
are ye not vnder the lawe. The deeds of the
flesh are manifest/ whiche are these/ aduou-
trie fornication/ vncleannes wantannes/ ydola-
trie/ witchecraft/ hatred/ varlaunce/ zeale/ wrath/
stryfe/ sedicion/ sectes/ enuynges/ murther/ dyon-
kennes/ glottony/ and soche lyke: of the which
I tell you herto as I haue tolde you in tyme
past/ that they which commit soche thinges/
shall not inherite/ the kyngdome of God. But
* the frute of the sprete is/ loue/ lope/ peace/ lon-
ge sufferinge/ gentlenes/ goodnes/ faythfulnes
meknes/ temperance. Agaynst suche ther is no
lawe. They that are Christis/ haue crucified
the flesh with the appetites and lustes. *
* If we lyue in the sprete/ let vs walke in the
sprete. Let vs not be vayne glorious/ prouokyn-
ge one another/ and enuynges one another.

The. vi. Chapter.

Brethren/ yf eny man be fallen by chaun-
ce into eny faute: ye which are spirituall/
helpe to amende him/ in the sprete of
meknes: consyderynge thy selfe/ lest
thou also be tempted. Beare ye one anothers
burthen/ and so fulfyll the lawe of Christ. Yf
eny man seme to him selfe that he is somewhat/
when in dede he is nothinge/ the same deceaueth
him selfe in his ymaginacion. Let euery man
proue his awne worke/ and then shall he haue
reioysing in his awne selfe/ and not in another.
For euery man shall beare his awne burthen.

Let him that is taught in the word/ mini-
ster vnto him that teacheth him/ in all good
thinges. Be not* deceaued/ God is not mocked.
For

To the Galathians Jo. cclv.

For whatsoeuer a man soweth/ that shall he onlye to ry-
reape. He that soweth in his flesh/ shall of the emichat wilk
flesh reape corrupcion. But he that soweth in worke.
the sprete/ shall of the sprete reape lyfe euerla-
stynge. Let vs not be wery of well doynges.
For when the tyme is come/ we shall reape with
out werynes. Whyll we haue therfore tyme/ let
vs do good vnto all men/ and specially vnto
them which are of the housholde of fayth. *
ii. Thess. iii.

Beholde how large a letter I haue witten
vnto you with myne awne honde. As many as
desyre with vtwarde apperaunce to please car-
nally/ they contrayne you to be circumcised/
only because they wolde not suffre persecucion
with the crosse of Christ. For they them selues
which are circumcised/ kepe not the lawe: but
desyre to haue you circumcised/ that they myght
reioyce in youre flesh.

God forbid that I shuld reioyce/ but in the
crosse of oure Lorde Jesu Christ/ wherby the
worlde is crucified as touchynge me/ and I as
concernynge the worlde. For in Christ Jesu
nether circumcision auayleth eny thinge at all/
nor vncircumcision: but a new creature. And as
many as walke accorдынge to this rule/ peace
be on them/ and mercy/ and vpon Israel that
pertayneth to God. From hence forth/ let
no man put me to busynes. For I bea-
re in my bodye the markes of
the Lorde Jesu. Brethren the
grace of oure Lorde Je-
su Christe be with
youre sprete.
Amen.

Vnto the Galathians witten
from Rome.

G. liij.

* Nothinge
helpeth sa-
ueto be a
new creatu-
re.

**The Prologe Upon the Epistle
of Saynt Paul to the
Ephesians.**

In this pistle/and namely in the.iii.fyrst Chap-
ters/Paul sheweth that the gospell and grace
therof was forefene and predestinat of God
from before the beginnyng, and deserued thorow
Christ/and now at the last sent forth that all men
shuld beleue thereon/therby to be iustified/made rygh-
teous/lyulnge and happie/a to be deliuered from vnder
the dampnacion of the lawe & captiuite of ceremonies.

And in the fourth he teacheth to auoide tradicions
and mennes doctrines/ & to beware of puttyng trust
in anye thinge saue Christ/affirmynge that he onely is
sufficienc, and that in him we haue all thinges/and be-
syde him neede nothinge.

In the. v. and. vi. he exhorteth to exercise the fayth
and to declare it abroad thorow good workes/and to
auoide synne/ and to arme them with spirituall ar-
mour agaynst the deuell/that they myght stonde fast
in tyme of tribulacion and vnder the crosse.

The epistle

**of Saynt Paul Apostle
vnto the Ephesians.**

The fyrst Chapter.



Paul an Apostle of
Jesu Christ / by the
will of God.

To the Sayntes/
which are at Ephesus/
and to them which be-
leue on Iesus Christ.

Grace be with you
and peace from God
oure father/and from

the Lorde Iesus Christ.

Blessed be God the father of oure Lorde Je-
sus Christ/which hath blessed vs with all ma-
nere

To the Ephesians fo.cclvi.

ner of spirituall blessinges in heuenly thinges **ii. Cor. i. a**
by Christ / accordynge as he had chosen vs in **i. Petr. i. a**
him before the foundation of the worlde was
layde/that we shuld be saintes/ & without bla-
me before him/thorow loue. And ordeyned vs
before thorow Iesus Christ to be hepyes vnto
him selfe/accordynge to the pleasure of his will
to the prayse of the glorie of his grace where
with he hath made vs accepted in the beloued.

**Predestina-
cion.**

By whom we haue redemption thorow his
bloude/ euen the forgeuences of synnes/accoz-
dynge to the ryches of his grace/ which grace
he sheweth on vs abundantly in all wysdome/
and perceuaunce. And hath opened vnto vs
the * mystery of his will accordynge to his plea-
sure/and purposed the same in him selfe/to ha-
be it declared when the tyme were full come/
that all thinges / bothe the thinges which are
in heuend and also the thinges which are in er-
the/shulde be gathered togeder/euen in Christ:
that is to saye / in him in whom we are made
hepyes/and were therto predestinate accordyn-
ge to the iurpose of him which worketh all
thinges after the purpose of his awne will: that
we which before beleued in Christ shuld be
vnto the prayse of his glory.

**Redemptio
is the forge-
uences of syn-
nes.**

*** Myserie
is secrete to
uncell.**

**Predestina-
cion.**

In whom also ye (after that ye hearde the
worde of trath/ I meane the Gospell of you-
re saluacion: wherein ye beleued) were sealed
with the holy sprete of promes / which is the
ernest of oure inheritaunce / to redeme the pur-
chased possession/ and that vnto the laude of
his glory.

**where sayeth
to Christ is
there is loue
so all that
are sanctifi-
ed in his bla-
ude.**

Wherefore euen I (after that I hearde of the
fayth which ye haue in the Lorde Iesu/ & loue
vnto all the sayntes) cease not to geue than-
kes for you / makynge mencion of you in my
prayers/ that the god of oure lorde Iesus Christ
and the father of glory / myght geue vnto you
g. iij. the

The Epistle of S. Paul

the spere of wysdome / and open to you the knowledge of him selfe / and lyghten the eyes of youre myndes that ye myght knowe what that hope is / where vnto he hath called you & what the riches of his glorious inheritance is upon the sayntes / and what is the exceeding greatnes of his power to wards which ye beleue accordynge to the workynge of his myghty power / which he wrought in Christ when he raysted him from the deed / and set him on his ryght honde in heuently thinges / aboue all rule / power / and myght and domination / & aboue all names that are named / not in this worlde only / but also in the worlde to come: and hath put all thinges vnder his fete / hath made him aboue all thinges / the heed of the congregacion which is his body and the fulnes of him that filleth all in all thinges.

The .iiij. Chapter.

Collof. ii. b. **A**nd you hath he quickened also that were deed in trespasses and synne / in the which in tyme passed ye walked / accordynge to the course of this worlde / & after the gouerner that ruleth in the ayre / the spere that now worketh in the chyldren of vnbellefe / amonge which we also had our conuersacion in tyme past / in the lustes of our fleshe / and fulfilled the will of the fleshe / and of the mynde: and were naturally the chyldren of wrath / euen as well as other.

* we be all by nature the children of wrath & dampnation.

But God which is rich in mercy thowow his greatesse loue wherewith he leued vs / euen when we were deed by synne / hath quickened vs to gether in Christ (for by grace are ye saved) and hath raysted vs vp to gether and made vs sytte to gether in heuently thinges thowow Christ Iesu / for to shewe in tymes to come the exceeding riches of his grace / in kindnes to vs warde in Christ Iesu. For by grace are ye

To the Ephesians. fo. ccl. ii

are ye made safe thowowe fayth / and that not of youre selues. For it is the gyfte of God / & cometh not of workes / lest any man shulde boast him selfe. For we are his workmanship created in Christ Iesu vnto good workes / vnto the which God ordeyned vs before / that we shulde walke in them.

wherefore remember that ye bynge in tyme passed gentyls in the fleshe / & were called vnto circumcision to them which are called circumcision in the fleshe / which circumcision is made by bondes: Remember I saye / that ye were at that tyme without Christ / & were reputed alienates from the comen welth of Israel / and were straungers from the testaments of promyses / & had no hope / & were without God in this worlde. But now in Christ Iesu / ye which a while ago were farre off / are made nye by the bloude of Christ.

For he is oure peace / which hath made of both one / & hath broken doune the wall that was a stoppe betwene vs / and hath also put awaye thowow his fleshe / the cause of hatred (that is to saye / the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in him selfe / to make kinne peace: and to recõile both vnto God in one body thowow his crosse / and slewe hatred therby: & came & preached peace to you which were a farre off / and to them that were nye. For thowow him we both haue an open waye in / in one spere vnto the father.

* Now therfore ye are no moare straungers and forēers: but cytelins with the sayntes / and of the household of God: & are bylt vpon the foundation of the apostles and prophetes / Iesus Christ beyng the heed corner stone / in whom euery byldinge coupled to gether groweth vnto an holy temple in the Lord /

g. v. in

* The promyses of mercie in christe are made on the at condicio that we kepe the lawe & loue one another as Christ is used to.

* The gentyles tyll christ came were not vnder the countenance of mercie / but the Jewes only.

* Moses lawe / that was the wall & cause of hate betwene the Jewes & gentyles / is taken awaye. In whose steade is loue come to loue one another as Christ is used to.

The Epistle of S. Paul

Foundacio
is the worde
of god.

Paul was
an apostle
to the heathen
and learned
his gospel
by reuelacio
on.

in whom ye also are bilt to gether / & made an
habitation for God in the sprete. ✠

The. iiij. Chapter

In this cause I Paul am in the bon-
des of Iesus Christ for youre sakes
which are hethen: If ye haue hearde of
the ministracion of the grace of God
which is geue me to you warde. For by reuela-
cion shewed he this mystery vnto me / as I wro-
te aboue in scawe wordes / wherby when ye
rede / ye maye knowe myne vnderstandinge in
the mystery of Christ / which mystery in tymes
passed was opened vnto the sonnes of men / as
it is now declared vnto his holy Apostles &
Prophetes by the sprete: that the Gentylis
shulde be inheritous also / and of the same
body / and partetakers of his promes that is
in Christ / by the meanes of the gospel / wher-
of I am made a minister / by the gyfte of the
grace of God geuen vnto me thow the won-
derful kyng of his power.

✠ Where treu-
fayth in Ch-
rist is / ther
is loue to
the neyhou-
re. And fay-
th and loue
maketh vs
vnderstande
all thinges.
Fayth vnder-
standeth
the secretes
of god and
the mercie
that is geue

Unto me the lest of all sayntes is this gra-
ce geue / that I shulde preache amoge the gen-
tylis the vnsearchable ryches of Christ / and to
make all men se what the felishippe of the mi-
stery is / which fro the beginninge of the worl-
de hath bene hyd in God which made all thin-
ges thow Iesus Christ / to the intent / that
now vnto the rulers and powers in heauen
myght be knowe by the congregacion / the ma-
nyfolde wysdome of God / accordinge to the
eternall purpose / which he purposed in Christ
Iesu oure Lorde / by whom we are bolde to
drawe nye in that trust / which we haue by
fayth on him. ✠ Wherefore I desyre that ye
saynt not because of my tribulacions for you
resakes: which is youre prayse.

For this cause I bowe my knees vnto the
father of oure Lorde Iesus Christ / which is fa-
ther

To the Ephesians. Jo. cclviii

ther ouer all that is called father in heauen & hir in christ
in erth / that he wolde graunt you accordinge
to the riches of his gloze / that ye maye be
strenghted with myght by his sprete in the in-
nerman that Christ maye dwell in youre her-
tes by fayth / that ye beinge roted & grounded
in loue / myght be able to cōprehende with all
sayntes / what is that bredth & length / depth
and heyth: and to knowe what is the loue of
Christ / which loue passeth knowledge: that ye
myght be fulfilled with all maner of fulnes
which cometh of God.

Unto him that is able to do exceeding abun-
dantly aboue all that we are or thinke accor-
ding to the power that worketh in vs by pray-
se in the congregacion by Iesus Christ / thow-
out all generacions fro tyme to tyme. Amē ✠

The. iiij. Chapter.

I Therefore which am in bondes for the
Lordes sake / exhorte you / that ye walke
worthy of the vocaciō wherwith ye are
called / in all humblenes of mynde / & me-
knes / and longe sufferinge / forbearinge one
another thow we loue / and that ye be diligent
to kepe the vnitie of the sprete in the bonde of
peace / beyng one body / and one sprete / euē as
ye are called / in one hope of youre callinge.
Let ther be but one Lorde / one fayth / one bap-
tisme: one God and father of all / which is abo-
ue all / thow all and in you all.

✠ Unto every one of vs is geuen grace accor-
ding to the measure of the gyft of Christ.
wherefore he sayth: He is gone vp an hie and
hath ledde captiuitie captiue / & hath geue gyf-
tes vnto men. That he ascended: what mea-
neth it / but that he also descended fyrst into the
lowest parties of the erth: He that descended /
is euen the same also that ascended vp / euen
aboue all heauens / to fulfill all thinges.

And

hir in christ
And loue: he
oweth hir
dutie to hir
neyboure / &
can interpre-
te all lawes
and ordina-
unces & kno-
weth how
farre forth
they are to
be kept and
when to be
dispensed
with.

The kyng-
ge of a cru-
belcur.

Rom. xii.
i. Cor. xii.

One God.
One Lorde
One fayth.
One bap-
tisme.

Rom. xii.
i. Cor. xii.
ii. Cor. x.
Psalm. lxxii.

The Epistle of S. Paul

i. Cor. xii.

* wherefore
the true mi-
nistres of
the congre-
gation ser-
ue. Euen to
make vs per-
fect men in
the full kno-
wledge of
Christ.

Ignorance
is cause of
euill lyuin-
ge.

Rom. v. a.
Collo. iii. b.

And the very same made some Apostles / so-
me Prophetes / some Euangelistes / some Shep-
erdes / & some Teachers : that the sayntes
myght haue all thinges necessarie to worke &
minister with all / to the edifyinge of the bo-
dy of Christ / tyll we euery one (in the vnitie
of sayth / & knowledge of the sonne of god) gro-
we vnto a parfayte man / after the measure
of age of the fulnes of Christ. * That we
hence forth be no moare chyliden / waueringe
& caried with euery wynde of doctrine / by the
wplynes of men & craftines / whereby they laye
a wayte for vs to deceaue vs.

But let vs folowe the trueth in loue / and in
all thinges growe in him which is the heed /
that is to saye Christ / in whom all the body
ys coupled and knet to gether in euery ioynt
wherwith one ministreth to another (accozdinge
to the operacion as euery parte hath his
measure) and increaseth the body / vnto the
edifyinge of it selfe in loue.

* This I saye therfore & testifie in the Lor-
de / that ye hence forth walke not as other ge-
tyls walke / in vanitie of their mynde / blinded
in their vnderstondinge / beyng strangers fro
the lyfe which is in God thozow the ignorā-
ce that is in them / because of the blindnes of
their hertes : which beyng past repentaunce /
haue geuen them selues vnto wantannes / to
worke all manner of vncleannes / euen with gre-
dines. But ye haue not so learned Christ / ye
so be ye haue hearde of him / & are taught in
him / euen as the trueth is in Iesu. So then as
concerninge the couersacion in tyme past / laye
from you that olde mā / which is corrupte tho-
row the deceauable lustes / & be ye renewed in
the sprete of youre mindes and put on that
newe man / which after the ymage of God is
wayen in ryghtewesnes and true holynes.

* wher-

To the Ephesians. Jo. ccliv

* Wherefore put awaye lyngge / & speake eue-
ry man truth vnto his neyghbour / for as mo-
che as we are members one of another. Be an-
grye but synne not : let not the sonne go dou-
ne vpon youre wrath / nether geue place vnto
the back byter. Let him that stole / steale no
moare / but let him rather labour with his
hondes some good thinge / that he maye haue
to geue vnto him that nedeth. *

Let no filthy comunicacion procede out of
youre mouthes : but that which is good to
edifie with all / when nede is : that it maye ha-
ue fauour with the hearers. And greue not
the holy sprete of God / by whom ye are sealed
vnto the daye of redempcion. Let all bitterness /
fearnes and wrath / rozyng and cursyd spea-
kinge / be put awaye from you / with all mali-
ciousnes. Be ye courteouse one to another / &
mercifull / forgyunge one another / euen as
God for Christes sake fogauē you.

The v. Chapter. *

Eye followers of God as dere chyliden /
and walke in loue euen as Christ loued
vs / & gaue him selfe for vs / an offerin-
ge & a sacrifice of a swete sauour to God.

So that fornicacion & all vncleannes / or coue-
teousnes be not once named amonge you as it
becommeth sayntes : nether filthynes / nether
folyshe talkinge / nether gestinge which are
not comly : but rather geuinge of thankes. For
this ye knowe that no whoremonger / ether vn-
cleane person / or couetous person / which is the
worshipper of ymages / hath any inheritaunce
in the kyngdome of Christ and of God.

Let no mā deceaue you with bayne wordes.
For thozow soche thinges cometh the wrath
of God vpon the chyliden of vndelese. Be not
therfore companions with them. Ye were on-
ce dercknes / but are now lyght in the Lorde
walke

Hebre. xii.
i. Petr. ii. a.
and. iii. a

Aduēge nos
Psal. iii. b.

Steale not
Gylthie com-
municacion

They that
haue the spi-
rite of God
shal be gre-
ued to heare
soche thyn-
ges.

Vngodlye
communica-
cion stren-
ghthneth
the bodye a-
gaynst the
spritte.

These haue
no parte wi-
th Christ.

ii. Thess. ii. a
i. i. Thess. ii. a
Mark. xiii.
Luk. xxi. b

The Epistle of S. Paul

Ignorance
is cause of
euill doings
etc.

*Redemins
ge the tyme
that is/spen
dyng the
tyme well.

Coll. iiii.
Roma. xii.
i. Thes. iii.

Wpues.
Collo. iiii.

i. Cor. xi. a

Coll. iii. c
i. Petr. iii.

Husbanded

*Baptyme
sauech tho
row the wor
de: that is

walke as chyldren of light. For the frute of the sprete is in all goodnes / rightewelsnes & trueth. * Accept that which is pleasinge to the Lorde: and haue no fellowship with the vnfrutfull workes of darkness: but rather rebuke them. For it is shame euen to name those things which are done of them in secretes: but all thinges / when they are rebuked of the light / are manifest. For whatsoever is manifest / that same is lyght. wherfore he sayth: awake thou that sleepest / and stonde vp from deeth / and Christ shall geue the lyght.

* Take hede therfore that ye walke circumspectly: not as soles: but as wylle redeminge the tyme: for the dayes are euill. Wherfore / be ye not vnwylle / but vnderstonde what the will of the Lorde is / & be not dyronche with wyne / wherein is excelle: but be fulfilled with the sprete / speakinge vnto poure selues in psalmes and ymnes / and spretuall songes / singinge & makinge melodie to the Lorde in poure hertes / giuinge thanks all wayes for all thinges vnto God the father / in the name of oure Lorde Jesus Christ: submitting poure selues one to another in the feare of God. *

Wemen submit poure selues vnto poure awne husbandes / as vnto the Lorde. For the husbande is the wpues heed eue as Christ is the heed of the congregacion / & the same is the saueoure of the body. Therfore as the congregacion is in subiection to Christ / lyke wylle let the wpues be in subiection to their husbandes in all thinges. Husbandes loue poure wylles / eue as Christ loued the congregacion / & gaue him selfe for it / to sanctifie it / & cleanse it in the *fontayne of water thorow the worde / to make it vnto him selfe / a glorious congregacion without spot or wrinkle / or any soche thinge: but that it shuld be holy & without blame.

To the Ephesians. Ho. ecclo.

Do ought me to loue their wpues / as their awne bodes. He that loueth his wylle / loueth him selfe. For no man euer yet hated his awne selfe: but nourisheth & cherisheth it / euen as the Lorde doth the congregacion. For we are members of his body / of his fleshe / & of his bones. For this cause shall a man leaue father and mother / and shall continue with his wylle / & two shalbe made one fleshe. This is a grent secretes / but I speake hitwene Christ and the congregacion. Neurtherlesse do ye so that euery one of you loue his wylle truly euen as him selfe. And let the wylle be that she feare her husbende.

thorow say
th in the
worde acco
dyng to the
couenunt
made in ch
rist.

Gene. ii. d
Math. xix.
Mark. x. a
i. Cor. vi. d.

The. vi. Chapter.

Chyldren obey poure fathers & mothers in the Lorde: for so is it right. Honour thy father & mother / that is the fyrst co mandement that hath eny promys / that thou mayst be in good estate / and lyue longe on the erthe. And ye fathers moue not poure chyldren to wrath: but brynge them vp with the nozte and informacion of the Lorde. Seruautes be obedient vnto poure carnall masters / with feare and tremblinge in singlenes of poure hertes / as vnto Christ: not with seruice in the eye sight / as men pleasers: but as the seruautes of Christ / doynge the will of God from the herte with good will / seruinge the Lorde / and not men. And remeber that whatsoever good thinge eny man doeth that shall he receaue agayne of the Lorde / whether he be bonde or fre. And ye masters / do eue the same thinges vnto them / puttinge away threateninges: and remember that eue poure master also is in heauen / nether is ther eny respect of person with him.

Chyldren.

Coll. iii. d
Exodi. xx.
Deut. x. c
Eccles. iii. b
Math. xv.
Mark. xii.

Fathers.

Seruautes

Collo. iii. d.
Titus. ii. c
i. Petr. ii. c.

Christ hath
purchased
a rewarde
for ail: &
ges.
uastura.

* Finally my brethern / be stronge in the Lorde / & in the power of his might. Put on the armour

The Epistle of S. Paul

armour of God/ that ye maye stonde stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst fleshe and blood: but agaynst rule/agaynst power/agaynst worldly rulers of the darknes of this worlde/agaynst spirituall wickednes/ for heauenly thinges.

* The armour of god foloweth/ Seruice/ the shoes of a stedfast purpose to folowe the gospel/ sayth/ the helmet of saluation which is hope/ the worde of god which is the sword. &c.

For this cause take vnto you the armour of God/ that ye maye be able to resist in the euill daye/ & stonde perfect in all thinges.

Stonde therefore/ & pouce lopnes gyrd about with veritie/ hauinge on the brest plate of rightewesnes/ and shood with shoues prepared by the gospel of peace. & boue all take to you the shelde of fayth/ wherewith ye maye quene all the fyre dartes of the wicked. And take the helmet of saluation/ & the swearde of the spete/ which is the worde of God. & And praye all wayes with all maner prayer & supplication: & that in the spete: & watch therunto with all instance & supplicatio for all sayntes & for me/ that vtraunce maye be geue vnto me/ that I maye open my mouth boldly/ to utter the secretes of the gospel/ wherof I am messenger in bondes/ that therein I maye speake frely/ as it becomneth me to speake.

But that ye maye also knowe what condition I am in & what I do/ Tichicus my deare brother and faythfull minister in the Lorde/ shall shewe you of all thinges/ whom I sent vnto you for the same purpose/ that ye myght knowe what case I stonde in/ & that he myght comfort poure hertes.

Peace be with the brethren/ and loue with fayth/ from God the father & from the Lorde Iesu Christ. Grace be with all them which loue oure Lorde Iesus Christ in purenes. Amen

Went from Rome vnto the Ephe-
sians by Tichicus.

The Prologe vpon the Epistle of S. Paul to the Philippians.



Paul prayseth the Philippians/ and exhorteth che to stande fast in the true fayth/ and to encrease in loue. And because that false prophetes studye all wayes to impunge & destroye the true fayth/ he warneth them of soche worke lerners or teachers of woikes/ and prayseth Epaphroditus. And all this doth he in

the fyrst and second Chapters.

In the thyrde he reproveth faythlesse and mannes ryghteousnes/ which false prophetes teach and mayntene. And he setteth him selfe for an ensample/ how that he him selfe had liued in soche false rightewesnes and holynes vnreueable/ that noman coulde complayne on him/ and yet now setteth nought thereby for Christes rightewesnes sake. And finally he affirmeth that soche false prophetes are the enemyes of the crosse/ and make their bellies their God. For further then they maye safelie and without all perell and sufferinge/ wyll they not preache Christ.

The epistle

of saynct Paul the Apostle
vnto the Philippians.

The fyrst Chapter.



Paul and Timo-
theus the seruantes
of Iesu Christ. To
all the Sayntes in
Christ Iesu/ which
are at Philippios/ with
the Bishops and De-
acons.

Bisshopes.
Deacones.

Grace be with you
and peace from God
oure father/ & from the Lorde Iesus Christ.

I thanke

The Epistle of S. Paul

I thanke my God with all remembrance of you/all wayes in all my prayers for you/& praye with gladnes / because of the fellowship which ye haue in the gospel from the first daye vnto now: & am suerly certified of this / that he which beganne a good worke in you / shall goe forth with it vntill the daye of Iesus Christ as it becometh me so to iudge of you all / because I haue you in my heart / and haue you also euery one companions of grace with me / euen in my bondes / as I defende and stablysh the gospel.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this, I praye / that your loue maye increase more and more in knowledge / and in all feelinge / that ye myght accepte thinges most excellent / that ye myght be pure and soche as shulde hurte no mannes conscience / vntill the daye of Christ / filled with the frutes of ryghtewesnes / which frutes come by Iesus Christ vnto the glory and laude of God. &

I wolde ye vnderstode brethren that my busynes is happened vnto the greates furtheringe of the gospel. So that my bondes in Christ / are manifest thorow out all the iudgement hall and in all other places: In so muche that many of the brethren in the Lord are boldned thorow my bondes & dare more largely speake the worde with out feare. Some ther are which preache Christ of enuie & stryfe / and some of good will. The one parte preacheth Christ of stryfe & not purely / supposinge to adde more aduersitie to my bondes. The other parte of loue / because they se that I am set to defend the gospel.

what then? So that Christ be preached all maner wayes / whether it be by occasion / or of true

To the Philippians. Jo. ccc. xii

true meaninge / I therein ioye: ye & will ioye. For I knowe that this shall chaunce to my saluacion / thorow your prayer and ministringe of the sprete of Iesu Christ as I hertely loke for and hope that in nothinge I shalbe ashamed: but that with all confidence / as all wayes in tyme past / euen so now Christ shall be magnified in my body whether it be thorrowe lyfe / or els deeth. For Christ is to me lyfe / and deeth is to me auantage.

It shal chaunce me to liue in the fleshe / that is to me frutefull for to worke / & what to choose I wote not. I am constrained of two thinges: I desyre to be lowled & to be with Christ / which thinge is best of all. Neuerthelesse to abyde in the fleshe is moare needfull for you. And this am I sure of / that I shall abyde / & with you all continue / for the furtheraunce and ioye of your fayth / that ye maye moare abundantly reioyce in Iesus Christ thorow me / by my comminge to you agayne.

Only let your conuersation be / as it becometh the gospel of Christ: that whether I come & se you / or els be absent / I maye yet heare of you / that ye continue in one sprete / & in one soule / labouringe as we do / to mayntayne the fayth of the gospel & in nothinge fearinge your aduersaries: which is to them a token of perdition / & to you of saluacion & that of God. For vnto you it is geuen that not on lyfe shulde beleue on Christ: but also suffere for his sake / & haue euē the same fight which ye sawe me haue and now heare of me.

The. ii. Chapter.

If ther be amonge you any consolacion in Christ / yf ther be any comfortable loue / yf ther be any fellowshippe of the sprete / yf ther be any compassion or mercy: fulfill my ioye / that ye drawe one waye / hauinge

* Tribulation is a token of saluacion to the true be. es. uera.

h. ii. one

The Epistle of S. Paul

* Looke
not on you
reawne gyf
tes or pro
ffit/ but on
loue & vniue

To folowe
Christ is
oure profes
sion & so to
vniue oure
felues/ that
we maye be
so exalted.

Hebre. ii. b.

Rom. iiii.

Esa. xlv.

As ye be fas
ted fro syn
ne thorow
fayth so wo
ke accordyn
ge to the co
uenant. In
ysyl ye come
to the salua
tion of glory
For yf ye cea
se workynge
the spirite
quenche
agayne / ad
ye cease to

one loue/ beyng of one accorde/ & of one myn
de/ that nothinge be done thow styppe or
dayne gloze/ but that in mekenes of mynde
euery mā esteeme other better then him selfe/
* & loke not euery man on his awne thinges/
but euery man on the thinges of other men.
* Let the same mynde be in you that was in
Christ Iesu: which beuge in the shape of God/
& thought it not robbery to be equall with
God. Neuerthelesse he made him selfe of no re
putacion/ & toke on him the shape of a seruaun
te/ & became lyke vnto men / and was founde
in his apparell as a man. He humbled him sel
fe & became obedient vnto the deeth/ euen the
deeth of the crosse. Wherefore God hath exal
ted him & geue him a name aboue all names:
that in the name of Iesus shulde euery knee
bowe/ bothe of thinges in heaue & thinges in
erth & thinges vnder the erth/ & that all tonges
shulde confesse that Iesus Christ is the Lor
de/ vnto the prayse of God the father. *

Wherefore my dearly beloued/ as ye haue al
wayes obeyed/ not whē I was present only/
but now moche moze in myne absence/ euen so
worke out poure awne saluaciō with feare &
trebling. For it is god which worketh in you/
both the will & also the dede eue of good will.
Do all thinge with out murmuringe & dis
putinge/ that ye maye be faultlesse & pure/ &
the sonnes of God without rebuke in the mid
des of a croked & peruerse naciō: amonge which
se that ye shyne as lychtes in the worlde/ hol
dinge faste the worde of lyfe/ vnto my reioy
singe in the daye of Christ / that I haue not
rūne in vayne/ nether haue labored in vayne.
Yee & though I be offered vp vpon the offe
ringe & sacrifice of poure fayth: I reioyce/ and
reioyce with you all. For the same cause also/
reioyce ye/ and reioyce ye with me.

I trust

To the philippians. fo. ccc. lviij

I trust in the Lorde Iesus for to sende **C** to be partia
motheus shortly vnto you/ that I also maye hers of the
be of good comforte/ when I knowe what ca
se ye stonde in. For I haue nomā that is so
lyke mynded to me/ which with so pure affec
tion careth for poure matters. For all other
seke their awne/ and not that which is Iesus
Christes. We knowe the proffe of him/ how
that as a sonne with the father / so with me
bestowed he his labour vpon the gospel. Him
I hope to sende as sone as I knowe how it will
go with me. I trust in the Lorde/ that I also
my selfe shall come shortly.

I supposed it necessary to sende brother Epa
phroditus vnto you/ my cōpanion in laboure
& fellowe souldier/ poure Apostel & my minister
at my nedes. For he longed after you/ & was
full of heuines / because that ye had hearde
saye that he shulde be sicke. And no doute he
was sicke/ & that nye vnto deeth. But god had
mercy on him: not on him only/ but on me al
so lest I shuld haue sorowe vpon sorowe.

I sent him therfore the diligentiar / that
when ye shuld se him/ ye myght reioyce agay
ne/ & I myght be the lesse sorowfull. Receaue
him therfore in the Lorde with all gladnes / &
make moche of soche: because that for the wor
ke of Christ he went so farre/ that he was nye
vnto deeth/ & regarded not his lyfe / to fulfill
that seruise which was lackinge on poure par
te towarde me. **The. iij. Chapter.**

Mreouer/ my brethren reioyce in the
Lorde. It greueth me not to write
one thinge often to you. For to you
it is a sure thinge. Beware of dog
ges/ beware of euill workers. Beware of dis
sencion. For we are circūcision which worship
God in the sprete/ and reioyce in Christ Iesu/
& haue no confidence in the fleshe: though I
h. iij. haue

The Epistle of S. Paul

*we worthy: haue wherof I myght reioyce in the flesh. **N**eny other mā thinketh that he hath wherof he myght trust in the flesh: moche moare I: circumcised the eyght daye/ of the kindred of Israel/ of the tribe of Benjamin/ an Ebue borne of the Ebues: as concerninge the lawe/ a Pharisee/ & as concerninge seruicte/ I persecuted the congregacion / and as touchinge the rightewesnes which is in the lawe/ I was unrebukable.

But the thinges that were vauntage vnto me/ I counted losse for Christes sake. **N**e I thinke all thinges but losse for that excellent knowledges sake of Christ Iesu my Lorde. for whom I haue counted all thinge losse/ & do iudge them but dunge/ that I myght wynn Christ/ and myght be founde in him/ not hauinge myne awne rightewesnes which is of the lawe: but that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which cometh of God thowhe fayth in knowinge him and the vertue of the resurrection/ and the fellowshipe of his passions/ that I myght be cōformable vnto his (death) yf by any meanes I myght attayne vnto the resurrection of the dreed.

(Death)
we must dye
with Christ
yf we will
lyue with
him.

*I loke not
on the wor-
kes that I
haue done/
but what I
lacke of the
perfectnes
of Christ.

Not as though I had all redy attayned to it/ ether were all redy perfect: but I folowe/ yf that I maye cōprehende that/ wherin I am comprehended of Christ Iesu. Brethren I coulde not my selfe that I haue gotten it: but one thinge I saye: I forget that which is behinde and stretche my selfe vnto that which is before & prece vnto that marke apoynted/ to obayne the rewarde of the hys callinge of God in Christ Iesu. Let vs therfore as many as be perfect/ be thus wyle minded: & yf ye be other wyle minded/ I praye God open euen this vnto you. Neuerthelesse in that wher vnto we are

To the Philippians. To cccxlii

we are come/ let vs pcorde by one rule / that we maye be of one accorde.

*Brethren be followers of me/ & like on the which walke euen so/ as ye haue vs for an example. For many walke (of whom I haue tolde you often (now tell you wrytinge) that they are the enemyes of the crosse of Christ/ whose ende is dampnacion whose god is their belly/ and whose glozy is to their shame/ which are worldly minded. But oure conuersacion is in heauen/ from whence we loke for a sa-
Brethren be followers of me/ & like on the which walke euen so/ as ye haue vs for an example. For many walke (of whom I haue tolde you often (now tell you wrytinge) that they are the enemyes of the crosse of Christ/ whose ende is dampnacion whose god is their belly/ and whose glozy is to their shame/ which are worldly minded. But oure conuersacion is in heauen/ from whence we loke for a sa-
lour/ such the Lorde Iesus Christ/ which shall chaunge oure vyle bodyes/ that they maye be fashioned lyke vnto his glorious body/ according to the workinge/ wherby he is able to subdue all thinges vnto him selfe. &

Rom. x. xlii.

If we be ly-
ke christ in
conuersacio-
we shall be ly-
ke him in
glorye.

The. liij. Chapter.

Before my brethren dearly beloued/ and longed for / my ioye and croune/ so continue in the Lorde ye beloued. I praye Quodias/ & beseeche Syntiches that they be of one accorde in the Lorde. **R**e & I beseeche the faythfull pockfelowe / helpe the women which labored with me in the gospel/ & with Clement also/ & with other my labour felowes/ whose names are in the booke of lyfe. **R**eioyce in the Lorde alwaye/ & agayne I saye reioyce. Let poure softenes be knowne vnto all men. The Lorde is euen at hand. Be not carefull: but in all thinges shewe your petition vnto God in prayer & supplication with geuinge of thanks. And the peace of God which passeth all vnderstandinge / kepe your hertes and myndes in Christ Iesu. &

Furthermore brethren/ whatsoever thinges are true/ whatsoever thinges are honest/ whatsoever thinges are iust / whatsoever thinges are pure/ whatsoever thinges pertaine to loue/ whatsoever thinges are of honest reporte:

h. liij.

yt ther

The Epistle of S. Paul

yf ther be eny verteous thinge/yf ther be eny laudable thinge/those same haue ye in your mynde/which ye haue both learned & receaued/herde & also sene in me:those thinges do/& the God of peace shalbe with you. I reioyse in the Lorde greatly/that now at the last ye are reuiued agayne to care for me / in that wherin ye were also carefull/but ye lacked oportunitie. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am/ therewith to be content. I can both cast doune my selfe/ I can also excede. Every where in all thinges I am instructed/both to be full/and to be hongry:to haue plenty/& to suffer nede. I can do all thinges thozon the helpe of Christ which strenghteneth me. Notwithstandinge ye haue well done/that ye bare parte with me in my tribulacion.

Ye of Philippi knowe that in the begynninge of the gospel/when I departed from Macedonia/no congregacion bare parte with me as concerninge geuynge & receauynge/but ye only. For when I was in Thessalonica/ ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre abundant frute on poure parte. I receaued all/ & haue plenty. I was euen filled after that I had receaued of Epaphroditus/that which came from you/an odour that smelleth swete/a sacrifice accepted & plesant to God. My God fulfill all poure nedes thozon his glorious riches in Iesu Christ. Vnto God & oure father be prayse for evermore. Amen. Salute all the sayntes in Christ Iesu. The brethren which are with me/grete you. All the sayntes salute you: & most of all they which are of the Emperours housholde. The grace of oure Lorde Iesu Christ be with you all. Amen.

Went from Rome by Epaphroditus.

Rom. xii.

The Prologe vpon the Epistle of Saynt Paul to the Colossians.



The pistle to the Galathians holdeth the maner and fasson of the epistle to the Romayns/breflye comprehendinge all that is therein at length disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesians/contayninge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/he prayseth them and wyssheth that they continew in the sayth/and growe perfecter therein/and then describeth by the Gospell/how that it is a wysdome that confesseth Christ to be the Lorde and God/crucified for vs/and a wysdome that hath bene hyd in Christ sence a fore the begynnyng of the worlde/and now fyrst begonne to be opened thozon the preachynge of the Apostles.

In the seconde/he warneth them of mennes doctryne/and describeth the false prophetes to the vttermost and rebuketh them accordynge.

In the thyrde/he exhorteth to be frutesfull in the pure sayth with all maner of good workes one to another/and describeth all degrees and what their duties are.

In the fourth he exhorteth to praye/and also to praye for him/and salureth them.

The epistle

of saynt Paul the Apostle
to the Colossians.



The fyrst Chapter.

Paul an Apostle of Jesu Christ by
the will of God / brother Timotheus
To the sayntes which are at Colos-
sa / and brethzen that beleue in Christ.

Grace be with you and peace from God our
father / and from the Lorde Jesu Christ.

We geue thanks to God the father of our
Lorde Jesu Christ / alwayes prayenge for you
sence we hearde of youre fayth which ye haue
in Christ Jesu / and of the loue which ye beare
to all sayntes for the hopes sake which is layd
vp in skye for you in heuen / of which hope
ye haue herde before by the true worde of the
Gospell / which is come vnto you / euen as it is
into all the worlde / and is frutefull / as it is
amonge you / from the fyrst daye in the which
ye herde of it / and had experience in the gra-
ce of God in the trueth / as ye learned of Epaphro-

*where the
fayth of Ch-
rist is: there
is loue to the
brethren.

To the Colossians. Jo. cclv. 51

phra our deare felloweseruaunt / which is for
you a faythfull minister of Christ / which al-
so declared vnto vs youre loue which ye haue
in the spere.

* For this cause we also / sence the daye we
herde of it / haue not ceasyd prayenge for you /
and desyringe that ye myght be fulfilled with
the knowledge of his will / in all wysdome and
spetuell vnderstandyng / that ye myght walk
worthy of the Lorde in all thynges that please
beyng frutfull in all good workes and increa-
syng in the knowledge of God / strengthened
with all myght / thowhe his glorious power /
vnto all pacience and longe sufferynge with
ioyfulnes / geuyng thanks vnto the father
which hath made vs mete to be partakers of
the enheritaunce of sayntes in lyght.

Which hath deliuered vs from the power of
darknes / and hath translated vs into the kyn-
dome of his dere sone / in whom we haue re-
demption thowhe his bloud / that is to saye
the forgyuens of synnes which is the ymage
of the inuisible God / fyrst begotten of all crea-
tures. For by him were all thynges created
thynges that are in heuen / and thynges that are
in erth: thynges visibill and thynges inuisibill /
whether they be maistie or lordshippe / ether
rule or power. All thynges are created by him /
and in him / and he is before all thynges / and in
him all thynges haue their beyng.

And he is the heed of the body / that is to
wit of the congregation: he is the begynnyng
and fyrst * begotten of the deede / that in all
thynges he myght haue the preminence. For it
pleased the father that in him shuld all fulnes
dwell / and by him to reconcile all thyng vnto
him selfe / and to set at peace by him thowhe
the bloud of his crosse / both thynges in heuen
and thynges in erth.

And you

Our redem-
tion is the
forgyueness
of our syn-
nes.

* He is the
fyrst that
hath the glo-
rye and ne-
we lyfe of
the resurrec-
tion.

The Epistle of S. Paul

* Passions
or sufferin
ges of christ
is the passi
ons which
we must suf
fer for his sa
ke for we
haue profes
sed and are
appoynted
to suffer wi
th christ
Jo. xx. 28
my father
sent me / so
sende I you.

It true I po
ste wolde
haue all me
perfecte in
the knowled
ge of christ
and of his
doctrine.

i. Cor. 8. 6

And you (which were in tymes past straun
gers and enymies because poure myndes were
set in euill workes) hath he now reconciled
in the body of his fleshe thowre deeth to ma
ke you holy / vnblymeable and with out fault in
his awne syght / yf ye continue grounded and sta
blyshed in the fayth / and be not moued awaye
from the hope of the Gospell / wher of ye haue
herde / howe that it is preached amonge all
creatures which are vnder heuen / wher of I
Paul am made a minister.

Now Ioye I in my sufferynge which I suf
fer for you / a fulfill that which is behynde of
the passions of christ in my fleshe for his bo
dys sake which is the congregacion / wher of
I am made a minister accordynge to the ordi
naunce of God / which ordinaunce was geuen
me vnto you warde / to fulfill the worde of God
that mystrye hyd sence the worlde beganne /
sence the begynnyng of generacions: but now
is opened to his sayntes / to whom God wol
de make knowen the glorious ryches of this
mystrye amonge the Gentyls / which ryches is
christ in you / the hope of glory / whom we pre
ach / warnynge all men / & teachynge all men in
all wysdome / to make all men perfect in christ
Iesu. Wherin I also labour and stryue / euen
as farforth as his workynge worketh in me
myghtely.

The. ii. Chapter.

I Wolde ye knewe what syghynge I ha
ue for youre sakes & for them of Laodi
cia / and for as many as haue not sene my
parson in the fleshe / that their hertes
myght be comforted and knet to geder in loue /
& in all ryches of full vnderstandynge / for to
knowe the mystrye of God the father and of
christ / in whom are hyd all the treasures of
wysdome and knowledge. This I saye lest eny
man shuld begyle you with entysynge wordes.

For

To the Collossyans Ho. ccviii

For though I be absent in the fleshe / yet am
I present with you in the spete / ioyng and be
holdynge the order that ye kepe / and youre sted
fast fayth in christ. As ye haue therfore re
ceaved christ Iesu the Lorde / euen so walke /
rooted and bylt in him & stedfaste in the fayth /
as ye haue learned: and therin be plenteous in
geuyng thanks.

B Beware lest eny man come and spoye you
thowre philosophy and disceafull vanitie / tho
row the traditions of men / and ordinaunces
after the worlde / and not after christ. For in
him dwelleth all the fulnes of the Godhead
bodily / and ye are complete in him which is the
head of all rule and power / in whom also ye
are circumcised with circumcision made with
out bondes / by puttyng of the sinfull body
of the fleshe thowre the circumcision that is
in christ / in that ye are buryed with him tho
row baptim / in whom ye are also rysen agayne
thowre fayth that is wrought by the opera
cion of God which rayled him from deeth.

And ye which weare deed in synne thowre the
vncircumcision of pourefleshe / hath he quye
ned with him & hath forgiven vs all oure tres
passes & hath put out the handwryttinge that
was agaynst vs / contayned in the lawe wrytten /
& that hath he taken out of the waye & hath fa
stened it to his crosse / & hath spoyled rule & po
wer / & hath made a shewe of the openly / & hath
triumphed ouer them in his awne person.

Let no man therfore trouble poure consciences
about meate and drinke or for a pece of an
holydape / as the holidape of the newe mone /
or of the Saboth dayes / which are nothyng
but shadowes of thynges to come: but the bo
dy is in christ. Let no man make you shote at
amonge marke which after his awne ma
ginacion walketh in the humblenes and holy

Philosophy
and tradi
cions of
men.

Christ is
sufficient.

Fayth is the
workynge
of god.
Ephes. ii.

* The lawe
is oure han
de wryttinge
in that the
conscience
settelh to
his seale /
subscribeth
and consen
teth that ch
elawe in
lust and / we
sinners wh
ich lawe co
cerninge da

nes of

The Epistle of S. Paul.

hacion is taken awaye
show say
in Christ

nes of angels / things which he neuer sawe:
causede putt vp with his fleschly mynde / & hol
deth not the heed / wherof all the body by law
tes and couples receaueth nourishment / and is
knet to geder / and encreaseeth with the increa
syng that commeth of God.

Wherfore yf ye be deed with Christ from or
dinaunces of the worlde / why as though ye
yet liued in the worlde / are ye ledde with tradi
cions of them that saye / Touch not / tast not /
handell not: which all perishe with the dysyn
ge of them and are after the commaundmentes
and doctrynes of men: which thinges haue the
similitude of wysdome in chosen holynes and
humblenes / & in that they spare not the body /
and do the fleshe no worshype vnto his nede.

The. iij. Chapter.

If ye be then risen agayne with Christ /
seke those thinges which are aboue /
where Christ sitteth on the ryght hon
de of God. Set youre affection on thin
ges that are aboue / and not on thinges which
are on the erth. For ye are deed / and youre ly
fe is hyd with Christ in God. When Christ
which is oure lyfe / shall shewe him selfe / then
shall ye also appere with him in glory.

Mortifie therfore youre memberes which are
on the erth / fornicacion / uncleannes / vnnaturall
lust / euill concupiscence / & coueteousnes which
is worshippinge of ydoles: for which thinges
takes the wrath of God cometh on the chy
dren of vnbeloue. In which thinges ye walked
once / when ye lyued in them.

But now put ye also awaye from you all
thinges: wrath / fearnes / maliciousnes / cursed
speakinge / filthy speakinge out of youre mou
thes. Lye not one to another / that the olde
man with his workes be put of / and the new
put on / which is renued in knowledge after the
ymage

All the mer
cie that is
set forth in
the two Ep
per chap
ters / is pro
myssed to th
e onlye that
will folowe
christ a lyue
as here af
ter foloweth

These mem
beres must
be slayne.

Roma. vi. b.
Eph. iii.
Hebre. xii.
i. Petr. ii. a

To the Collossyans Ho. cclxxviii

ymage of him that made him / where is nether
Gentile ner Jewe / circumcision nor vncircum
cision / Barbarous or Sythian / bonde or fre:
but Christe is all in all thinges.

Now therfore as elede of God / holy and
beloued / put on tender mercie / kyndnes / hum
blenes of myndes / meeknes / longe sufferynge /
forbearynge one another and forgyng one
another / yf eny man haue a quarell to a no
ther / euen as Christ forgave you / euen so do ye.
Aboue all these thinges put on loue / which is
the bonde of perfectnes. And the peace of God
rule in youre hertes / to the which peace ye are
called in one body. And se that ye be thankfull.
Let the worde of Christ dwell in you plente
fully in all wysdome. Crache and exhorde you
re aone selues / in psalmes / and hymnes / & spe
tuall songes which haue fauour with them /
syngynge in youre hertes to the Lorde. And all
thinges (whatsoeuer ye do in worde or dede)
do in the name of lord the Jesu / geuyng than
kes to God the father by him.

Wpues / submit youre selues vnto youre aw
ne husbandes / as it is comly in the Lorde. Hus
bandes loue youre wpues and be not bitter vn
to them. Chyldren / obey youre fathers and mo
thers / in all thinges / for that is well pleasynge
vnto the Lorde. Fathers / rate not youre chy
dren / lest they be of a desperate mynde. Seruaun
tes / be obedient vnto youre bodyly masters in
all thinges: not with eye seruite as men plea
sers but in synglence of herte fearynge God.
And whatsoeuer ye do / do it hertely as though
ye dyd it to the Lorde / and not vnto men: for as
moche as ye knowe that of the Lorde ye shall
receaue the rewarde of inheritaunce / for ye serue
the lorde Christ. But he that doth wronge shall
receaue for the wronge that he hath done: for the
re is no respect of persons with god. Ye masters
do vnto

Every man
is Christ to
another.

Eph. iii. b.

Christes ex
ample folo
we.

i. Cor. x. g

Eph. v. e
i. Petr. ii. a
Husband
des.

Eph. vi. a.
Chyldren
Fathers.
Eph. vi. a
Titus. ii. e.
i. Petr. ii. c.
Seruaun
tes.

Gal. vi. b.
Roma. ii. b.
Hast. i. 6.

The Epistle of S. Paul.

do vnto poure seruautes that which is iust & equall / seinge ye knowe that ye also haue a master in heuen.

The. iiii. Chapter.

Eph. v. d

Continue in prayer and watch in the same with thankes geuyng/prayenge also for vs/that God open vnto vs the doore of utteraunce / that we maye speake the mystery of Christ (wherfoze I am also in bondes) that I maye utter it/as it becometh me to speake. Walke myself to them that are with out/ & redeime the tyme. Let poure speache be all wayes well fauoured and powdred with salt/that ye maye know how to answer euery man.

* Salt is the wisdom of godes worde.

The deare brother Tychicus shall tell you of all my busynes/which is a faythfull minister & felowe seruaunt in the Lorde/whom I haue sent vnto you for the same purpose / that he myght knowe how ye do/and myght comfort poure hertes/with one Onesimus a faythfull and a beloued brother / which is one of you. They shall shewe you of all thinges which are adoyng here.

Mark the euangelist.

Priscarchus my prison felowe saluteth you/ & Marcus Barnabas systers sonne: touching whom/ye receaued commaundementes. If he come vnto you/receave him: and Jesus which is called Justus/which are of the circumcission. These only are my workes felowes vnto the kyngdome of God/which were vnto my consolation. Epaphras the seruaunt of Christ/which is one of you/saluteth you/ & all wayes laboureth feruently for you in prayers/that ye maye stonde perfect and full in all that is the will of God. I beare him recorde that he hath a fervent mynde towards you and towards them of Laodicia and them of Hierapolis. Weare Lucas the phisicion greteyth you / and Demas. Salute the brethren which are of Laodicia / and salute Nymphas and the congregacion / which

Luke the euangelist. ii. Tim. iiii.

To the Thessalonians. fo. ccc. xix

which is in house. And when the pistle is reed of you / make that it be reed in the congregacion of the Laodicyans also: and that ye lyke wyle reade the epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaued in the Lorde/that thou fulfill it. The salutacion by the honde of me Paul. Remember my bondes. Grace be with you: Amen.

Sent from Rome by Tychicus / Onesimus.

The Prologe vpon the Epistle of saynt Paul to the Thessalonians.



In this pistle dyd Paul write of exceeding loue and care: & prayseth them in the. ii. fyrst Chap. because they dyd receaue the Gospell earnestly/and had in tribulacion and persecution continued therein stedfastly/and were become an ensample vnto all congregacions/and had thereto soffred of their awne kynsmen as Christ and his Apostles dyd of the Jewes/puttyng them therto in mynde how purelye and godlye he had lyued amonge them to their ensamp'le/and thanketh God that his Gospell had brought forth soche frute amonge them.

In the. i. Chap. he sheweth his diligence and care/least his so great laboure and their so blessed begynnyng shuld haue been in vayne/Satan and his Apostles beyng them with persecution/ & destroyenge their fayth with mennes doctrine. And therfore he sent Timo the to them/to comforte them and strenght them in the fayth/and thanketh God that they had so constantly endured/and desyred God to encrease them.

In the fourth he exhorteth them to kepe them selues from synne/and to do good one to another. And therto he informeth them concernyng the resurrection.

In the fyuerth he writeth of the last daye / that shuld come sodenlye/exhortinge to prepare them selues ther after and to kepe a good order concernyng obedience and rule.

The fyrst

Epistle of Saynt Paul
vnto the Thessalonians.



The fyrst Chapter.

Paul/Syluanus & Timotheus.
vnto the congregacion of the Thes-
salonians / in God the father / and in
the Lorde Jesus Christ.

Grace be with you / and peace from God oure
father / and from the Lorde Jesus Christ.

We geue God thanks all waye for you all /
makynge menzion of you in oure prayers with
out ceasynge / and call to remembraunce youre
worke in the fayth / & labour in loue and per-
seuerance in the hope of oure Lorde Jesus
Christ / in the syght of God oure father: becau-
se we knowe brethzen beloued of God / how
that ye are electe. For oure Gospell came not
vnto you in worde only / but also in power /
& also in the holy goost and in moche certayn-
tie / as ye knowe after what maner we behaued
oure selues amonge you / for youre sakes.

And ye

To the Thessalonians. fo.cccxx.

And ye became folowers of vs and of the
lorde / and receaued the worde in moche afflic-
cion / with ioye of the holy goost: so that ye we-
re an ensample to all that beleue in Macedonia
and Achaia. For from you sounded out the
worde of the Lorde / not in Macedonia and in
Achaia only: but youre fayth also which ye ha-
ue vnto God / spred her selfe abroade in all
quartars / so greatly that it nedeth not vs to
speake eny thinge at all. For they them selues
shewe of you what maner of entrynge in we
had vnto you & how ye tourned to God from
ymages / for to serue the lyuinge and true God /
& for to loke for his sonne from heauen / whom
he rayled from deeth: I mean Iesus which
deliuereth vs from wrath to come.

The .ij. Chapter.

For ye youre selues knowe brethzen of
oure entraunce in vnto you / how that
it was not in vayne: but euen after
that we had suffered befoze and were
shamfully entreated at Philippos (as ye well
knowe) then were we bolde in oure God to
speake vnto you the Gospell of God / with mo-
che stryunge. Oure exhortacion was not to
brynge you to erreure / nor yet to vncleannes /
nether was it with gyle: but as we were alow-
wed of God / that the Gospell shuld be commit-
ted vnto vs: euen so we speake / not as though
we entended to please men / but God / which
tryeth oure hertes.

Nether was oure conuersacion at eny tyme
with flatterynge wordes / as ye well knowe
Nether in cloyed coueteousnes / God is recoz-
de: nether sought we prayse of men / nether of
you / nor yet of eny other / when we myght ha-
ue bene chargeable / as the Apostles of Christ
but we were tender amonge you / euen as a
mothe cherissheth her chyldren / so was oure
i.ij. affect

The .i. Epistle of S. Paul

affection towarde you/ oure good will was to haue dealte vnto you/ not the Gospell of God only: but also oure awne soules/ because ye were deare vnto vs.

A sure to
ken of a true
apostle.

Actu. xx.
i. Cor. iii.
ii. Thes. iii.

* Ye remember brethren oure labour/ and trauayle. For we laboured daye and nyght because we wolde not begreuous vnto any of you / and preached vnto you the Gospell of God. Ye are witnessess / and so is God / how holpy and iustly and vnblymeable we behaued oure selues amonge you that beleue: as ye knowe how that we exhorted and comforted and besought euery one of you / as a father his chyl dzen / that ye wolde walke worthy of God / which hath called you vnto his kyngdome and glory.

For this cause thanke we God with out ceasinge/ because that when ye receaued of vs the worde wherwith God was preached / ye receaued it not as the worde of man: but euen as it was in dede / the worde of God / which worketh in you that beleue. For ye brethren became folowers of the congregacions of God which in Jewry are in Christ Iesu: for ye haue suffered lyke thinges of poure kynsmen / as we oure selues haue suffered of the Jewes. Which as they kyled the Lorde Iesus & their awne Prophetes / euen so haue they persecuted vs / and God they please not / and are contrary to all men and forbyd vs to preache vnto the Gentyls / that they myght be saued / to fulfill their synnes all waye. For the wrath of God is come on them / euen to the vtmost.

For as moch brethren as we are kept from you for a season / as concernynge the bodyly presence / but not in the herte / we enforced the more to se you personally with great desyre. And therfore we wolde haue come vnto you / I paul once and agayne: but Satan withstode vs.

To the Thessalonians fo. cclxxvi.

vs. For what is oure hope or ioye / or crowne of reioyng / are not ye it in the presence of oure Lorde Iesus Christ at his comynge / ycs ye are oure glory and ioye.

The .iiij. Chapter.

Wherfore sence we coulde no lenger forbear / it pleased vs to remayne at Athens alone / and sent Timotheus oure brother and minister of God / and oure labourer fellowe in the Gospell of Christ / to stablyshe you and to comforte you ouer poure fayth / that no man shulde be moued in these afflictions. For ye poure selues knowe that we are euen apoynted there vnto. For verily when I was with you / I tolde you before that we shulde suffre tribulacion / euen as it came to passe / and as ye knowe. For this cause when I coulde no lenger forbear / I sent / that I myght haue knowledge of poure fayth / lest haply the teypter had tempted you / & that oure labour had bene bestowed in vayne.

Actu. xvi.

But now lately when Timotheus came from you vnto vs / and declared to vs poure fayth and poure loue and how that ye haue good remembraunce of vs all wayes / desyringe to se vs as we desyre to se you. Therfore brethren we had consolacion in you / in all oure aduersite and necessite / through poure fayth. For now are we alpye / yf ye stonde stedfast in the Lorde. For what thanks can we recompence to God agayne for you / ouer all the ioye that we ioye for poure sakes before oure God whyle we / nyght & daye praye exceedingly that we myght se you presently / and myght fulfill that which is lackynge in poure fayth.

God him selfe oure father / and oure Lorde Iesus Christ gyde oure iorney vnto you: and the Lorde increace you and make you flowe ouer in loue one towarde a nother / and toward

i. iij. De all

The .i. Epistle of S. Paul

be all men/euen as we do towarde you/to make
ke poure hertes stable and vnblynde/in ho-
lynes befoze God oure father/at the comyn-
ge of oure Lorde Iesus Christ / with all his
sayntes.

The .iiij. Chapter.

Rom. xii.
Eph. v. a

Inthermore we beseeche you brethren /
and exhorte you in the Lorde Iesus /
that ye increace more and more/euen as
ye haue receaued of vs/how ye ought to
walke and to please God. Ye remember what
commandmentes we gaue you in oure Lorde
Iesu Christ. For this is the will of God/ euen
that ye shuld be holy/and that ye shuld abstay-
ne from fornicaciō/that euery one of you shuld
knowe how to kepe his vessel in holynes and
honoure/and not in the lust of concupiscence/as
do the hethen which knowe not God / that no
man go to farre and defraude his brother in
bargayninge: because the Lorde is a venger of
all such thinges/as we tolde you befoze tyme
and testified. For God hath not called vs vnto
vncleannes: but vnto holynes. He therfore that
despyseth/despyseth not man/ but God/ which
hath sent his holy sprete amonge you. ¶

Joh. xiii. d.
and. xvi. b
i. Joh. ii. b
i. Joh. iii. b

A good les-
son for mon-
kes & ydle
freers.

Resurrexiō

But as touchynge brotherly loue / ye neede
not that I wyte vnto you. For ye are taught
of God to loue on another. Ye and that thin-
ge verely ye do vnto all the brethren which are
shew oute all Macedonia. We beseeche you
brethren that ye increace more and more / & that
ye studie to be quyet/and to medle with you-
re owne busynesse / and to worke with youre
owne hondes / as we commaunded you: that
ye maye behaue youre selues honestly towar-
de them that are with out/and that nothinge
be lackynge vnto you.

¶ I wolde not brethren haue you ignorant
concernynge them which are fallen a slepe/that
ye sozo

To the Thessalonians

For we beleue that Iesus dyed and rose
agayne: euen so the also which slepe by Iesus/
will God bringe agayne with him. And this
saye we vnto you in the wordes of the Lorde/
that we which lyue and are remayninge in the
comynge of the Lorde / shall not come perie
they which slepe. For the Lorde him selfe shall
descende from heauen with a shewe and the
voyce of the archangel and trompe of God.
And the dead in Christe shall aryse fyrst: then
shall we which lyue and remayne/be caught vp
with them also in the cloudes/ to mete the Lorde
in the ayer. And so shall we euer be with
the Lorde. Wherefore comforte youre selues
one another with these wordes. ¶

i. Cor. xv. d.

The .v. Chapter.

If the tymes and seasons brethren ye
haue no neede that I wyte vnto you: for ye
poure selues knowe perfectly / that the daye of
the Lorde shall come euen as a thefe in the nyght.
When they shall saye pea-
ce and no daunger then cometh on them so-
den destrucciō / as the trauaynge of a wo-
man with chylde / and they shall not scape.
But ye brethren are not in darknes / that that
daye shuld come on you as it were a thefe.
¶ Ye are all the chyl dren of lyght / and the
chyl dren of the daye. We are not of the nyght
nether of darknes.

ii. Petri. iii.
Apoc. iii. a
and. xvi.

¶ Therefore let vs not slepe as do other: but
let vs watch and be sober. For they that slepe
slepe in the nyght: and they that be dronken/
are dronken in the nyght. But let vs which
are of the daye/be sober/armed with the brest
plate of fayth and loue/and with hope of salua-
cion as an helmet. For God hath not apoynted
vs vnto wrath: but to obtayne saluacion
by the means of oure lorde Iesu Christ which

Isai. lix. e
Ephes. vi.

Sayth is the
brest plate
and hope is
the helmet.

i. iij. dyed

The .i. Epistle of S. Paul

Dyed for vs : that whether we wake or slepe/
we shuld lyue togeder with him.

Wherfore comforte poure selues togeder/
and edifie one another/euen as ye do.

We beseeche you brethren/ that ye knowe them
which laboure amonge you and haue the ouer-
sight of you in the Lorde and geue you exhor-
tacion /that ye haue them the more in loue/for
their workes sake/and be at peace with them.

* We desyre you brethren warne them that
are vnruly /comforte the feble mynded /for bra-
re the weake/ haue continuall patience towarde
all men. Se that none recompence euill for
euill vnto eny man: but euer folowe that which
is good /both amonge poure selues/and to all
men. Reioyce euer. Praye continually. In all
thinges geue thanks. For this is the will of
God in Christ Iesu towarde you.

Quenche not the spirite. Despyse not pro-
phecyng. Examen all thinges/and kepe that
which is good. Abstayne from all suspicious
thinges. The very God of peace sanctifie you
thorough out. And I praye God that poure who
le spete/soule and body/be kept faultlesse vnto
the comynge of oure Lorde Iesus Christ. &
faythfull is he which called you: which will
also do it. Brethren/praye for vs. Greete all the
brethren with an holy kysse. I charge you in
the Lorde/that this pistle be reed vnto all the
holy brethren. The grace of the Lorde Iesus
Christ be with you: Amen.

The fyrst pistle vnto the Thes-
salonians sent from
Athens.

* The spirite
re wherby
we beleue in
Christ and
consent to
the lawe is
quenched as
gayne with
euell conuer-
sacion and
lewde com-
municacion

Examen all
maner of le-
ueninge.

i. Cor. i. 8.

The Prologe to the seconde epistle of S. Paul to the Thessalonians.



Because in the fore pistle he had sayd
de that the last daye shulde come so
denly/ the Thessalonians thought
that it shulde haue come shortly.
wherfore in this pistle he declareth
him selfe.

And in the fyrst Chapter he com-
forteth them with euerlastinge re-
warde of their fayth and patience
in sufferinge for the gospel/ & with the punisshment
of their euerlastinge payne.

In the seconde he sheweth that the last daye shulde
not come/ tyll there were fyrst a departinge (as some
men thynke) fro vnder the obedience of the Empero-
ur of Rome/ and that Antichrist shuld set him selfe in the sa-
me place as God: and deceaue the vnhankfull worlde
with false doctrine/ & with false and lyenge myracles
wrought by the workinge of Satan/ vntyll Christ
shuld come and slee him with his glorious cominge and
spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortacio & warne-
th them to rebuke the ydell/ that wolde not laboure with
their hondes/ and auoye their companie/ yf they wol-
de not mende.

The seconde epistle of S. Paul the Apostle vnto the Thessalonians.

The fyrst Chapter.



Paul/ Syluanus and Ti-
motheus.

Vnto the congregacion of
the Thessalonians which are
in God oure father/ & in the
Lorde Iesus Christ.

Grace be with you & pea-
ce from God oure father/ & from the Lorde Je-
sus Christ.

i. v. We are

The. ii. Epistle of S. Paul

*Tribulaci
on is a toke
of saluaciō

We are bounde to thāke God all wayes for you brethren/as it is mete/because that your faith groweth exceedingly/and every one of you swymmeth in loue toward another betwene your selues/so that we our selues reioyce of you in the congregaciōs of God/ouer your patience and faith in all your persecuciōs & tribulaciōs that ye suffer/ which is a token*of the ryghtewes iudgemēt of God/that ye are counted worthy of the kyngdome of God/for which ye also suffer. It is verely a rightewes thinge with God to recompence tribulaciō to them that trouble you: and to you which are troubled/rest with vs when the lord Iesus shall shewe him selfe from heauen with his myghty angels / in flamynge fyre / rendyng vengeance vnto them that knowe not God/and to them that obeye not vnto the gospel of our lord Iesus Christ / which shalbe punished with everlastynge damnacion/from the presence of the lord/ & from the glory of his power/when he shall come to be glorified in his saynctes/ & to be made maruelous in all them that beleue: because our testimonye that we had to you / was beleued eue the same daye that we preached it. wherefore we praye all wayes for you that our god make you worthy of the callinge / and fulfill all delectacion of goodnes and the worke of faith/with power: that the name of our lord Iesus Christ maye be glorified in you/and ye in him/ thowow the grace of our God/and of the lord Iesus Christ.

The. ij. Chapter.

We beseeche you brethren by the comynge of our lord Iesu Christ/ & in that we shall assemble vnto him/ that ye be not suddenly moued fro your mynde & be not troubled/ neither by spete/ neither

To the Thessalonians. fo. cclxxviii

neither by wordes/ nor yet by letter which shulde seme to come fro vs/as though the daye of Christ were at hande. Let no mā deceaue you by any meanes/ for the lord cometh not/ excepte ther come a departinge fyrst / and that synfull man be opened/ the sonne of perdition which is an aduersarie/ and is exalted aboue all that is called God/ or that is worshipped: so that he shall sit as God in the temple of God/ and shew him selfe as God. 1 Thess. 5. 2.

Remember ye not / that when I was yet with you/ I tolde you these thinges: And now we knowe what withholdeth: euen that he might be vttered at his tyme. (For the mystery of the iniquite doeth all ready worke: tyll he which now only letteth/ be take out of the waye.) And then shall that wicked be vttered/ whō the lord shall consume with the spete of his mouth and shall destroye it with the apereance of his comynge. & euen him whose comynge is by the workinge of Satan/ with all*lyng power/ signes and wonders: and in all deceauablenes of vnrighewesnes/ amonge them that perperche: because they receaued not the (loue) of the truth/ that they myght haue bene saued. And therfore God shall sende them stronge delusion / that they shulde beleue lyes: that all they myght be damned which beleued not the trueth/ but had pleasure in vnrighewesnes. Isai. xi. 4

But we are bounde to geue thanks alwaye to God for you brethren beloued of the lord/ for because that God hath from the beginninge chosen you to saluacion/ thowow sanctifyinge of the spete/ and thowow beleuinge the trueth: wherunto he called you by our gospel/ to obtayne the glorye that cometh of our lord Iesu Christ.

* Therefore brethren stande fast/ & kepe the ordi=

*Lyng
myracles be
cause they
restitute a
false sayth.

(where no
loue) is to
the trache
on them do
the god les
slype false
prophrees
to deceaue
them.

The.ii. Epistle of S. Paul

ordinaunces which ye haue learned: whether it were by oure preachinge or by epistle. Oure Lorde Iesu Christ him selfe/ and God oure father which hath loued vs / & hath geuen vs euerlastinge consolacion and good hope through grace/ comforte youre hertes/ & stablisheth you in all doctrine & good doynges.

The.iii. Chapter.

Furthermore brethren praye for vs/ that the worde of God maye haue fre passage and be glorified/ as it is with you: & that we maye be deliuered from vnreasonable and euill men. For all men haue not faith: but the Lorde is saythfull/ which shall stablish the you/ and kepe you from euill. we haue confidence thow the Lorde to you warde/ that ye both do/ & will do/ that which we commaunde you. And the Lorde gyde youre hertes to the loue of God & paciēce of Christ.

We requyre you brethren in the name of oure Lorde Iesu Christ/ that ye with drawe youre selues fro euery brother that walketh inordinatly/ & not after the institucio which ye receaued of vs. Ye youre selues knowe how ye ought to folowe vs. For we behaued not oure selues inordinatly amonge you. Nether toke we breed of any man for nought: but wrought with labour & trauaylenyght & daye/ because we wolde not be greuous to any of you: not but that we had auctoritie: but to make oure selues an ensample vnto you/ to folowe vs. For when we were with you/ this we warned you of/ that yf ther were any which wold not worke/ that the same shulde not eate.

We haue hearde saie no doute that there are some which walke amonge you inordinatly/ & worke not at all/ but are besybodies. Them that are soche/ we commaunde & exhorte by oure Lorde Iesu Christ/ that they worke with

quyetnes

To the Thessalonians. fo.cclxxv

and eate their awne breed. Brethren be not wery in well doynges. If any man obey not oure saynges/ sende vs worde of him by a letter: & haue no companie with him/ that he maye be ashamed. And count him not as an enemy: but warre him as a brother.

The very Lorde of peace geue you peace all wayes/ by all meanes. The Lorde be with you all. The salutation of me Paul/ with myne awne honde. This is the token in all pistles. So I write. The grace of oure Lorde Iesu Christ be with you all. Amen.

Sent from Athens.

The Prologe vpon the fyrst epistle of S. Paul vnto Timothe.



This epistle writeth S. Paul to be an ensample vnto all Bysshops/ what they shuld teache/ & how they shuld gouerne the congregacion of Christ in all degrees/ that it shulde be no nede to gouerne Christes flocke with the doctrine of their awne good meaninges.

In the fyrst Chapter he commaundeth that the Bysshope shall mayntene the ryght faith and loue/ & resist false preachers which make the lawe & workes equal with Christ and his gospel. And he maketh a shorte conclusion of all Christen learning/ wher to the lawe serueth/ and what the ende therof is/ also what the gospel is/ & setteth him selfe for a conforable ensample vnto all synners and troubled consciences.

In the seconde he commaundeth to praye for all degrees/ and chargeth that the women shall not preache/ nor were costlye apparell/ but to be obedient vnto the men.

In the thyrde he describeth/ what maner persons the Bysshope or Wrester & their wyues shulde be/ & also the Deacons & their wyues: & commendeth it/ yf any man desyer to be a Bysshope after that maner.

In the fourth he prophisieth & sheweth before of the false Bysshopes and spiritallofficers that shuld arise amonge

The .i. Epistle of S. Paul

amonge the Christen people / and he doo a preache clea-
re contrary to the fore described ensample / a shuld de-
parte from the fayth in Christ / and forbyd to marye
to cate certe n meates / teachinge to put trust therein /
bothe of iustifyinge and forguenes of synnes / and
also of deservinge of eternall lyfe.

In the fyuerth he teacheth how a Bysshope shulde use
him selfe towardes younge and olde / a concerninge wi-
dowes what is to be done / and which shulde be founde
of the comen cost: and teacheth also how men shulde
honoure the Verreous Bysshopes and Wretches / a how
to rebuke the euyl.

In the sixte he exhorteth the Bysshope to cleue to the
gospell of Christ and true doctrine / and to auoyde bay-
ne questions and superfluous disputinges which gen-
der stryfe and quenche the truthe / and by which also
the false Wretches get them auctorite and seke to sa-
tisfie their insaciabie couetousnes.

The fyrst epist le of saynct Paul vnto Timothe.

The fyrst Chapter.



Paul an Apostle of
Jesus Christ / by the
commaundement of
God oure sauoure / a
Lorde Jesus Christ /
which is oure hope.
Vnto Timothe his
naturall sonne in the
fayth.
Grace / mercy a pea-
ce from God oure fa-
ther and Lorde Jesus Christ oure Lorde.
As I

Hope.

Actu. vi

To Timoth.

Jo. eccly. vi

As I besought the to abyde styll in Ephe-
sus when I departed into Macedonia / euen
so do / that thou commaunde some that they
teache no nother wyle: nether geue hede to fa-
bles and genealogies which are endlesse / and
bryde doubtis moare then godlye edyfyng
which is by fayth: for the ende of the commaun-
dement is *loue that cometh of a pure herte
and of a good conscience / and of fayth vn-
fayned: from the which thinges some haue erred /
and haue turned vnto bayne iangelinge be-
cause they wolde be doctours in the scripture /
and yet vnderstonde not what they speake / ne-
ther wherof they affirme.

* we knowe that the lawe is good / yf a man
vse it lawfully / vnderstoddinge this / how that
the lawe is not geuen vnto a righteous man /
but vnto the vnrightheous a disobediēt to the
vngodly a to synners / to vnholp and vnclen /
to murderers of fathers a murderers of mo-
thers / to mansleas and whormongers: to the
that defile them selues with mankynde: to
menstealers: to lyars and to perjured / and so
forth yf ther be eny other thinge that is con-
trary to holcome doctrine: accordinge to the
gospell of the glozy of the blessed God / which
gospell is committed vnto me.

And I thanke Christ Jesus oure Lorde
which hath made me stronge: for he counted
me true / a put me in ofice / when before I was
a blasphemar / a persecuter / a tyrant. But
I obtayned mercy / because I dyd it ignoraunt
ly thow vnbelefe. Neuerthelater the grace
of oure Lorde was moare aboundant with
fayth and loue which is in Christ Jesu.

* This is a true saynge a by all meanes
worthy to be receaued / that Christ Jesus ca-
me into the worlde to saue synners / of whom
I am chese. Not withstandinge for this cause
was

* Loue is
the ende of
the comma-
ndement a
must inter-
pret it.

Rom. vii.

The grow-
de of the
fayth.

Math. ix. 8.
Mark. ii. c.

Paul is an
ensample
that none
dispeare the
at ca repent

Himeneus.
Alexander.

*will. ge.
that is will
haue the gos
pell prea
ched to all
men with
oure recepi
and offere
to all men
repentaun
ce & will ha
ue all men
prayed for.
(Christ)
is the onely
mediatorre
Prayer

Women.

was mercy geuen vnto me/that Iesus Christ
shulde fyist shewe on me all longe patience/
vnto the ensample of them which shall in tyme
to come beleue on him vnto eternall lyfe.
So then vnto God/hinge euerlastinge/im-
mortall/inuisible/and wyl only be honoure
and prayse for euer and euer. Amen.

This commaundement comit I vnto the
sonne Timotheus/accordinge to the proph-
cies which in tyme past were prophesied of the/
that thou in the shuldest fyght a good fyght/
hauinge fayth and good conscience which so-
me haue put awaye from them/as concernin-
ge fayth haue made shypwracke. Of whose no-
bys is Himeneus and Alexander which I ha-
ue deliuered vnto Satan/that they myght be
taught not to blasphem.

The.ij. Chapter

I Exhorte therfore/that aboue all thin-
ges/prayers/supplicacions/intercessions
and geuinge of thanks be had for all
men:for kynges and for all that are in
auctorite/that we maye liue a quyet & a peace-
ble life/in all godlines and honestie. For that
is good and accepted in the syght of God oure
sauour/which will haue all men saued/ & to
come vnto the knowledge of the trueth. For
ther is one God/and one (mediator) betwene
God and man/which is the man Christ Je-
sus/which gaue himselfe a raunsome for all
me/that it shuld be testified at his tyme/wher
vnto I am ordayned a preacher & an Apostle:
I tell the trueth in Christ & lye not being the
teacher of the gentyls in fayth and veritie. &
I will therfore that the men praye euery
where / lyfytynge vp pure hondes without
wrath/or dowtynge. Lpheyse also the women
that they arape the selues in comlye apparell
with shamefastnes & discrete behaueour / not
with

with brydded heare/other golde/ or pearles/
or costly arape:but with suche as becomineth
wemen that professe the worshippinge of God
thorow good workes. Let the woman learne
in silence with all subiection. I suffre not a
woman to teache/ nether to haue auctoritie
ouer the man:but for to be in silence. For Adā
was fyist formed/and then Eue. Also Adam
was not deceaued/ but the woman was deca-
ued/and was in transgression. Not withston-
dinge thorow bearinge of chyliden they shal-
be saued/ so they continue in fayth/ loue and
holynes with discrecion.

The.iii. Chapter.

This is a true sayinge: If a man couet
the office of a Bysshope he desyzeth a
good worke. Ye & a Bysshope must be
fautlesse/the husband of one wyfe/sober/dis-
crete/honestly apparelled/harberous / apt to
teache/not droncke/no fighther/ not geuen to
filthy lucre:but gentle/abhorringe fightinge/
abhorringe couetousnes/ & one that rueleth
his awne houle honestly / hauinge chyliden
vnder obediēce with all honestie. For yf a mā
cannot rule his awne houle/ how shall he ca-
re for the congregacion of God. He maye not
be a yonge scoler/lest he swell and faule into
the iudgement of the euill speaker. He must
also be well reported of amonge them which
are with outforth/lest he fall into rebuke and
shame of the euill speaker.

Lpwyse must the Deacons be honest/not
double tonged/not geue vnto moche drinkin-
ge/nether vnto filthy lucre:but hauinge the
mystery of the fayth in pure consciēce. And let
them fyist be proued and then let them mini-
ster/yf they be founde fautlesse.

Euen so must their wyues be honest / not
euill speakers:but sober and faythfull in all
things.

1 Petr. iii. a
1 Cor. xiii.

A bisshop or
an our sez
ar what he
ought to be

Deacones.

The wyues
of the pres-
biter & deaco-
nes.

things. Let the Deacons be the husbandes
of one wyf. / and suche as rule their chyl-
dren well / and their awne householdes. For they
that minister well / get them selues good de-
gre and greute libertie in the fayth / which is
in Christ Iesu.

* In the sp-
rite or by
the spire:
the spire ba-
re recorde to
him & to his
doctrine.

ii. Timo. iii.
ii. Petr. iii.
Jude. ii. f.

Note yeron

f. Timo. iii.
Citius. iii. c.

These things write I vnto the / trustinge
to come shortly vnto the: but and yf I tarie
longe / that then thou mayst yet haue knowled-
ge how thou oughtest to behaue thy selfe in
the house of God / which is the congregacion
of the liuinge God / the pillar and grounde of
trueth. And without nae great is that misse-
ry of godlines: God was shewed in the fles-
he / was iustified in the spire / was sene of an-
gels / was preached vnto the gentyls / was be-
leued on in erth and receaued vp in glozy.

The. iiij. Chapter.

The spire speaketh euidently that in
the later tymes some shall departe
from the fayth / & shall geue hede vnto
spires of erreure / & dyuelly the doctri-
ne of them which speake false thozow ppor-
tye and haue their consciences marked with
an hote yron / forbiddinge to mary / and com-
maunding to abstayne from meates which
God hath created to be receaued with geuin-
ge thanks / of them which beleue and knowe
the trueth. For all the creatures of God are
good and nothinge to be refused / yf it be recea-
ued with thankesgeuinge. For it is sanctified
by the worde of God and prayer. If thou
shalt put the brethren in remembraunce of
these things / thou shalt be a good minister of
Christ Iesu / which hath bene nourished vp in
the wordes of the fayth and good doctrine /
which doctrine thou hast continually follo-
wed. But cast awaye vngostly and oldewi-
des fables.

Exercyse

Exercyse thy selfe vnto godlines. For bo-
dely exercise profiteth lytell: but godlines is
good vnto all thinges / as a thinge which hath
promyses of the lyfe that is now / & of the lyfe
to come. This is a sure sayinge / & of all par-
ties worthy to be receaued. For therfore we la-
boure & suffer rebuke / because we beleue in the
lyuinge God which is the sauoure of all me:
but specially of those that beleue. Suche thin-
ges commaunde & teache. Let no man despise
thy yowth: but be vnto them that beleue / an
ensample / in worde / in conuersacion / in loue /
in spire / in fayth and in purenes.

Untill I come geue attendaunce to redinge /
to exhortacion and to doctryne. Despyse not
that gyfte that is in the / which was geue the
thozow prophesie & with the layinge on of the
hondes of an elder. These things exercise / &
geue thy selfe vnto them / that it maye be se-
ne how thou profetest in all thinges. Take he-
de vnto thy selfe and vnto learninge / and con-
tinue therein. For yf thou shalt so do / thou
shalt saue thy selfe and them that heare the.

The. v. Chapter.

Re buke not an elder: but exhorte him
as a father & the yonger men as bre-
thren / the elder women as mothers /
the yonger as sisters / with all pure-
nes. Honour wyddowes which are true wyd-
dowes. If any wyddowe haue chylde or ne-
ues / let the learne fyrst to rule their awne hou-
ses godly & to receyue their elders. For that
is good & acceptable before God. She that is
a very wyddowe and frendlesse / putteth her
trust in God / and continueth in supplicacion
and prayer night and daye. But she that li-
ueth in pleasure / is deed euen yet aliue. And
these things commaunde / that they maye be
without faute. If ther be any that prouideth

h. ij. not

How a byse
hope or pre-
st shuld be
haue him
self in exhor-
tyng or re-
bukinge.
widowes.

The. i Epistle of. S. Paul

not for his awne and namely for them of his
housholde/ the same denyeth the sayth / and
is worse then an infidell.

widowes.

* what soe
uer be used
amongest
us / yf god
be thereby di
shonoured /
it ought to
be broken.

Deut. xxv.
i. Corin. ix. a
Mathe. x. b.
Luke. x. b.

Let no wyddowe be chosen vnder thre score
yere olde/ and soche a one as was the wyfe of
one man/ and well reported of in good wor
kes: yf she haue nourished chyl dren / yf she ha
ue bene liberall to straungers / yf she haue wel
shed the sayntes fete / yf she haue ministered
vnto them which were in aduersitie / yf she we
re continually geue vnto all maner good wor
kes. The yonger wyddowes refuse. For when
they haue begone to were wantone / to the
dishonoure of Christ / then will they mary/
hauinge damnaciō/ because they haue broke
their fyrst sayth. And also they learne to go
from house to house ydle ye not ydle only/
but also tryflinge and busy bodyes / speakin
ge thinges which are not comly.

I will therfore that the yonger women mary
and beare chyl dre/ and gyde the housie / & ge
ue none occasion to the aduersary to speake
euill. For many of them are all redy turned
bake / & are gone after Satan. And yf eny man
or woman that beleueth haue wyddowes / let
them minister vnto them / & let not the congre
gacion be charged: that ye maye haue sufficiēt
for them that are wyddowes in dede.

The elders that rule well / are worthy of
double honoure / most specially they which la
boure in the worde & in teaching. For the scrip
ture sayth: thou shalt not mouell the mouth
of the oxe that treadet hout the corne. And the
labourer is worthy of his rewarde. Agaynst
an elder receaue none accusacion: but vnder
two or thre witnesses. Them that synne / re
buke openly / that other maye feare.

A testifie before God and the Worde Iesus
Christ & the electe angels / that thou obserue
these

To Timothee

. fo. cclxxxv

these thinges with out hasty iudgemēt / & do
nothinge partially. Laye hondes sodenly on
no man nether be partaker of other mens syn
nes: kepe thy selfe pure. Drinke no lenger wa
ter / but vse a lytell wyne for thy stommake
sake and thynce often diseases.

Some mennes synnes are opē before honde
& go before vnto iudgemēt: some mennes syn
nes folowe after. A yhwile also good workes
are manifest before hōde & they that are other
wyse / canot be hyd. The. vi. Chapter.

Let as many seruautes as are vnder the
yoke / coūte their masters wor thy of all
honour / that the name of God and his
doctryne be not euill spoken of. Se that they
which haue beleuinge masters / despyse them
not because they are brethren: but so moche the
rather do seruice / for as moche as they are be
leuinge & beloued & partakers of the benefite.

Seruautes.

These thinges teachen exhorte. If eny mā
teache other wyse / and is not content with the
wholsome wordes of oure Lorde Iesu Christ /
& with the doctrine of godlynes / he is puffed
vp & knoweth nothinge: but wasteth his bray
nes about questions & stryfe of wordes wher
of springe enuye / stryfe / raylinges / euill surmi
singes & vayne disputaciōs of mē with corrup
te myndes & destitute of the trouth / which thin
ke that lucre is godlynes. From soche sepe
rate thy selfe. Godlynes is greates riches / yf a
man be content with that he hath. For we
brought nothinge into the worlde / & it is a
playne case that we can cary nothinge out.

Job. i. d.
Eccles. v. c.

When we haue fede & raynēt / let vs ther
with be content. They that wilberye / faule
into temptacion & snares / and into many fo
lyshe & noysome lustes / which drownde men
in perdition & destrucciō. For coueteousnes is
the rote of all euill / which whill some lusted
after /

The .i. Epistle of S. Paul

Couetous-
nes.

What we
at a lawfull
age might
confesse and
professe
openlye the
fayth & lyfe
of a Christ-
en man.

2 po. xvii.
and. xi. c.

Joh. i. b
i. Joh. i. c

Ryche.

Joh. i. b.

after/they erred from the fayth/and tanglid
them selues with many sorowes. But thou
which arte the mā of God/slye soche thinges.
folowe rightewesnes/godlines/longe/pacien-
ce and meknes. Fight the good fight of fayth.
Lape honde on eternall lyfe/wherunto thou
arte called/and halt professed a good profes-
sion befoze many witnesses.

I geue the charge in the sight of god/ which
quickneth all thinges / & befoze Iesu Christ
which vnder Pontius Pilate witnessed a good
witnessinge/ that thou kepe the commaundes-
ment/ & be without spotte & vnrebukeable/ vn-
tyll the apperinge of oure lord Iesus Christ/
which apperinge (when the tyme is come) he
shall shewe that is blessed and myghty only/
kinge of kinges/and lord of lordes/which on-
ly hath immortallite/and dwelleth in light
that no man can attayne/whom neuer mā sa-
we/nether can se/vnto whom be honoure and
ruler euerlastinge. Amen.

Charge them that are ryche in this worlde/
that they be not excedinge wyse/ & that they
trust not in the vncertayne ryches/but in the
liuinge God/which geueth vs abundantly
all thinges to enioye them/ and that they do
good/ & be rich in good workes/ & redy to ge-
ue & distribute/layinge vp in store for them sel-
ues a good foundation agaynst the tyme to
come that they maye obtayne eternall lyfe.

O Timothe saue that which is geue the to
kepe/ & auoyde vngostly vanities of voyces &
opposiciōs of science falsly so called/ which sci-
ce whyll some professed/they haue erred as co-
cerninge the fayth. Grace be with the. Amen.

Went from Laodicea/which is
the cheffest cite of Phrygia
Pacaciana.

The Prologe to the seconde epistle of S. Paul vnto Timothe.



In this epistle Paul exhorteth Ti-
mothe to go forwarde as he had be-
gonne/ and to preache the gospel
with all diligēce/as it nede was/sin-
ge many were fallen awaye/ and
many false teachers were spronge
vp all readie. wherfore a Bysshopes
parte is/ euer to warche and to las-
boare in the gospel.

In the thyrde and fourth he sheweth befoze and that
notable/of the ieopardous tyme towarde the ende of
the worlde/in which a false spiritual lyuinge shuld be-
ceasse the hole worlde with outwarde ypocrisie and ap-
parence of holynes/ vnder which all abominaciōs shul-
de haue their fre passage and course/as wel (alas) haue
sene this prophesie of S. Paul fulfilled in oure spiri-
tualitie into the strermost Iore.

The seconde epistle of S. Paul the Apostle vnto Timothe.

The fyrst Chapter.



Paul an Apostle of Iesu
Christ/by the will of God to
preache the promes of lyfe/
which lyfe is in Christ Iesu.
To Timothe his beloued
sonne.

Grace/mercy & peace/from
God the father/ & fro Iesu Christ oure Lord.

I thanke God/whom I serue from myne
elders with pure consciēce/that with out cea-
singe I make mencion of the in my prayers
nyght & daye/despyng to se the/myndfull of
thy teares:so that I am filled with ioye/whē
I call to remembraunce the vnfaigned fayth
that

h. iij.

The .i. Epistle of S. Paul

that is in the/which dwelt fyrst in thy graūds
mother Lois/and in thy mother Eunice:and
am assure that it dwelleth in the also.

Roma. viii.

Puttyng
on of handes.

Titu. iii. d.

Purpose &
grace.

i. Tim. ii. b

Wherfore I warne the that thou stee by the
gyfte of God which is in the/by the puttyng
on of my handes. For God hath not geuen to
vs the spete of feare/but of power/ & of loue/
& of sobrenes of mynde. Be not ashamed to
stifie oure Lorde/ nether be ashamed of me/
which am bounde for his sake:but suffre thou
aduersitie also with the gospel / thow the
power of God/which saued vs/and called vs
with an holy callinge/ not accorde to iure
dedes/but accorde to his awne purpose &
grace/which grace was geuen thow we Christ
Jesu before the worlde was/but is now declar
ed opely by the appearinge of oure sauoure
Jesu Christ which hath put awaye deeth/ &
hath brought lyfe & immortallite vnto lyght
thow the gospel/wherunto I am apoynted/
a preacher and Apostle/ & a teacher of the gen
tyle:for the which cause I also suffre these
thinges. Neuerthelesse I am not ashamed.
For I knowe whom I haue beleued/ & am su
re that he is able to kepe that which I haue
committed to his keepinge/agaynst that daye.

Se thou haue the ensample of the holysome
wordes which thou heardest of me in sayth &
loue which is in Jesu Christ. That good thin
ge/which was comitted to thy keepinge/kepe
in the holy goost which dwelleth in vs. This
thou knowest how that all they which are in
Asia/be turned from me. Of which sorte are
Phigelos & Hermogenes. The lorde geue mer
cie vnto the house of Onesiphoros/ for he of
te refreshed me/ & was not ashamed of my
chayne:but when he was at Rome he sought
me out very diligently/ and founde me. The
Lorde graunt vnto him that he maye fynde
mercy

To Timothe.

ffo. cclxxxvi

mercy with the Lorde at that daye. And in
how many thinges he ministred vnto me at
Ephesus thou knowest very well.

The .ii. Chapter. *

Thou therfore my sonne / be stronge in
the grace that is in Christ Jesu. And
what thinges thou hast hearde of me
many bearynge witnes / the same dili
ger to saythfull men/which are apte to teache
other. Thou therfore suffre affliction as a good
souldier of Jesu Christ. No man that warreth/
entanglyth him selfe with wordely bysynes /
and that because he wolde please him that hath
chosen him to be a souldier. And though a man
strype for a mastery/ yet is he not crowned/ex
cept he strype lauffully. The husbandman that
laboreth must fyrst receaue of the frutes. Con
sider what I saye. The Lorde geue the vnder
standinge in all thinges. *

Remember that Jesus Christ beyng of the
seede of Dauid/rose agayne from deeth accorde
ge to my Gospel/wherin I suffre trouble as
an euyl doer/ euen vnto bondes. But the wor
de of God was not bounde. Herefore I suf
fre all thinges/for the electes sakes / that they
myght also obayne that saluacion which is in
Christ Jesu/with eternall glory.

It is a true sayinge/ye we be deed with him
we also shall lyue with him. If we be patient/
we shall also raygne with him. If we denye
him/he also shall denye vs. If we beleue not/
yet abyde he saythfull. He cannot denye him
selfe. Of these thinges put them in remem
braunce/and testifie before the lorde/that they
stryue not about wordes:which is to no prof
fet/but to peruert the hearers.

Study to shewe thy selfe laudable vnto God
a workman that nedeth not to be a shamed/
diuidynge the worde of trueth iustly. Angost
h/v. ly and

Electe.

Cournaun
tes:

The.ii. Epistle of S. Paul

Hymeneos
Philetos

ly and bayne voyces passe ouer. For they shall encrease vnto greater vngodlynes / and their wordes shall fret euen as doeth a cancre: of whose nombze is Hymeneos and Philetos / which as concernynge the truth haue erred / sayinge that the resurreccion is past all redy / and do destrope the fapth of diuers persones.

But the sure ground of God remaineth / and hath this seale: the Lorde knoweth them that are his / and let euerie man that calleth on the name of Christ / departe from iniquite. Not withstandynge in a grete house are not only vesselles of golde and of siluer: but also of wood and of erthe / some for honoure / & some vnto dishonoure. But yf a man purge him selfe from suche felowes / he shalbe a vessel sanctified vnto honoure / mete for the Lorde / and prepared vnto all good workes.

i. Tim. i. c
Ticu. iii. c.

Lustes of youth auoyde / and folowe ryght / welnes / fapth / loue and peace / with them that call on the Lorde with pure herte. Solisthe and vnlearned questions put from the / remembrynge that they do but gendre stryfe. But the seruaunt of the Lorde must not stryue: but must be peasable vnto all men / and apte to teache / and one that can suffre the euill in meynes / and can informe them that resist / yf that God at any tyme will geue them repentaunce for to knowe the trueth: that they maye come to the selues agayne out of the snare of the deuyll / which are now taken of him at his will.

The.iii. Chapter.

i. Timo. iii.
ii. Pet. iii
Jude. i. f.

This vnderstonde / that in the last dayes shall come paelous tymes. For the men shalbe louers of their awne selues coueteous / bosters proude / cursed speakers / disobediēt to father and mother / vnthankfull / vnholly / vnkynde / trucebreakers / stubborn / false accusars / ryatours / fearch / despyers of them

To Timothe.

To cclxxvii

them which are good / traytours / heddy / hye mynded / greedy upon voluptuousnes more then the louers of God / haunynge a similitude of godly liuyng / but haue denyed the power therof: and oche abhorre. Of this sorte are they which entre into houses and bringe into bondage wymmen laden with synne: which wemen are ledde of diuers lustes / euer learyng and neuer able to come vnto the knowledge of the trueth.

* This was prophesied of them th at shuld pre tende holy nes.

As Jannes and Jambres withstode Moses / euen so do these resist the trueth / men they are of corrupt myndes / and leaude as concerninge the fapth: but they shall prynciple no longer. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene the experience of my doctryne / fashion of liuyng / purpose / fapth / longe sufferynge / loue / patience / persecucions / and afflictions which happened vnto me at Antioche / at Iconium and at Lystra: which persecucions I suffered patiently. And from them all the Lorde deliuered me. Ye and all that will lyue godly in Christ Iesu / must suffre persecucions. But the euill men and disceauers shall waxe worse and worse whyll they deceaue and are deceaued themselves.

Jannes. Jambres. Exod. vii. b.

Persecucio.

But continue thou in the thynges which thou hast learned / which also were committed vnto the / seynge thou knowest of whom thou hast learned them / & for as moche also as thou hast knowne holy scripture of a chyld / which is able to make the wyse vnto saluacion thowowe the fapth which is in Christ Iesu. For all scripture geuen by inspiration of God / is profitable to teache / to imptroue / to amende and to instruct in ryght welnes / that the man of God maye be perfecte and prepared vnto all good workes.

ii. Pet. i. b
Scripture.

The.iii. Chapter.

I testifie

The. i. Epistle of S. Paul

They that
haue no
true fayth
nor lust to
kyue godlye
fcke euer
new doctou
res.

I Testifie therfore be fore God / and be-
fore the Lorde Iesu Christ/which shall
iudge quicke and deed at his apereyng
in his kyngdome/peache the worde/be
feruent/be it in season or out of season. Impro-
be/rebuke / exhorde with all longe sufferynge
and doctrine. For the tyme will come / when
they will not suffer wholesome doctrine:but af-
ter their awne lustes shall they (whose eares
pche) gett them an heepe of teachers / & shall
turne their eares from the trueth / and shalbe
geuen vnto fables. But watch thou in all thin-
ges / & suffre aduersities do to the worke of an
Euangelist / fulfill thyne office vnto the vtmost
For I am now redy to be offered / and the
tyme of my departynge is at honde. I haue
fought a good fyght / and haue fulfilled my
course / and haue kept the fayth. From hence-
forth is layde vp for me a crowne of ryghtewel-
nes which the Lorde that is a ryghteous iudge
shall geue me at that daye: not to me only but
vnto all them that loue his comynge. Make
spede to come vnto me at once.

Collo. iiii.

Luke the
euangelist :

For Demas hath left me and loueth this
present worlde / and is departed vnto Thessa-
lonica. Crescens is gone to Galacia / and Ti-
tus vnto Dalmacia. Only Lucas is with me.
Take Marke and bringe him with the / for he
is necessary vnto me / for to minister. And Ty-
chicus haue I sent to Ephesus. The cloke that
I lefte at Troada with Carpus / when thou
comest / bringe with the / and the booke / but
specially the parchement. Alexander the cop-
persmyth dyd me moche euill the Lorde re-
warde him accordynge to his dedes / of whom
be thou ware also. For he withstode oure pre-
achynge sore.

At my fyrst answerynge / no man assysted me /
but all forsoke me. I praye God / that it maye
not be

To Timothe.

To Timothy

not be layde to their charges: & not withston-
dyng the Lorde assysted me / and strengthened
me / that by me the preachynge shuld be fulfil-
led to the vtmost / and that all the Gentyls
shuld heare. And I was deliuered out of the
mouth of the lyon. And the Lorde shall deli-
uere me from all euill doyng / and shall kepe me
vnto his heuenly kyngdome. To whom be
praise for euer and euer: Amen. &

Salute Prisca and Aquila and the houshol-
de of Onesiphorus. Crastus abode at Loxin-
thum. Trophimos I lefte at Myletum sicke.
Make spede to come before winter. Eubolus
gretith the / & Pudens / and Linus / and Claudia /
and all the brethren. The Lorde Iesu Christ
be with thy spete. Grace be with you: Amen.

The seconde epistle written from Rome
vnto Timothe / when Paul was pre-
sented the seconde tyme by before
Emperoure Nero.

The Prologe vpon the Epistle of S. Paul to Titus.



This is a short epistle: wherein yet is
contayned all that is nedefull for a
Christen to knowe.

In the fyrst Chapter he sheweth
what maner a man a bysshope or
curat ought to be: that is to wye /
beruous and learned / to peache
and defende the Gospel / and to con-
founde the doctrine of trustynge in
workes and mennes tradicions which euer fyght agas-
ynst the fayth and carye awaye the conscience captiue
from the fredome that is in Christ / into the bondage of
their awne ymaginacions and inuencions / as though
tho thynges shuld make a man good in the syght of God
which are to no proffyt at all.

In the

The Epistle of S. Paul.

In the seconde he teacheth all degrees/ of de/younger men/women/masters/ and seruantes how to behaue them selues as they which Christ hath bought with his bloude/ to be his proper or peculier people / to glorifie God with good workes.

In the thyrde he teacheth to honoure temporall rulers and to obeye them / and yet bringeth to Christ agayne and to the grace that he hath purchased for vs/ that no man shuld thinke that the obedience of princes la. ves / or anye other worke shuld iustifie vs before God. And last of all he chargeth to auoyde the compaignye of the stobourne and of the heretikes.

The epistle of saynet Paul vnto Titus.

The fyrst Chapter.



And the seruant of God / & an Apostle of Iesu Christ / to preache the fayth of god / dis electe / & the knowledge of that trueth / which is after godlynes vpon the hope of eternall lyfe / which lyfe God that cannot lye hath promysed before the worlde beganne : but hath opened his worde at the tyme apoynted thowrow preachynge / which preachynge is committed vnto me / by the commaundement of God oure sauoure. To Titus his naturall sonne in the common fayth.

Grace merce and peace from God the father and from the Lorde Iesu Christ oure sauoure.

For this cause left I the in Crete / that thou shuldest performe that which was lackynge / and shuldest ordeyne elders in euery cite as I apoynted the.

To Timothe.

To. cclxxxiii

apoynted the. V f eny be faultlesse / the husbande of one wyfe / hauynge faythfull chylidren / which are not sclandred of rogate / nether are disobedient. For a * bishopp must be faultlesse / as it be cometh the minister of God : not stubborne / not angrye / no droncharde / no fyghter / not geuen to filthy lucre : but herberous / one that loueth goodnes / sober mynded ryghteous holy / temperat and suche as cleueth vnto the true worde of doctryne / that he maye be able to exhorte with wholsome learninge / and to improue them that sape agaynst it.

For ther are many disodebient & talkers of vanite & discouers of myndes / namely they of the circumcision / whose mouthes must be stopped / which peruert whole housses / teachynge thinges which they ought not because of filthy lucre. One beyng of them selues / which was a popet of their awne / sayde : The A retayns are all wayes lyars euill beastes / & slowe belyes. This witnes is true / wherefore rebuke them sharply that they maye be sounde in the fayth / and not takynge hede to Jewes fables and comaundmentes of men that turne from the trueth. Vnto the pure / are all thinges pure : but vnto them that are defiled and unbeleynge / is nothyng pure : but euen the very myndes and consciences of them are defiled. They confesse that they knowe God : but with the dedes they denye him / and are abominable and disobedient / and vnto all good workes discommendable.

The. ij. Chapter.

Let speake thou that which becommeth wholsome learninge. That the elder men be sober / honest / discrete / sounde in the fayth in loue and in pacience. And the elder women lyke wyse / that they be in soche tapment as be cometh holynes / not false accusars / not geuen to moche drinckynge / but teachers

Elders which Timothee us calseth o uersers.

i. Tim. iii.

* Bysshoppes and elders is all one & an officer chosen to gouerne the congregation in doctryne & syuynge.

Rom. xiii.

Of demen? Ofde we men.

The Epistle of S. Paul.

Yonge we
men.

chers of honest thinges / to make the younge
women sobremyned / to loue their husbandes /
to loue their chyldren / to be discrete / chaste / hus-
wifly / good and obedient vnto their awne
husbandes that the worde of God be not euill
spoken of. Younge men lyke wyse exhorte that
they be sobre mynded.

Younge men.

I boue all thinges shewe thy selfe an insam-
ple of good workes with vncorrupt doctryne /
with honestie / and with the wholsome worde
which cannot be rebuked / that he which with-
standeth / maye be ashamed / haueinge nothyng
in you that he maye dyspraise. The seruantes
exhorte to be obedient vnto their awne masters
and to please in all thinges / not answeringe
agayne / nether be pickers / but that they shewe
all good faythfulnes / that they maye do wor-
shippe to the doctryne of oure sauoure God in
all thinges. For the grace of God / that bring-
eth saluacion vnto all men / hath appered and
teacheth vs that we shuld denye vngodlynes
and wordly lustes / and that we shuld lyue so-
bre mynded / ryghteously and godly in this pre-
sent worlde / lohyng for that blessed hope and
glorious apperenge of the myghty God / and of
oure sauoure Iesu Christ which gaue him selfe
for vs / to redeme vs from all vnrightheous-
nes / and to pouрге vs a peculiar people vnto
him selfe / feruently geuen vnto good workes.
These thinges speake / and exhorte / and re-
buke / with all commaundyng. Se that no man
despyse the.

Officers
must be obe-
yed.

U The. iij. Chapter.
Warne them that they submitte them-
selues to rule and power / to obey the
officers / that they be ready vnto all
good workes / that they speake euill
of no man / that they be no fyghters / but sof-
te / shewyng all meeknes vnto all men. For we
oure selues also were in tymes past / vnwysely
disobe-

To Titus To. cclxxxv.

disobedient / decreaued / in danger to lustes /
and to diuers maners of voluptuousnes / ly-
vyng in malicioulnes and enuye / full of hate /
hatynge one another.

But after that the kyndnes and loue of oure
saoure God to manwarde appered / not of
the dedes of ryghteouslynes which we wrought
but of his merce he saued vs / by the fountay-
ne of the newe byrth / and with the reuynge
of the holp goost / which he shed on vs aboun-
dantly / thow Iesu Christ oure sauoure /
that we once iustified by his grace / shuld be
heyrers of eternall lyfe / thow we hope. This
is a true sayinge.

Mercies
much.

Of these thinges I wolde thou shuldest cre-
dite / that they which beleue God / myght be
diligent to go forwarde in good workes. These
thinges are good and proffitable vnto men.
folke / he questions and genealogies / and brau-
lyng and stryfe aboute the lawe / auoyde / for
they are vnprouffitable and superfluous. I man-
that is geuen to heresse / after the fyrst and the
seconde admonicion / auoyde / remembryng
that he that is soche / is peruered / and synneth
euen damned by his awne iudgement.

i. Timo. i. b.
ii. Timo. ii. d

When I shall sende Artemas vnto the / or
Tychicus / be diligent to come to me vnto Ni-
chopolis. For I haue determined ther to wynter.
Bring Zenas the lawear and Apollos on
their iorney diligently / that nothyng be lac-
kyng vnto them. And let oures also learne to
excell in good workes / as farforth as nede re-
quyeth / that they be not vnfrutefull. All that
are with me / salute the. Grete them that loue
vs in the fayth. Grace be with you all: Amen.

Written from Nychopolis a
cite of Macedonia.

**The prologe to the epistle of
S. Paul vnto Philemon.**



In this pistle saynt Paul sheweth
a godlye ensample of Chyristen loue.
Wherein we se how Paule taketh
poore Onesymos vnto him and ma-
keth intercession for him vnto his
master & helpeth him with all that
he maye/ and behaueth him selfe
none other wyse then as though he
him selfe were the sayde Onesymos/ which thinge yet
he dothe not with power & auctorite/ as he well myght
haue done: but putteth of all auctorite and whatsoeuer
he myght of ryght do/ that Philemon myght do lyke
wyse towards Onesymos/ & with great mekenes & wys-
dome teacheth Philemon to se his dutie in Christ Iesu.

**The epistle
of Saynt Paul vnto
Philemon.**



Paul the presoner of Iesu
Christ/ & brother Timotheus
vnto Philemon the belo-
ued/ & oure helper/ & to the be-
loued Appia/ & to Archippus
oure felowe soudier/ and to the
congregation of thy house.

Grace be with you and peace/ from God oure
father/ and from the Lorde Iesus Christ.

I thanke my God/ makinge mencion all
wayes of the in my prayers/ when I heare of
thy loue and fayth/ which thou hast towards
the Lorde Iesu/ and towards all sayntes: so
that the fellowshipe that thou hast in the fayth
is fructfull thowow knowledge of all good
thinges/ which are in you by Iesus Christ.
And we haue great ioye and consolacion ouer
thy loue: for by the (brother) the sayntes
hertes are comforted.

Wherefore

To Philemon ffo. cclxxxvi

wherefore though I be bolde in christ to enioy-
ne the/ that which becometh the: yet for loues
sake I rather beseeche the/ though I be as I am
euen Paul aged/ and now in bondes for Iesu
Christes sake. I beseeche the for my sonne One-
symos whom I begat in my bondes/ which in
tyme passed was to the vnpoffitable: but now
proffitable both to the and also to me whom
I haue sent home agayne. Thou therfore re-
ceauie him/ that is to saye myne awne bowels/
whom I wolde farne haue retayned with me/
that in thy stede he myght haue ministred vnto
me in the bondes of the Gospel. Neuertheles-
se/ without thy mynde/ wolde I do nothinge/
that the good which springeth of the/ shuld not
be as it were of necessitie/ but willingly.

Haply he therfore departed for a season/ that
thou shuldest receauie him for euer/ not nowe
as a seruaunt: but aboue a seruaunt/ I meane a
brother beloued/ specially to me: but how mo-
che more vnto the/ both in the fleshe/ & also in
the Lorde. If thou count me a felowe/ receauie
him as my selfe. If he haue hurt the/ or oweth
the ought that laye to my charge. I Paul haue
writen it with myne awne honde. I will recom-
pence it. So that I do not saye to the/ howe
that thou owest vnto me euen thyne awne selfe.
Euen so brother/ let me enioye the in the Lorde.
Comforte my bowels in the Lorde. Trustynge
in thyne obedience/ I wrote vnto the/ knowyn-
ge that thou wilt do moze then I saye for. Wo-
reouer prepare melodgynge: for I trust thowow
the helpe of poure prayers/ I shalbe geuen vnto
you. Ther salute the/ Epaphras my felowe pre-
soner in Christ Iesu/ Marcus/ Aristarchus/ De-
mas Lucas/ my helpers. The grace of oure
Lorde Iesu Christ be with poure syretes: Amen.

I Sent from Rome by Onesy-
mus a seruaunt.

l.ij.

**A Prologe to the fyrst Epistle
of Saynt Peter.**

This epistle dyd S. Peter wyte to them that were couerted amonge the hethen and exhorteth them to stonde fast in the fayth/ to grow therein and to weye perfect thorow all maner of sofferynge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorow Christes bloude/ & comforteth the with the hope of the lyfe to come/ & sheweth that we haue not deserued it/ but that the Prophetes prophesied it shuld be geuen vs/ & as Christ which redemed vs oute of synne and all vnclennes is holie/ so he exhorteth to leade an holie conuersacion: and because we be ryghtlye bought and made heyres of a ryche inheritaunce/ to take hede that we lose it not agayne thorow oure awne negligence.

In the.ii. Chap. he sheweth that Christ is the foundation & hed corner stone / wher on all are bylt thorow fayth/ whether it be Jewe or Gentyle/ and how that in Christ they are made Priestes/ to offre them selues to God (as Christ dyd him selfe) and to sle the lustes of the fleshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obey the worldye rulers/ and then in speciall he teacheth the seruantes to obey their masters be they good or bad/ and to soffre wronge of them as Christ suffered wronge for vs.

In the.iii. he teacheth the wyues to obeye their husbands/ yf though they be vnbeleuers/ & to apparell the selues godlye & as it be cometh holynes. And thereto that the husbands soffre & beare the infirmitie of their wyues & lyue accordyng to knowledge with the. And then in generall he exhorteth them to be softe/ courteous/ patient & frendlye one to another/ & to soffre for ryghteousnes after the ensample of Christ.

In the.iiii. he exhorteth to sle synne & to tame the fleshe with sobrenes/ watchyng and prayer/ & to loue eche other/ & to knowe that all good gyftes are of God & euey man to helpe his neyboare with soche as he hath receaued of God/ & synallye not to wonder/ but to reioyce/ though they must soffre for Christes names sake/ seinge as they be partakers of his afflictions/ so shall they be partakers of his glorie to come.

In the.v. he teacheth the bysshopes and prestes how they shuld lyue & fede Christes flocke/ & warneth vs of the deuill which on euery syde lyeth in waye for vs.

The fyrst

**Epistle of Saynt Peter
the Apostle.**

The fyrst Chapter.



Peter an Apostle of Jesus Christ/ to them that

dwell here and there as strangers thorowout Pontus/ Galacia / Capadocia / Asya/ and Bethynia/ elede by the forknow ledge of God the father thorow the sanctifyinge of the spre

te/ vnto obedience and sprynklyng of the bloud of Jesus Christ.

Grace be with you and peace be multiplyed.

Blessed be God the father of oure Lorde Jesus Christ/ which thorow is abundant mercy begat vs agayne vnto a lyuely hope/ by the resurrection of Jesus Christ from deeth / to enioye an inheritaunce immortall and vndefiled/ and that perissheth not/ reserued in heuen for you/ which are kept by the power of God thorow fayth/ vnto saluacion/ which saluacion is prepared all redy to be shewed in the last tyme/ in the which tyme ye shall reioyce/ though now for a season (yf ned require) ye are in hebynes/ thorowe manifolde temptacions / that poure fayth/ once tryed/ beinge moche more precious then golde that perissheth (though it be tryed with fyre) myght be founde vnto lawde/ glorie/ and honoure/ at the apperyng of Jesus Christ.

Here Peter (another true apostle do) fyrst setteth forth the treasure of mercie which God hath bounde him selfe to geue vs for Christes sake and then oure dutye what we wilbe bounde to do agayne / yf we wilbe partakers of the mercie.

The .i. Epistle

Christ: whom ye haue not sene and yet loue him/ in whom euen now/ though ye se him not/ yet beleue/ and reioyce with ioye unspeakable and glorious: receaue the ende of poure fayth/ the saluation of poure soules.

Of which saluation haue the Prophetes enquired & searched/ which prophesied of the grace that shuld come vnto you/ searchynge when o: at what tyme of the spete of Christ which was in them/ shuld signifie/ which spete testified befoze/ the passions that shuld come vnto Christ/ and the glozy that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selues/ but vnto vs/ they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent downe from heuen/ haue preached vnto you the thinges which the angels desyre to beholde.

Wherfoze gyde vp the lynes of poure myn- des/ be sober/ and trust perfectly on the grace that is brought vnto you/ by the declarynge of Jesus Christ/ as obedient chyldezen/ not facio- nynge poure selues vnto poure olde lustes of ignorance: but as he which called you is holy/ euen so be ye holy in all maner of conuersacion/ because it is wrytten. Be ye holy/ for I am holy

And yf so be that ye call on the father which without respecte of person iudgeth accordyn- ge to euery mannes* wothes/ so that ye passe the tyme of poure pilgrimage in feare. * For as moche as ye know how that ye were not rede- med with corruptible syluer and golde from poure vayne conuersacion which ye receaued by the traditions of the fathers: but with the precious bloud of Christ/ as of a lambe unde- filed/ and withouten spot/ which was ordey- ned befoze the worlde was made: but was de- clared in the last tymes for poure sakes/ which by his meanes haue beleued on God that ray-

Oure dutie
agayne.

Ignorance
is cause of
euill liuing
ge.

* By oure
wothes shz
all we be iud
ged: for as
the inuisib
le sayth is/
soche are
the wothes
by which
the sayth is
fene.

of Saynct Peter

sed him from deeth / and glorified him/ that poure fayth and hope myght be in God.

And for as moche as ye haue purified your re soules thowze the spete / in obeyinge the trueth for to loue brotherly withouten faynyng / so that ye loue one another with a pure hert feruently: for ye are bozne a newe/ not of moztall seed / but of immortall / by the worde of God which lyueth and lasteth for euer. For all fleshe is as grasse / & all the glozy of man is as the floure of grasse. The grasse withdereth / and the flower falleth awaye / but the worde of the Lorde endureth euer. * And this is the worde which by the Gospell was preached amonge you. The .ij. Chapter.

Wherfoze laye asyde all maliciousnes and all gyle/ and dissimulation / and enuye and all backbytynge: and as ne we bozne babes/ desyre that reasona- ble mylke/ which is with out corruption / that ye maye growe therin. If so be that ye haue tasted how pleasaunt the lorde is / to whom ye come as vnto a lypynge stone disallowed of men/ but chosen of God and precious: and ye as lypynge stones / are made a spirytual* housse/ and an holy presthode for to offer vp spirytual sacrifice/ acceptable to God by Jesus Christ.

Wherfoze it is contayned in the scripture: beholde I put in Syon an heed corner stone/ elede and precious: and he that beleueth on him/ shall not be a shamed. Vnto you therfoze which beleue / he is precious: but vnto them which beleue not/ the stone which the bylders re- fused/ the same is made the heed stone in the cor- ner/ and a stone to stumple at/ and a rocke to of- fende them which stumple at the worde/ & be- leue not that wher on they were set. But ye are a chosyn generacion/ a royall presthod/ an ho- ly nacion/ and a peculiar people/ that ye shuld

i. Cor. vi.

and. vii. d

i. Joh. i. d

2i peca. i.

we be purifi-
ed frelye in
beluynge
the trueth
of Christ/
for to loue
one another

Esai. xl. b.

2i peca. xi. ii.

Jacob. i. b

* we be the
church: ad
the obediens
ce of the har
te is th: spi
ritual sacri
fice Bodilye
sacrifice
must be offe
red to oure
neybours
for if thou
offere it to
god/ thou
makest a
Bodilye ydol
le of him.

Esai. xlviii.
Roma. ix. g.

Psalm cxvii.

Math. xxi.

Actu. iii. b.

Esai. lvi. c

Exod. xix.

i. iij. Myre

The .i. Epistle

Osee. ii. d
Rom. i. f. e

Gal. v. e
Rom. ii. iii.

Rom. xii.

Obedience
to rulers.

Roma. xii. c.

Servantes.

Ephe. vi. a
Col. os. iii. d.
ii. Corin. vii

* Our cal
figure is to
folowe Ch
rist.

Isa. liii. c
i. Joh. iii. a.

Shewe the vertues of him that called you out of darkness into his maruelous lpyght: which in tyme past were not a people/ yet are now the people of God: which were not vnder meirye/ but now haue obteyned mercepe. **I**

* Derly beloued/ I beseeche you as strau-
gers and pilgrims/ abstayne from fleishly lu-
stes/ which fyght agaynst the soule/ and so that
ye haue honest conuersacion amonge the Gen-
tyls / that they which bachepte you as cupll
doars/ maye se youre good workes and prayse
God in the daye of visitacion.

Submit youre selues vnto all manner ordi-
nauce of man for the lordes sake/ whether it
be vnto the kynge as vnto the chiefe heed: other
vnto rulers/as vnto them that are sent of him/
for the punishment of euill doars: but for the
laude of them that do well. For so is the will
of God: that ye put to sylence the ignorauncie
of the folyshe men: as fre/ and not as haupn-
ge the libertie for a cloke of maliciousnes/ but
euen as the seruautes of God. Honour all
men. Loue brotherly felishippe. Feare God/
and honour the kynge.

Servantes obey youre masters with all fea-
re/ not only pf they be good & courteous: but al-
so though they be frowarde. For it is thanke
worthye pf a man for conscience towarde God
endure greife/ sufferynge wrongfully. For what
prays is it/ pf when ye be buffeted for youre
faultes/ ye take it patiently? But and pf when
ye do well/ ye suffer wronge and take it pa-
ciently/ then is ther thanke with God.

For here vnto verely were ye * called: for
Christ also suffered for vs/ leuyng vs an in-
sample that ye shuld folowe his stepps/ which
dyd no synne/ nether was ther gyle founde in
his mouth: which when he was reuyled/ reup-
led not agayne: when he suffered/ he threathned
not;

Of S. Peter fo. cclxxxix.

not: but committed the cause to him that iud-
geth ryghteously/ * which his awne selfe bare
oure synnes in his body on the tree/ that we
shulde be deliuered from synne and shuld li-
ue in ryghtewesnes. By whose stripes ye were
healed. For ye were as shepe goynge astraye:
but are now returned vnto the shepheard and
by hope of poure soules. **I**

The .ii. Chapter

I knowe ye let the wyues be in subieccio wyues.
to their husbandes that eue they which
beleue not the worde/ maye without
the worde be wone by the conuersacion
of the wyues: whill they beholde youre pure
conuersacio coupled with feare. Whose appa-
rell shall not be outward with brydded hea-
re/ & hanginge on of golde/ ether in puttinge
on of gorgeous apparell: but let the hyd man
of the herte be vncorrupt with a meke & quyet
spete/ which spete is before God a thinge mo-
che set by. For after this maner in the olde ty-
me dyd the holy wemen which trusted in god/
tyer them selues/ and were obedient to their
husbandes/ euen as Sara obeyed Abraham/ &
called him Lord: whose daughters ye are as
longe as ye do well/ not beyng astrayde of
euery shadowe.

B I knowe ye men/ dwell with them accord-
dinge to knowledge/ geuynge honoure vnto
the wyfe/ as vnto the weaker vessel/ and as
vnto them that are heyres also of the grace of
lyfe/ that youre prayers be not let.

* In conclusion/ be ye all of one mynde/ one
suffre with another/ loue as brethren/ be peti-
full/ be courteous/ not redyng euill for euill/
neither rebuke for rebuke: but contrary wyse/
blesse remembrege that ye are therunto cal-
led/ euen that ye shulde be heyres of blessin-
ge. If any man longe after lyfe/ and loueth to
se good

The .i. Epistle

le good dayes / let him refrayne his tonge from euill / & his lippes that they speake not gyle. Let him eschue euill and do good: let him like peace / & ensue it. For the eyes of the Lorde are ouer the righteous / and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euill.

Moreouer who is it that will harme you / yf ye folowe that which is good? Not with standing happy are ye yf ye suffre for ryghte welnesse sake. Ye and feare not though they seme terrible to you / nether be troubled: but saynetifie the Lorde God in youre hertes. Be redy all wayes to geue an answer to euery man that asketh you a reason of the hope that is in you / and that with meeknes & feare: hauinge a good conscience / that when they backbite you as euilldoers / they maye be ashamed for as moche as they haue falsely accused youre good conuersacion in Christ.

It is better (yf the wyll of God be so) that ye suffre for well doinge / then for euill doyng. For as moche as Christ hath once suffered for synners / the iuste for the vniuste / for to bringe vs to God / & was kylled / as pertayninge to the flesh: but was quickened in the sprete.

In which sprete he also went and preached vnto the spretes that were in prison / which were in tyme passed disobedient / when the longe sufferinge of God abode excedinge patiently in the dayes of Noe / whyll the arche was a preparinge wherin fewe (that is to saye. viij. soules) were saued by water / which signifieth baptyme that now saueth vs / not the puttinge awaye of the filth of the flesh: but in that a good conscience consenteth to God / by the resurrection of Iesus Christ / which is on the ryght honde of God: & and is go-

These are
son of your
doctrine.

Hebre. ix. d
Roma. vii. b.

Gene. vi. b.
Matt. xiii.
Luke. xvi. f

Of S. Peter

fo. cc. pe.

is gone into heauen / angels / powers & myght subdued vnto him.

The .iii. Chapter.

As moche as Christ hath suffered for vs in the flesh / aime youre selues lyke wyse with the same mynde: for he which suffereth in the flesh / ceaseth from synne / that he hence forwarde shulde lyue as moche tyme as remaineth in the flesh: not after the lustes of men / but after the wyll of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe / after the will of the getyls / walkinge in wantannes / lustes / drunkennes / in eatinge / drinkinge and in abominable ydolatrie.

And it seemeth to them a straunge thinge that ye runne not also with them vnto the same excelle of ryote / and therfore speake they euill of you / which shall geue a cōptes to him that is redy to iudge quicke and deed. For vnto this purpose verely was the gospel preached vnto the (deed) that they shulde be condemned of men in the flesh / but shulde liue before God in the sprete. The ende of all thinges is at honde.

We ye therfore discrete and sober / that ye maye be apte to prayers. But aboue all thinges haue feruent loue amonge you. For loue couereth the multitude of synnes. Be ye herberours one to another / and that with out grudginge. As euery man hath receaued the gyfte / minister the same one to another / as good ministers of the manyfolde grace of God. If eny man speake / let him talke as though he spake the wordes of God. If eny man minister / let him do it as of the abilitie which God ministreth vnto him. That God in all thinges maye be glorified thozow Iesus Christ / to whom be prayse and dominion for ever

we must be
partakers
with christ
in sufferings
if we will
haue oure
patre with
him in his
glorie.

(The deed)
are the igno
rants of
God / for th
e that be de
ed from th
is worlde ha
me no fleshe

* Hate mo
kerth synne
of euery cri
le / but loue
lokerth.
not on small
thinges / but
suffereth all
thinges.

The .i. Epistle

euere & whyll the worlde stonde. Amen.

He that so
fresh with
christ/shall
raygne wi
th Christ.

Dearly beloued/ be not troubled in this
heate/which now is come amonge you to trye
you/as though some strange thinge had hap-
pened vnto you:but reioyce / in as moche as
ye are partetakers of Christs passions/that
when his glory appereth / ye maye be merry
and glad.

If ye be rayled vpon for the name of Christ
happie are ye. For the spere of glory and the
spere of God resteth vpon you. On their par-
te he is euill spoken of: but on youre parte he
is glorified.

*If the son
nes of god
must be all
scorched and
none may be
saued/but
thorow the
same fyre
that Christ
went thro-
row/what
shall the dis-
nation of
the disobedy-
ent & vnde-
ceuers be.

Be that none of you suffre as a murderet,
or as a thefe/or an euill doer/or as a busy bo-
dy in other mens matters. If any man suffre
as a Christe man/let him not be ashamed:but
let him glorifie God on his behalfe. For the
tyme is come that iudgemēt must beginne at
the house of God.* If it fyrst beginne at vs/
what shall the ende be of them which beleue
not the gospell of God? And yf the righteous
scally be saued: where shall the vngodly & the
synner appere? Wherefore let them that suffer
acordinge to the will of God / commit their
soules to him with well doinge / as vnto a
faythfull creator.

The .v. Chapter.

The elders which are amonge you/ I ex-
horthe/which am also an elder & a wit-
nes of the afflictions of Christ/and al-
so a partaker of the glory that shalbe opened:
se that ye fede Christs flocke which is amō-
ge you takinge the ouersight of them not as
though ye were compelled therto/ but willin-
gly: not for the desyre of filthy lucre/ but of a
good mynde/ not as though ye were lordes
ouer the parishes:but that ye be an ensam-
ple to the flocke. And when the chiefe shepher
de shall

*Warys
shes:the gre
ke hath for-
tes/that is
so saye/ par-
res/thes or
diofces &c

Of S Peter fo. ccxci

de shall appere/ye shall receaue an incorrupti-
ble croune of glorie.

Aske ye yfger submit youre selues vnto
to the elder. Submit youre selues euery mā/
one to another/knet youre selues to gether in
lowlinges of mynde. For God resisteth the
proude/and geueth grace to the humble. &
Submit your selues therfore vnder the might
ty honde of God/that he maye exalt you/when
the tyme is come. Cast all youre care to him:
for he careth for you.

Be sober and watch / for youre aduersary
the deuyll as a roaring lion walketh about/
seekinge whom he maye deuoure: whom resist
stedfast in the fayth / remembreinge that ye
do but fulfill the same afflictions which are
*apoynted to youre brethren that are in the
worlde. The God of all grace / which called
you vnto his eternall glory by Christ Jesus/
shall his awne selfe after ye haue soffred a ly-
tell affliction make you perfect: shall sette/
strenght and stablishe you. To him be glory
and dominion for euer/and whill the worlde
endureth. Amen. &

By Syluanus a faythfull brother vnto
you(as I suppose)haue I written brefly/ ex-
hortinge and testifyinge how that this is the
true grace of God/wherin ye stonde. The co-
panions of youre election that are of Baby-
lon/ saluteeth you/and Marcus my sonne.

Grete ye one another with the kysse,
of loue. Peace be with you
all which are in Christ
Jesus. Amen.

to which the
pastes and
byssopes
are appoynt-
ed/by lot or
election/so
preache go-
des worde
to them

Math. xii.
Luc. xii.
Rom. xli:
Psalm. lxxviii.
*we be ap-
poynted to
soffre in
this worlde.

Marke the
euangelist.

**The prologe to the seconde epistle
of S. Peter.**



This epistle was written agaynst
them which thought that Christen
sayth myght be ydle & without wor-
kes/ when yet the promes of Christ
is made vs vpon that condicyn /
that we hence forth worke the wyll
of God & not of the fleshe. Therfo-
re he exhorteth them to exercise them
selues diligently in vertue and all
good workes/therby to be sure that they haue the true
sayth/as a man knoweth the goodnes of a tree by his
frute. Then he commendeth and magnifyeth the gospel
and willeth that men herken to that onely/& to mennes
doctrin* not at all. For as he sayth/ ther came no pro-
phetical scripture by the wyll of man/ but by the wyll
of the holy goost/ which only knoweth the wyll of God/
neither is any scripture of priuate interpretation: that
is to saye/ maye be othe wyse expounded then agreinge
to the open places and generall articles and to the co-
uenantes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of false
teacheth that shulde come/ and shew preachinge con-
fidence in false workes to satisfie their couetousnes
with all/ shuld denie Christ. which he threatneth with
thre terrible examples/ with the fall of the angels/ the
flood of Noe & ouerthrowinge of Sodom & Gomorrah / &
so describeth them with their insatiable couetousnes/
pryde/ stouborne & disobedience to all temporall rule &
auctorite/ with their abominable whordome & ypocri-
sie/ that a blinde man maye se that he prophesied it of
the popes holy spiritualtie which denoured the whole
worlde with their couetousnes/ lyuinge in all lust and
pleasure and rayninge as temporall tyrantes.

In the thyrde he sheweth that in the latter dayes/ the
people shal be se and lacke of feare of the iudge-
ment of the last daye/ shal be euen as pictures / wholy
geuen to the fleshe. which last daye shal yet surely &
shorly come sayth he: for a thousande yeres & one daye
is with God all one. And he sheweth also how terrible
that that daye shal be/ and how sodenly it shal come: &
therfore exhorteth all men to loke earnestly for it/ and
so pres

Of S. Peter f. o. cc. cii

so prepare them selues agaynst it with holye conuersa-
cion and godly liuinge.

Finallye. The fyrst Chapter sheweth how it shulde
goyn the tyme of the pure & true gospel. The seconde
how it shulde goyn the tyme of the pope & mennes doc-
trine. The thyrde how at the last men shulde beleue no
thinge ner feare God at all.

**The seconde
epistle of S. Peter.**

The fyrst Chapter.



Simon Peter a seruant &
an Apostle of Iesus Christ/ to
them which haue obtayned by
the precious sayth with vs in
the rightewesnes that com-
meth of oure god and sauour
Iesus Christ.

Grace with you/ & peace be multiplied in the
knowledge of God and of Iesus oure Lorde
Accordinge as his godly power hath geuen vnto
vs all thinges that pertayne vnto lyfe and
and godlynes thow the knowledge of him
that hath called vs by vertue and gloze/ by
the meanes wherof are geuen vnto vs excel-
lent and mooste greate promyses / that by the
helpe of them ye shulde be partetakers of the
godly nature/ in that ye flye the corruption of
worldly lust.

And herunto geue all diligence: in poure
sayth * minister vertue & in vertue knowled-
ge/ and in knowledge temperance/ and in tem-
peracy pacieçe/ in pacieçe godlynes/ in godly-
nes brotherly kyndnes / in brotherly kyndnes
loue

* The thre
lacketh the
se & soche ly-
ke workes is
Blinde & vn-
derstandeth
not what ch-
rist sayth of
Christ mea-
neth.

loue. For yf these thinges be amōge you and are plenteous / they wyl make you that yene ther shalbe ydle nor vnfrutefull in the knowledge of oure lord Iesus Christ. But he that lacketh these thinges / is blinde & gropeth for the waye with his honde / and hath forgotten that he was purged from his olde synnes.

He that ha
th soche wor
kes maye be
sure that he
is electe and
that he hath
the true
saye.

wherfore brethren / geue the moare diligence for to make youre callinge & election sure. For yf ye do soche thinges ye shall neuer erre. & by this meanes an entringe in shall be ministred vnto you abundantly in to the euerlastinge kyngdome of oure Lord and sauioure Iesus Christ.

Wherfore I will not be negligent to put you all wayes in remembraunce of soche thinges / though that ye knowe them youre selues & be also stablished in the present trueth. Notwithstandinge I thinke it mete (as longe as I am in this tabernacle) to steepe you by puttinge you in remembraunce / for as moche as I am sure how that the tyme is at honde that I must put of my tabernacle / euen as oure Lord Iesus Christ hath shewed me. I will enforce therfore / that on euery side ye might haue wherwith to steepe by the remembraunce of these thinges after my departinge.

Joh. xxi.

Math. xii.

* For we folowed not deceivable fables whē we opened vnto you the power & comynge of oure Lord Iesus Christ / but with oure eyes we sawe his maieste: euen then verely when he receaued of god the father honour & glory / and when ther came soche a voyce to him from excellent glorie. This is my dere beloued sonne / in whom I haue delite. This voyce we heard when it came from heauen / beyng with him in the holy mounte.

we haue also a ryght sure worde of prophesie wher vnto yf ye take hede / as vnto a lyght that

that shyneth in a darcke place / ye do well / vntill the daye dawne & the daye starre aryse in youre hertes. * So that ye first knowe this: i. i. Timot. ii. that no prophesie in the scripture hath eny priuate interpretation. For the scripture came neuer by the will of man: but holy men of god spake as they were moued by the holy goost.

The .ii. Chapter.

Ther were false Prophetes amōge the people / euen as ther shalbe false teachers amōge you: which pryncipally shall bringe in damnable sectes / euen denyinge the Lord that hath bought them / & bringe vpon them selues swyft damnacion / and many shall folowe their damnable wayes / by which the waye of truely shalbe euyl spoken of / and thozow coueteousnes shall they with fapned wordes make marchandise of you / whose iudgement is not farre of / & their dampnacion slepeth not.

For yf God spared not the angels that synned / but cast them downe into hell / and deliuered the into chaynes of darkness / to be kept vnto iudgement: nether spared the olde worlde / but saued Noe the eyght preacher of righte wesen / & brought in the flud vpon the worlde of the vngodly / and turned the cities of sodom and Gomor into ashes: ouerthrowe the / damned them / & made on them an ensample vnto all that after shulde lue vngodly. And iust Lot vexed with the vncleyn conuersacion of the wycked / deliuered he. For he beyng righteous and dwellinge amonge them / in seynge and hearinge / vexed his righteous soule from daye to daye with their vnlawfull dedes. The Lord knoweth how to deliuer the godly out of temptation / and how to reserue the vniuste vnto the daye of iudgement for to be punished: namely them that walke after

* False prophetes must nedes be amongest vs and also pryncipally / and that because we haue no loue to the trueth. i. i. Thes. ii. And coueteousnes is the father of them and their pryncipal chynge confidence in workes in the daye of christ.

in the

the flesh in the lust of uncleannes/ and despyse the rulers. Presumptuous are they/ & stubborne and feare not to speake euill of them that are in auctorite. When the angels which are greater bothe in power and myght/ receaue not of the lord raylinge iudgemēt agaynst them. But these as brute beasts/ naturally made to betaken and destroyed/ speake euill of that they knowe not/ and shall perishe through their awne destruction/ and receaue the rewarde of vnrighewelsnes.

They count it pleasure to liue deliciouly for a season. Spottes they are & filthines/ liuing at pleasure/ & in disceuable wayes feastinge with you: hauing eyes full of aduoutrie/ that canot cease to sinne/ begilinge vnsustainable soules. Hertes they haue exercised with couetousnes. They are cursed chyliden/ & haue forsaken the ryght waye & are gone astray followinge the waye of Balam the sonne of Booz/ which loued the rewarde of vnrighewelsnes: but was rebuked of his iniquitie. The same & dome beast/ speakinge with mānes voyce/ forbade the folishenes of the Prophe-
D

These are welles without water/ & cloudes caried about of a tēpest/ to whom the myst of dercknes is reserued for euer. For when they haue spokē the swellinge wordes of vanytie/ they begyle with wantannes thozowe that lustes of the flesh/ them that were cleane escaped: but now are wrapped in errors. They promys them libertie/ & are them selues the bonde seruautes of corrupcion. For of whō soeuer a man is overcome vnto the same is he in bondage. For yf they/ after they haue escaped from the filthynes of the worlde thozow the knowledge of the Lorde and of the sauour Jesus Christ/ they are yet tangled agayne therein and overcome: then is the lat-

Balam.
Num. xxi.

Jude. i. d

Joh. viii.
Rom. vi. c
Hieze. vi. a.
Nath. xii.

ter ende worlde with them then the beginninge. For it had bene better for them/ not to haue knowne the waye of righteousnes then after they haue knowen it/ to turne from the holy commaundement geue vnto them. It is happened vnto the accordinge to the true prouerbe: The dogge is turned to his vomit agayne/ & the sow that was welsed/ to her wallowinge in the myre.

The. iij. Chapter.

This is the seconde epistle that I now wyte vnto you beloued/ wherewith I sterve by/ & warne youre pure myndes/ to call to remembraunce the wordes which were tolde before of the holy Prophe-
A

tes/ and also the commaundement of vs the Apostles of the Lorde and saueour. This fyrst vnderstonde that ther shall come in the last dayes/ mockers/ which will walke after their awne lustes and saye. where is the promes of his cominge? For sence the fathers dyed/ all thinges continue in the same estate wherin they were at the beginninge. This they knowe not/ & that willingly/ how that the heuens a great whyle ago were/ & the erth that was in the water/ appered by out of the water by the worde of god: by the which thinges the worlde that then was/ perished ouer flowen with the water. But the heauens verely & erth which are now/ are kept by the samz worde in store/ & reserued vnto fyre/ agaynst the daye of iudgemēt and perdition of vngodly men.

Derely beloued/ be not ignorant of this one thinge/ how that one daye is with the Lorde/ as a thousande yeare/ and thousande yeare as one daye. The Lorde is not slacke to fulfill his promes/ as some men couitlacknes: but is paciēt to vs warde/ & wolde haue no man lost/ but wolde receaue all men to repentance.

m. ij.

Heu

*It is better not haue knowen the truthe/ then not to lyue ther after.
 Dion. xxi.

i Tim. iiii.

ii. Timot. iiii.

Jude. i. f

Ezec. xii. f.

The.ii. Epistle

2 Thes. 2.
2 Tim. 2. 11. 12.
and. 2. 11.

Neuerthelesse the daye of the Lorde will come as a thefe in the nyght/ in the which daye/ the heauens shall perishe with terrible noyes & the elemētes shall melt with heet/ & the erth with the workes that are therein shall burne.

2 Peter. 3. 10.
2 Peter. 3. 11.
and. 2. 11.

¶ All these thinges shall perishe/ what manner persons ought ye to be in holy conuersation and godlynes: lookinge for and hastinge vnto the comminge of the daye of God/ in which the heauens shall perishe with fyre/ and the elementes shall be consumed with heate. Neuerthelesse we loke for a newe heauen and a newe erth accordinge to his promes/ wher in dwelleth rightewesnes.

¶ Wherfore derly beloued/ seynge that ye loke for soche thinges/ be diligent that ye maye be founde of him in peace/ without spotte and vndefiled. And suppose that the longe sufferinge of the Lorde is saluacion/ euen as oure derely beloued brother Paul/ accordinge to the wysdome geuen vnto him/ wrote to you/ yee/ all moost in euerie epistle/ speakinge of soche thinges: amonge which are many thinges harde to be vnderstonde/ which they that are vnlerned and vnstable/ peruert/ as they do other scriptures vnto their awne destruccion. ¶ Ye therfore beloued/ seynge ye knowe it before hande/ beware lest ye be also plucked awaye with the erreure of the wicked/ and fall from youre awne stedfastnes: but growe in grāce/ and in the knowledge of oure Lorde

and saueoure Iesus Christ.

¶ To whom be glory both
now and for euer.

Amen.

The Prologe vpon the thre epistles of S. Iohn.



This fyrst epistle of saynt Iohn containeth the doctrine of a very apostle of Christ brought of right to folowe his gospell. For as in his gospell he setteth out the true sayth/ & teacheth by it only all men to be saued and restored vnto the fauour of God agayne: eue so here in this epistle he goeth agaynst them that bothe them selues of sayth/ & yet continew without good workes/ & teacheth many wayes that where true sayth is/ there the workes tarienot behinde/ and contrarie that where the workes folowe not/ there is no true sayth/ but a false ymaginacion and vnder dercknes.

¶ And he writeth sore agaynst a secte of heretyckes which then began to denie that Christ was come in the fleshe/ & calleth them very Antichristes. which secte goeth now in hyr full swinge. For though they denie not openly with the mouth/ that Christ is come in the fleshe/ yet they denie it in the herte with their doctrine gliuinge. For he that wilbe iustified & saued thorow his awne workes/ the same doth as moche as he that denyeth Christ to become in the fleshe/ seinge that Christ came only therfore in the fleshe/ that he shuld iustifie vs/ or purchase vs pardon of oure synnes/ bringe vs into the fauoure of God agayne/ & make vs heyres of eternall lyfe/ with his workes onlye and with his bloudeshe dinge/ without and before all oure workes.

¶ So sighteth this epistle both agaynst them that wil be saued by their awne good workes/ & also agaynst them that wilbe saued by a sayth that hath no lust to do workes at all/ & keepeth vs in the middle waye/ that we beleue in Christ to be saued by his workes onlye/ & then to knowe that it is oure dutie for that kindnes/ to prepare oure selues to do the comaundement of God/ & to loue euery man his neybour as Christ loued him/ sekinge with oure awne workes Godes honoure and oure neyours welthe only/ & trustinge to haue eternall lyfe/ all that God hath promysed vs/ thorow Christes deseruice.

The two last epistles though they be shorte/ yet are godly ensamples of loue and sayth/ and do saue of the spirite of a true Apostle.

m. liij.

The fyrst epist

of S. John the Apostle.

The fyrst Chapter.

John here
as in his gos-
pell / and as
Paul & Pe-
ter in their
pisles / tea-
cheth that
the iustifi-
cation of fayth
and that all
mercie com-
meth by Chy-
rist onely
without all
other respec-
t / and then
what our
dutie is to
doe agayne
for that kyn-
dnesse sake
John. viii.

(Lyght)
is the doctri-
ne of christ.
Heb. ix. d.
i. Pet. i. d.

* If we con-
fesse our
sinnes god
which can not
lye / hath pro-
mised to for-
geue them.



That which was
fro the beginnynge/
which we haue hear-
de / which we haue se-
ne with oure eyes / which we
haue toked vpon / & oure hon-
des haue handled / of the
worde of lyfe. For the lyfe
appered / & we haue sene and
beare witness / & shewe vnto
you that eternall life / which
was with the father / & ap-
pered vnto vs. That which we haue sene and
herde / declare we vnto you / that ye maye ha-
ue fellowship with vs & that oure fellowship
ye maye be with the father & his sonne Iesus
Christ. And this write we vnto you / that ou-
re ioye maye be full.

And this is the tydinges which we haue
hearde of him & declare vnto you / that God is
lyght & in him is no dercknes at all. If we saye
that we haue fellowship with him / & yet wal-
ke in dercknes / we lye / and do not the truch.
But and yf we walke in (lyght) euen as he is
in lyght / then haue we fellowship with him /
and the bloud of Iesus Christ his sonne clen-
seth vs from all synne.

If we saye that we haue no synne / we decea-
ue oure selues and truchth is not in vs. If we
knowlege oure synnes / he is faythfull and
iust / to forgeue vs oure synnes / & to clen-
se vs from all vnrighewesnes. If we saye we ha-
ue not synned / we make him a lyar & his wo-
rde is not in vs.

The. ij. Chapter. *
My ly-

Of S. John

fo. cc. xvi

My lytell chyliden / these thinges write
I vnto you / that ye synne not: yf
eny man synne / yet we haue an aduo-
cate with the father / Iesus Christ /
which is righteous: & he it is that obteyneth
grace for oure synnes: not for youre synnes on-
ly: but also for the synnes of all the worlde.
And herby we are sure that we knowe him / yf
we kepe his * comādemētes. He that sayth I
knowe him / & kepe th not his comādemētes
is a lyar / & the veritie is not in him. Whoso-
uer kepe th his worde / in him is the loue of
God perfect in dede. And therby knowe we
that we are in him. He that sayth he bydeth in
him / ought to walke euen as he walked. *
Brethren I write no neuē comādemēt
vnto you: but that olde comādemēt which
ye hearde from the beginnynge. The olde com-
mandement is the worde which ye hearde
from the beginnynge. Agayne a neuē comāun-
dement I write vnto you / a thinge that is
true in him / and also in you: for the dercknes
is past / & the true lyght now shyneth. He that
sayth how that he is in the light / and yet ha-
teth his brother / is in dercknes euen vntill
this tyme. He that loueth his brother / aby-
deth in the lyght and ther is none occasion of
euill in him. He that hateth his brother / is in
dercknes / and walketh in dercknes: and cannot
tell whither he goeth / because that dercknes
hath blinded his eyes. *
Babes I write vnto you / how that youre
synnes are forgeuen you for his names sake.
I write vnto you fathers / how that ye knowe
him that was fro the beginnynge. I write vnto
you yongemen / how that ye haue ouerco-
me the wicked. I write vnto you lytell chyl-
iden / how that ye knowe the father. I write
vnto you fathers / how that ye knowe
him

He that ke-
peth the co-
mādemētes
knoweth
god / and he
that kepeth
it not know-
eth not
god.

He that ke-
peth godes
worde loue-
th god & is
in god and
walketh as
christ d, d.

* He that
hateth / is
in dercknes
& knoweth
not what
Christ hath
done for him
but he that
loueth / is in
lyght & wo-
reth what
Christ hath
done.

m. iij. him

him that was from the begynnyng. I wyte vnto you yonge men how that ye are stronge and the worde of god abyde in you and ye haue ouercome that wicked.

Me that los
meth the
worde / lo
meth not
God.

So that ye loue not the worlde / nether the thynges that are in the worlde. If any man loue the worlde / the loue of the father is not in him. For all that is in the worlde (as the lust of the fleshe / the lust of the eyes / and the pryde of goodes) is not of the father / but of the worlde. And the worlde vanyssheth away / and the lust ther of: but he that fulfilleth the will of god / abydeth euer.

Antichrist.

Lyttell chyldezen it is the last tyme / & as ye haue herde how that Antichrist shall come: euen now are there many Antichristes come allredy. wherby we knowe that it is the last tyme. They went oute from vs / but they were not of vs. For yf they had bene of vs / they wolde no dout / haue continued with vs. But that fortuneth that it myght appere / that they were not of vs.

And ye haue an oymment of the holy gost and ye knowe all thynges. I wrote not vnto you / as though ye knewe not the trueth: but as though ye knewe it / and knowe also that no lye cometh of trueth. Who is a lyar but he that denyeth that Iesus is Christ: the same is the Antichrist that denyeth the father & the sonne. whosoener denyeth the sonne / the same hath not the father. Let therfore abyde in you that same which ye heard from the begynnyng. If that which ye heard fro the beginninge / shall remayne in you / ye also shall continue in the sonne / and in the father. And this is the promys that he hath promysed vs euen eternall lyfe.

This haue I writte vnto you / concerninge them that disceue you. And the annoyntinge which

which ye haue receaued of him / dwelleth in you And ye nede not that any man teache you: but as the annoyntinge teacheth you all thynges / and is true / and is no lye: and as it taught you / euen so byde therin. And nowe babes abyde in him that when he shall appere / we maye be bolde and not be made a shamed of him at his comynge: For yf ye knowe that he is ryghteous / knowe also that he which foloweth ryghte welnes / is bozne of him.

There yese
that christ
& synne can
nordwell to
gether / for
Christes spi
rite sygh
eth agaynst
synne.

Behold what loue the father hath shewed on vs that we shuld be called the sonnes of God. For this cause the worlde knoweth you not / because it knoweth not him. Derely beloued / now are we the sonnes of God / and yet it doth not appere what we shalbe. But we knowe that when it shall appere / we shalbe lyke him. For we shall se him as he is. And euery man that hath this hope in him / pourgeth him selfe / euen as he is pure. Whosoener committeth synne / committeth vnyghteousnes also / for synne is vnyghteousnes. And ye knowe that he appered to take awaye oure synnes / & in him is no synne. As many as byde in him / synne not: whosoener synneth / hath not sene him / nether hath knowen him.

* He that
worketh ryg
hteousnes /
is bozne of
god & taug
ht of his
spire.

Babes / let no man deceaue you. He that doeth ryghteousnes / is ryghteous / euen as he is ryghteous. He that committeth synne / is of the deuyll: for the deuyll synneth sence the begynnyng. For this purpose appered the sonne of God / to lowse the workes of the deuyll. Whosoener is bozne of God / synneth not: for his seed remayneth in him / and he cannot synne / because he is bozne of God. In this are the chyldezen of God knowen / and the chyldezen of the deuyll. Whosoener doeth not ryghte welnes / is not of God / nether he that loueth not his brother.

Joh. viii.

Seed / that
is the holy
gost.

Love is the first precept and cause of all other.

*He that so loveth/is esca-
ped death
He that so loveth/not/is
in death &
a murderer
& hath not
eternal life

He that has
no compas-
sion loveth
not God.

*By love we
knoweth
we are in the
truth/& ha-
ve quiet con-
science to
godward

He that ke-
peth him self
from syn-
ne/is strange
in the faith
& obeyeth
all that he
prayeth for.

*Faith and
love is the
first comma-
ndment/&
all comma-

For this is the trybnges/that ye hearde from the begynnynge/that ye shuld love one another not as Cayn which was of the wicked & slew his brother. And wherfore slew he him? Because his owne workes were evyll & his brothers good. *Maruaple not my brethren though the worlde hate you. we knowe that we are translated from death vnto lyfe / because we love the brethren. He that loveth not his brother/abydeth in death. Whosoever hateth his brother/is a man slea. And ye knowe that no man slea/hath eternall lyfe abydyng in him.

Herby perceave we love: that he gaue his lyfe for vs: and therfore ought we also to geue oure lyues for the brethren. Whosoever hath this worldes good and seith his brother have neede: and shutteth vp his compassion from him: how dwelleth the love of God in him? Why babies let vs not love in worde/nether in tonge: but with the dede and in veritie: *for* therby we knowe that we are of the veritie/ and can befoze him quiet oure hertes. But yf oure hertes condempne vs / God is gretter then oure hertes/and knoweth all thinges. Beloued/ yf oure hertes condempne vs not/then haue we trust to God ward: and whatsoever we axe/ we shall receaue of him: because we hepe his commaundementes/ & do those thinges which are pleasynge in his syght.

And this is his comaundement/ that we beleue* on the name of his sonne Iesus Christ/ & love one another/as he gaue comaundement. And he that kepeth his comaundementes/dwel-
leth in him/and he in him:& therby we knowe that ther abydeth in vs of the sprete which he gaue vs.

The. iiii. Chapter.

Ye beloued/belue not eury sprete: but proue the spretes whether they are of God or not for many false Prophetes are go-

are gone out into the worlde. Herby shall ye knowe the sprete of God. Every sprete that confesseth that Iesus Christ is come in the fleshe/is of God. And eury sprete which confesseth not that Iesus Christ is come in the fleshe/is not of God. And this is that sprete of Antichrist/of whom ye haue hearde / howe that he shuld come: and euen now alreedy is he in the worlde.

15 Tellyt chylde/ ye are of God and haue ouercome them: for greater is he that is in you/ then he that is in the worlde. They are of the worlde/and therfore spake they of the worlde/ and the worlde heareth them. We are of God. He that knoweth God / heareth vs: he that is not of God/heareth vs not. Herby knowe we the sprete of veritie/ & the sprete of erreure.

Beloued / let vs love one another: for love cometh of God. And eury one that loveth/ is borne of God / and knoweth God. He that loveth not/ knoweth not God: *for* God is love. In this appered the love of God to vs ward/ because that God sent his only begotten sonne into the worlde/ that we myght lyue thro-
row him. Herin is love/ not that we loued God but that he loved vs and sent his sonne to ma-
ke agreement for oure synnes.

Beloued/ yf God so loved vs/ we ought also to love one another. No man hath sene God at eny tyme. Yf we love one another/ God dwelleth in vs / and his love is perfect in vs. Herby know we/ that we dwell in him/ and he in vs: because he hath geuen vs of his sprete. And we haue sene and do testifie that the fa-
ther sent the sonne/ which is the sauour of the worlde. Whosoever confesseth that Iesus is the sonne of God/ in him dwelleth God/ and he in God. And we haue knowen and beleued the love that God hath to vs.

God is

demented/ &
he that hath
them is in
god & hath
his sprete.
They that
saye woakes
iustific fro
synne/ are
they that de-
nie christ to
be come in
the fleshe.

God hath the
wed for a to-
ken of love.

Love is com-
maunded.

John. i. b
i. Timo. ii.

God is loue/and he that dwelleth in loue/
dwelleth in God/and God in him. Herin is the
loue perfect in vs/that we shuld haue trust in
the daye of iudgement: For as he is /even so
are we in this worlde. Ther is no feare in loue/
but perfect loue casteth out all feare/for feare
hath paynfulnes. He that feareth/ is not per-
fect in loue.

He that lo-
ueth not his
brother/lo-
ueth not
God.

We loue him / for he loued vs fyrst. If a
man saye/ I loue God/and yet hate is brother
he is a lyar. For how can he that loueth not
his brother whom he hath sene / loue God
whom he hath not sene? And this commaun-
dement haue we of him: that he which loueth
God/shuld loue his brother also. &

The. v. Chapter.

Joan. iiii. d.
and. x. v. r.
Ephes. v. a

Whosoeuer beleueth that Iesus is
Christ/ is bozne of God. And every
one that loueth him which begat/lo-
beth him also which was begotten of
him. In this we knowe that we loue the chyl-
dren of God/when we loue God/and kepe his
commaundementes. This is the loue of God/
that we kepe his commaundementes/ & his com-
maundementes are not greuous. & For all
that is bozne of God/ouercometh the worlde.
And this is the victorie that ouercometh the
worlde/euen oure sayth. Who is it that ouer-
cometh the worlde: but he which beleueth
that Iesus is the sonne of God?

i. Cor. xv. c

& sayth is
oure victo-
rie.

Joan. iiii. d

This Iesus Christ is he that cam by water
and bloud/not by water only: but by water and
bloud. And it is the sprete that beareth witness/
because the sprete is trueth. (Forther are thre
which beare recorde in heauen/ the father / the worde/
and the wholy goost. And these thre are one) For there
are thre which beare recorde (in erth:) the spre-
te/and water/and bloud:and these thre are one.
If we receaue the witness of men/the witness
of God

of God is greater. For this is the witness of
God/which he testified of his sonne. He that
beleueth on the sonne of God/hath thre witness
in him selfe. & He that beleueth not God/hath
made him a lyar/because he beleued not the re-
corde that God gaue of his sonne. And this is
that recorde/how that God hath geuen vnto
vs eternall lyfe/and this lyfe is in his sonne.
He that hath the sonne/hath lyfe:and he that
hath not the sonne of God/hath not lyfe.

In Christ
is the lyfe
eternall.

These thinges haue I written vnto you that
beleue on the name of the sonne of God/that
ye maye knowe howe that ye haue eternall ly-
fe/and that ye maye beleue on the name of the
sonne of God. And this is the trust that we
haue in him: that yf we are eny thinge accor-
dyng to his will / he heareth vs. And yf we
knowe that he heare vs whatsoeuer we axe/we
knowe that we shall haue the petitions that we
desyre of him.

If eny man se his brother synne a synne that
is not vnto deeth/let him axe/ & he shall geue
him lyfe for them that synne not vnto deeth.
Ther is a synne vnto deeth/for which saye I
not that a man shuld praye. All vnrpghtwel-
nes is synne/and ther is synne not vnto deeth.

Synne vnto
deeth.

We knowe that whosoever is bozne of God/
synneth not: but he that is begotten of God ke-
peth him selfe / and that wicked toucheth him
not. We knowe that we are of God/and that
the worlde is all to gether set on wickednes.
We knowe that the sonne of God is come/and
hath geuen vs a mynde to knowe him which is
true:and we are in him that is true / through
his sonne Iesu Christ. This same is very
God/and eternall lyfe. Wabes kepe you
re selues from ymages.

He that is
bozne of
god synneth
not.

A M E N.

The seconde

Epistle of saynct Iohy.



He elder to the electe lady and her chyldren which I loue in the trueth: and not I only / but also all that knowen the trueth / for the truthe sake which dwelleth in vs / and shalbe in vs for euer.

With you be grace / mercede / and peace from God the father / & from the Lorde Iesus Christ the sonne of the father / in trueth and loue.

I reioysed greatly / that I founde of thy chyldren walkynge in trouthe / as we haue receaued a commaundment of the father. And now we beseeche I the lady / not as though I wropte a newe commaundment vnto the / but that same which we had from the begynnyng / that we shuld loue one another. And this is the loue / that we shulde walke after his commaundmentes.

*Loue is
the first com-
maundment

This commaundment is (that as ye haue hearde from the begynnyng) ye shuld walke in it. For many deceauers are entred into the worlde / which confesse not that Iesus Christ is come in the fleshe. This is a deceauer and an Antichrist. Loke on yowr selues / that we loose not that we haue wrought: but that we maye haue a full rewarde. Whosoever transgresseth and bydeth not in the doctryne of Christ / hath not God. He that endureth in the doctryne of Christ / hath bothe the father and the sonne.

If ther come eny vnto you and bringe not this learnynge / him receaue not to housse: ne-ther byd him God speede. For he that byddeth him God speede / is partaker of his euill dedes.
had

Of S. Iohy

fo.ccc

I had many thinges to wyte vnto you / neuer thelesse I wolde not wyte with papre and penne: but I trust to come vnto you / and speake with you mouth to mouth / that oure ioye maye be full. The sonnes of thy electe syster grete the: Amen.

The thyrde

Epistle of saynct Iohy.



He Elder vnto the Beloued Gaius / whom I loue in the trueth. Beloued / I wishe in all thinges that thou prosperedest & farest well euen as thy soule prospereth. I reioysed greatly when the brethren came / and testified of the trueth that is in the / how thou walkest in trouble. I haue no greater ioye then for to heare howe that my sonnes walke in verite.

Beloued / thou doest saytfully whatfoeuer thou doest to the brethren / and to straungers / which bare witness of thy loue befoze all the congregacion. Which brethren when thou bringest forwardes of their iorney (as it becometh god) thou shalt do well: because that for his names sake they went forth / and toke nothinge of the Gentyls. we therfore ought to receaue soche / that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preeminence amonge them / receaueth vs not. wherfore yf I come / I will declare his dedes which he doeth / scilicet on vs with malicious wordes / nether is therewith content. Not only he him selfe re-

The Epistle of S. Paul.

Selfe receaueth not the brethren: but also he forbyddeth them that wolde/ and thrusteth them out of the congregacion.

Beloued/folowe not that which is euill/ but that which is good. He that doeth well/ is of God: but he that doeth euill seith not God. Demetrius hath good reporte of all men/ & of the trueth: ye and we oure selues also beare record/ & ye knowe that oure record is true. I haue many thinges to wryte: but I will not with ynke & penne wryte vnto the. For I trust I shall shortly se the/ & we shall speake mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

The Prologe vpon the Epistle of Saynt Paul to the Hebrewes.



Boute this pistle hath euer been moche doutynge and that amonge great learned men/ who shuld be the auctor therof: diuerse affirmynge that it was not Paul's: partlye because the stile so disagreeeth and is so vnlyke his other epistles/ & partlye because it stondeth in the second Chapter/ this learnynge was confirmed to vs warde: that is to saye taught vs by them that heard it them selues of the Lorde. Now Paule testifieth Gala. i. that he receaued not his Gospell of maner by man but immediatlye of Christ & that by reuelacion. Vtherfore saye they/ seinge this man confesseth that he receaued his doctryne of the Apostles/ it cannot be Pauls/ but some disciple of the Apostles. Now wherther it were Pauls or no I saye not/ but permyt it to other mennes iudgementes/ neither thinke I it to be an article of anye mannes sayth/ but that a man maye doute of the auctor.

Moreover/ manye there hath been which not onlye haue denyed this pistle to haue been written by anye of the Apostles/ but haue also refused it altogether as no catholick or godlye pistle/ because of certen textes wit

The Prologe vpon the pistle. fo. cccc

ten therein. For fyrst it sayth in the sixte: it is impossible that they which were once lyghted/ and haue tasted of the heuenlye gyfte & were become partakers of the holy goost/ & haue tasted of the good worde of God & of the power of the worlde to come/ yf they fall/ shuld be renewed agayne to repentance or conuersion. And in the tenth it sayeth/ yf we synne willynglye after we haue receaued the knowledge of the truthe/ their remayneth no more sacrifice for synnes/ but a fearfull lokynge for iudgement/ & violent syer which shall destroye the aduersaries. And in the. xii. it sayth that Esau founde no waye to repentance or conuersion/ no though he sought it with teares: which textes saye they/ sounde: that yf a man synne anye more after he is once baptised/ he can be no more forgiven/ & that is contrary to all the scripture/ and therfore to be refused to be catholick and godlye.

Vnto which I answer: yf we shuld denye this pistle for those textes sake/ so shuld we denye fyrst Matthew which in his. xii. ch. ap. affirmeth that he which blasphemeth the holy goost/ shall neither be forgiven here nor in the worlde to come. And then Marke which in his. iii. cha. sayeth that he that blasphemeth the holy goost/ shall neuer haue forgiveness/ but shalbe in danger of eternall danacion. And thyrddly Luke which sayeth there shalbe no remission to him that blasphemeth the spirite of god: Moreover John in his. i. pistle sayth/ ther is a synne vn to deeth/ for which a man shuld not praye. And. ii. Petr. ii. yf a man be fled from the vncleannes of the worlde thorow the know'egde of the sauour Jesus Christ/ and then wrapt in agayne/ his ende is worse then the beginnyng & that it had bene better for him neuer to haue knowen the truthe. And Paul. ii. Tim. iii. curseth Alexander the coper smith/ desyringe the Lorde to rewarde him accordynge to his dedes: which is a signe that ether the pistle shuld not be good/ or that Alexander had synned past forgiveness/ no more to be prayed for: wherfore seinge no scripture is a priuet interpretation: but must be expounded accordynge to the generall articles of oure fayth and agreeable to other open and euident textes/ and confeyd or compared to lyke senteneces/ why shuld we not vnderstande these places with lyke reuerence as we do the other/ namely when all the remnant of the pistle is so godlye and of so great learnynge.

Of Saynet Paul

The fyrst place in the. vi. Chap. will no more then that they which knowe the truthe/ & yet willynglye refuse the lyght/ & chuse rather to dwell in darknes/ & refuse Christ & make a moche of him/ as the pharises which whē they were overcome with scripture and miracles/ that Christ was the very Messias/ yet had soche lust in iniquite/ that they forsoke him/ persecuted him/ slewe him & dyd all the shame that could be ymagined/ to him/ can not be renewed (eis Petoniam) sayth the Greke/ to be converted: that is to saye/ soche malicious Unkyndnes which is no ne norther then the blasphemynge of the holy goost/ deserveth that the spirite shall neuer come more at them to convert the/ which I beleue to be as true as eny other tēte in all the scripture. And what is meant by that place in the tenth chap. where he sayth/ yf we synne willynglye after we haue receaved the knowledge of the truthe ther remaineth no more sacrifice for synne/ is declared immediatly after. For he maketh a cōparyson betwene Moses & Christ/ sayenge: yf he which despised Moses law/ dyed without mercy: how moche worse punishment is he worthy of/ that treadeth the sonne of God Under foot and counteth the bloude of the couenaunt/ By which bloude he was sanctified/ as an Unholy thinge and blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth none other by the fore wordes/ then the synne of blasphemye of the spirite.

For them that synne of ignorance or infirmities/ ther is remedie/ but for him that knoweth the truthe/ & yet willynglye yeldeth him selfe to synne/ & consenteth vnto the lyfe of synne with soule & bodye/ & had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace/ & maliciouslye persecuteth the truthe: for him I saye there is no remedye: the waye to mercy is locked vp/ and the spirite is taken from him for his Unthankfulness sake/ no more to be geuen him. Trowe it is yf a man can tourne to God and beleue in Christ/ he must be forgiven/ how depe soeuer he hath synned: but that will not be withoute the spirite/ & soche blasphemers shall no more haue the spirite offered them. Let euery man therfore feare God and beware that he yelde not him selfe to serue synne/ but how ofte soeuer he synne/ let him beginne agayne and fyght a freshe/ and no doute he shall at the last overcome/ and in the mean tyme yet be Under mercy for Christes sake/ because

The Prologe vpon the pistle. ffo. ccc.

ea. His harte worketh a wolde sayne be lowsed from Under the bondage of synne.

And that it sayeth in the. xii. Esau founde no waye (eis Petoniam) to be conuerted & reconciled vnto God & restored vnto his byrthright agayne/ though he sought it with teares/ that text must haue a spirituall eye. For Esau in sellynge his byrthright despyed not only that temporall promociō/ that he shuld haue been lord over all his brethre & kynge of that countre: but he also refused the grace & mercy of God & the spirituall blessinges of Abraham & Isaac/ & all the mercy that is promised vnto Christ/ which shuld haue been his seed. Of this ye se that this epistle ought no more to be refused for holye/ gods lye and catholicke/ then the other autentike scriptures.

Now therfore to come to oure purpose agayne/ though this epistle (as it sayth in the sixte) laye not the grounde of the sayth of Christ/ yet it buyldeth conynglye thereon pure golde/ siluer/ & precious stones/ & prooueth the presthode of Christ with scriptures ineuitable. Moreover ther is no worke in all the scripture that so playnlye declareth the meanynge and significacions of the sacrifices/ ceremonies/ & figures of the olde testament/ as this epistle: in so moche that yf wilfull blindness and malicious malice were not the cause/ this epistle onlye were ynough to wede oute of the hartes of the Papistes that cankered heresye of iustifyenge of worshe/ concernynge oure sacramentes/ ceremonies and all maner tradicions of their awne inuencion.

And finallye in that v. sc in the tenth that he had bene in bondes & pryson for Christes sake/ & in that he so myghtelye driueth all to Christ/ so be saued thorow him & so cared for the flocke of Christ/ that he bothe wrote & sent/ where he harde that they begonne to faynte/ to comforte / courage & strength them with the worde of God/ & in that also that he sene Timothe Pauls disciple both vertuous/ well learned & had in great reuerence/ it is easye to se that he was a faythfull seruant of Christes and of the same doctryne that Timothe was of/ & and that Paule him selfe was of/ and that he was an Apostle or in the Apostles tyme or nere thereto And seinge the pistle agreeth to all the rest of the scripture/ yf it be indifferentlye looked on/ how shuld it not be of auctorite and taken for holye scripture?

The epistle

of Saynt Paul Vnto
the Hebrewes.



The fyrst Chapter. ✠

God in tyme past diuersly & manerly
wayes/spake vnto the fathers by the
Prophetes: but in these last dayes he
hath spoken vnto vs by his sonne/whom
he hath made heire of all thinges: by whom al
so he made the worlde. Which sonne beyng
the brightnes of his glory / and very ymage
of his substance / bearynge vp all thinges with
the worde of his power. hath in his awne per-
son purged oure synnes / & is sitte on the ryght
honde of the maiestie an hys / and is moze excel-
lent then the angels / in as moche as he hath by
inheritaunce obteyned an excellenter name then
haue they.

For vnto which of the angels saide he at
any tyme: Thou arte my sonne / this daye be-
gatte I the: And agayne: I will be his father /
and he

Christ hath
purged oure
synne

Psalm. ii. b
ii. Regu. vii.

To the Hebrewes

ffo. cccii.

and he shalbe my sonne. And agayne when he
bringeth in the fyrst begotten sonne into the
worlde / he sayth: And all the angels of God
shall worshippinge him. And of the angels he
sayth: He maketh his angels spretes / & his mi-
nistres flammes of fyre. But vnto the sonne
he sayth: god / thy seate shalbe for euer and euer
The scepter of thy kyngdome is a ryght scepter.
Thou hast loued ryghtewesnes and hated ini-
quyte. Wherefore God which is thy God / hath
anoynted the with the oyle of gladnes aboue
thy felowes.

And thou Lorde in the begynnyng hast layde
the foundacion of the erth. And the heuens are
the workes of thy hondes. They shall peris-
he / but thou shalt endure. They all shall were
olde as doth a garment: and as a vesture shalt
thou chaunge them / and they shalbe chaunged.
But thou arte all wayes / and thy yeres shall
not fayle. & vnto which of the angels sayde
he at any tyme: Syt on my ryght honde / till
I make thynne enemyes thy fote stole: are they
not all ministringe spretes / sent to minister /
for their sakes which shalbe heires of salua-
tion?

The ii. Chapter.

Wherefore we ought to geue the moze
heede to the thinges we haue herde /
lest we crypsle. For yf the worde
which was spoken by angels was sted-
fast: so that euery transgression and disobedi-
ence receaued a iust recompence to rewarde: how
shall we escape / yf we despyse so greuet salua-
cion / which at the fyrst began to be preached
of the lord him selfe / and afterwarde was con-
fermed vnto vs warde / by them that hearde it /
God bearynge witness therto / bothe with sig-
nes and wonders also / and with diuers mira-
cles / and gyftes of the holy gooste / accordeynge
to his awne will.

Oyle of gla-
dnes is he
ly goost.

Psalm. cix.
i. Corin. xv.

If the despi-
sers of Mo-
ses were so
greuouslye
punished
what shall
become of
the that ma-
ke a mocke
of Christ.
Miracles
are called
signes beca-
use they be

ii. iij. De

a sygne to
ken and an
euydent prof
fe that the
thinge that
is preached
is Godes
worde.

He hath not vnto the angels put in subiec-
tion the worlde to come / wherof we speake.
But one in a certayne place witnessed / sayinge.
What is man / that thou arte myndfull of him?
After thou haddest for a season made him lo-
wer then the angels: thou crownedst him with
honour and glozy / & hast set him aboue the wor-
kes of thy hondes. Thou hast put all thinges
in subiection vnder his fete. In that he put all
thinges vnder him / he left nothinge that is not
put vnder him. Neuerthelesse we yet se not all
thinges subdued / but him that was made lesse
then the angells: we se that it was Iesus /
which is crowned with glozy and honour for
the sofferynge of death: that he by the grace of
God / shulde tast of deeth for all men.

Isai. xxi.
Isai. xlii.
Isai. liii. d

For it became him / for whom are all thinges
and by whom are all thinges / after that he had
brought many sonnes vnto glozy / that he shuld
make the lord of their saluacion perfecte tho-
row sofferynge. For he that sanctifieth / & they
which are sanctified / are all of one. For which
causes sake he is not ashamed to call them bre-
thren sayinge: I will declare thy name vnto my
brethren / and in the myddes of the congrega-
cion wil I prayse the. And agayne: I will put
my trust in him. And agayne: beholde here am
I and the chyldren which God hath geuen me.

Orat. xlii.
i. Cor. xv.

For as moche then as the chyldren were
partetakers of fleshe and bloud / he also him-
selfe lyke wyse to: & parte with them / for to put
doune thozow deeth / him that had lordshippe
ouer deeth / that is to save the deuyll / and that
he myght deliuer them / which thozow feare
of deeth were all their lyfe tyme in daunger of
bondage. For he in no place taketh on him the
angels: but the seed of Abraham taketh he on
him. Wherfore in all thinges it became him to
be made

he made lyke vnto his brethren / that he myght
be mercifull / and a faythfull hye pcesse in thin-
ges concernynge God / for to pouрге the peo-
ples synnes. For in that he him selfe suffered
and was tempted / he is able to succer them
that are tempted.

The. iij. Chapter.

Wherfore holy brethren / partakers of
the celestiall callynge / consyder the
embassatour / & hye pcesse of oure pro-
fession / Ihesus Iesus which was fayth-
full to him that made him / euen as was Mo-
ses in all his house. And yet was this man
counted worthy of more glozy then Moles:
In as moche as he which hath prepared the
house / hath most honoure in the house. Euery
house is prepared of some man. But he that
ordyned all thinges / is God. And Moles vere-
ly was faythfull in all his house / as a minister /
to beare witness of tho thinges which shuld be
spoken afterwarde. But Ihesus as a sonne / hath
rule ouer the house / whose house are we / so
that we holdfast the confidence and the reioy-
songe of that hope / vnto the ende.

Num. xli

Wherfore as the holy goost sayth: to daye ye
shall heare his voyce / harden not poure her-
tes / after the rebellion in the daye of tempta-
cion in the wildernes / where poure fathers
tempted me / proued me / & saue my workes. xl.
yeare longe. wherfore I was greued with that
generacion & sayde. They erre euer in their her-
tes: they verely haue not knowen my wayes /
so that I sware in my wrathe / that they shuld
not enter into my rest. Take hede brethren /
that therbe in none of you an euill herte in vn-
beleue / that he shuld departe from the lyuyn-
ge God: but exhorte one another dayly / whyll
it is called to daye / lest eny of you were hard-
berted thozow the deceptfullnesse of synne.

Psalm. xcii.

n. iiij. We are

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First substance
is faith

We are partetakers of Christ if we kepe sure vnto the ende the fyrst substance/so longe as it is sayd: to daye yf ye heare his voyce/harden not youre hartes/as when ye rebelled. For some/when they hearde rebelled: how be it not all that cam out of Egypt vnder Moyses. But with whom was he displeased. y. yeares? Was he not displeased with them that synned: whose carcases were ouer thowmen in the desert? To whom swaie he that they shuld not enter into his rest: but vnto them that beleued not? And we se that they coude not enter in/because of vnbeleue.

*As faith
 is the ground
 of all grace:
 euen so
 is vnbeleue
 the roote of
 all sinne.

Psalm. xliii.

Gene. ii. a

The. iiii. Chapter.

Let vs feare therfore lest eny of vs forsake the promises of entrynge into his rest/ shulde seme to come behynde. For vnto vs was it declared/as well as vnto them. But it profited not them that they hearde the worde/because they which hearde it/coupled it not with faith. But we which haue beleued/do enter into his rest/as contrary wyle he sayde to the other: I haue sworne in my wrath/ they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. For he spake in a certayne place of the seuenth daye/on this wyle: And God dyd rest the seuenth daye from all his workes. And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter therinto / and they to whom it was fyrst preached/entred not therein for vnbeleues sake. Agayne he apoynteth in Dauid a certayne present daye after so longe a tyme/sayinge as it is rehearsed: this daye yf ye heare his voyce/be not hard herted. For yf Josue had geuen them rest/then wolde he not afterwarde haue spoken

To the Hebrewes

Fo. cccv

spoke of another daye. Ther remaineth therfore yet a rest to the people of god. For he that is entred into his rest/doth cease fro his owne workes as God dyd from his.

Let vs study therfore to entre into that rest/lest eny man faule after the same ensample/in to vnbeleue. For the worde of God is quicke/ & mighty in operacion / and sharper then eny two edge swerde: & cutteth throught/ euē vnto the diuidinge a sonder of the soule & the sprete/ & of the ioyntes & the mary: & iudgeth the thoughtes & the intentes of the herte: nether is ther eny creature inuisible in the sight of it. For all thinges are naked and bare vnto the eyes of him/of whom we speake.

The. v. Chapter.

Seynge then that we haue a great hyeprest which is entred into heauen (I meane Iesus the sonne of God) let vs holde oure profession. For we haue not an hyeprest/which can not haue compassion on oure infirmities: but was in all poyntes tēpted/lyke as we are: but yet without synne. Let vs therfore go boldly vnto the seate of grace/that we maye receaue mercy / and finde grace to helpe in tyme of nede.

* For euery hyeprest that is taken from among men is ordeyned for men/ in thinges pertaininge to God: to offer gyftes and sacrifices for synne: which can haue compassion on the ignorant / and on them that are out of the waye/because that he him selfe also is compassed with infirmitie: For the which infirmities sake he is bounde to offer for synnes / as well for his owne parte / as for the peoples. And no mā taketh honour vnto him selfe/ but he that is called of God/as was Aaron.

Euen so lykewise/ Christ glorified not him selfe/to be made the hyeprest: but he that sayeth vnto

*Sinne is
 oure worker
 from which
 almost cease
 that enter
 into the
 rest of a quiet
 conscience
 in Christ.

Eccle. xvi. d
 Psal. xliii.

i. Corin. iii. b

i. Para. xii

n. v. de vn-

Psalm. li. b

Psalm. cx.

be vnto him: thou arte my sonne/ this daye he
gat I the/ glorified him. As he also in another
place speaketh: Thou arte a Priest for euer af-
ter the order of Melchisedech. Which in the
dayes of his fleshe/ dyd offer vpp prayers and
supplications/ with stronge cryinge and tea-
res/ vnto him that was able to saue him fro
deeth: and was also hearde/ because of his god-
lynes. And though he were Goddes sonne/ yet
learned he obedience/ by tho thinges which he
suffered/ and was made perfecte/ & the cause
of eternall saluaciō vnto all them that obey
him: and is called of God an hye Priest/ after
the order of Melchisedech.

wherof we haue many thinges to saye/ &
which are harde to be vttered: because ye are
dull of hearinge. For when as cōcerninge the
tyme/ ye ought to be teachers/ yet haue ye ne-
de agayne that we teache you the fyrst princi-
ples of the worde of God: and are become so-
che as haue nede of mylke/ and not of stronge
meate: For euery man that is feed with myl-
ke/ is inexperience in the worde of rightewesnes.
For he is but a babe. But stronge meate belon-
geth to them that are perfecte which thorow
custome haue their wittes exercised/ to iudge
both good and euill also.

The .viij. Chapter.

Wherfore let vs loue the doctryne
pertayninge to the beginnynge of a
Christe man/ & let vs go vnto perfec-
cion/ & now no moze laye the founda-
cion of repentance fro deede workes/ & of fayth
towards God/ of baptyme/ of doctrine/ & of
layinge on of hōdes/ & of resurrecciō fro deeth
& of eternall iudgemēt. And so will we do/ yf
God permitte. For it is not possible that they
which were once lighted/ & haue tasted of the
heauenly gyft/ & were become partetakers of
the ho-

ii. Pet. ii. b

the holy goost/ & haue tasted of the good wor-
de of God/ & of the power of the worlde to co-
me: yf they faule/ shuld be renued agayne vnto
repentance: for as moche as they haue (as
concerninge them selues) crucified the sonne
of God afresh/ makinge a mocke of him.

For that erth which drinketh in the rayne
which cometh ofte vpon it/ and bringeth forth
erbes mete for them that dresse it/ receaueth
blessinge of God. But that grounde which bea-
reth thornes & byars/ is reproboued/ & is nye
vnto cursinge: whose ende is to be burned.
Neuerthelesse deare frendes we trust to se bet-
ter of you/ and thinges which accompany sal-
uacion/ though we thus speake. For God is
not vnrighteous that he shulde forget youre
worke and laboure that procedeth of loue/
which loue ye shewed in his name/ which haue
ministred vnto the sayntes/ and yet minister.
Yee/ & we desyre that euery one of you shew
the same diligence/ to the stablishinge of ho-
pe/ euen vnto the ende: that ye saynt not/ but
folowe them/ which thorow fayth & patience
inheret the promyses.

For when God made promes to Abraham/
because he had no greater thinge to sweare by/
he sware by him selfe sayinge: Surely I will
blesse the and multiplie the in dede. And so af-
ter that he had taried a lōge tyme/ he enioyed
the promes. When verely sweare by him that
is greater then them selues/ & an othe to con-
firminge the thinge/ is amonge them an ende
of all stryfe. So God willinge very aboun-
dantly to shewe vnto the heyrers of promes/
the stableness of his counsayl/ he added an othe/
that by two immutable thinges (in which it
was vnpossible that God shuld lye) we might
haue perfecte consolaciō/ which haue fled/ for
to holde fast the hope that is set before vs/
which

Gene. xxi.

*Two im-
mutable th-
ings: the
promise &
the othe.

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which hope we haue as an ancre of the soule both sure and stedfast. which hope also en- treth in / into tho thinges which are with in the vayne / whether the foze runner is foze ven- tred in / I meane Iesus that is made an hie prest foze euer / after the order of Melchisedech.

The vii. Chapter.

Gene. xlii.

This Melchisedech kynge of Salem (which beinge prest of the most hie god / met Abraham / as he returned agayne from the slaughter of the kynges and blessed him : to whom also Abraham gaue tythes of all thinges) fyrst is by interpretaciō kynge of rightewesnes / after that he is kynge of Salē / that is to saye / kynge of peace / with out fa- ther with out mother / with out kynne / & hath nether beginninge of his tyme / nether yet en- de of his lyfe : but is lykened vnto the sonne of God and continueth a prest foze euer.

Consyder what a man this was vnto who the Patriarke Abraham gaue tythes of the spoyles. And verely those chyldzen of leuy / which receaue the office of the prestes / haue a commaundement to take accordinge to the lawe / tythes of the people / that is to saye / of their brethre / yee though they spronge out of the loynes of Abraham. But he whose kinred is not counted amonge them / receaued tythes of Abraham / and blessed him that had the promys. And with out all naye sayinge / he which is lesse / receaueth blessinge of him which is greater. And here men that dye / re- ceauē tythes. But there he receaueth tythes of whom it is witnessed / that he liueth. And to saye the trueth / Leuy him selfe also which receaueth tythes / payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

If now therfore perfeccion came by the presthod

To the Hebrewes fo.ccc. vii

presthod of the Leuites (for vnder that prest- hod the people receaued the lawe) what needed it further moze that another prest shuld ryse / after the order of Melchisedech / and not after the order of Aaron? Now no dout / yf the prest hod be translated / then of necessitie must the lawe be translated also.

For he of whom these thinges are spoken / pertayneth vnto another tribe / of which ne- uer man serued at the aultre. For it is euident that oure Lorde spronge of the tribe of Iuda / of which tribe spake Moyses no thinge concer- ning presthod.

And it is yet a more euident thinge / yf af- ter the similitude of Melchisedech / ther ap- peare another prest / which is not made after the lawe of the carnall commaundemēt : but after the power of the endlesse lyfe. (For he testifi- eth : Thou arte a prest foze euer / after the order of Melchisedech) When the commaundemēt that went a foze / is disannulled / because of hyr weakness and vnprofitableness. For the lawe made no thinge perfecte : but was an introduc- tion of a better hope / by which hope / we dra- we nye vnto God.

And for this cause it is a better hope / that it was not promysed with out an othe. Tho se prestes were made with out an othe / but this prest with an othe / by him that sayde vn- to him. The Lorde sware / & will not repent : Thou arte a prest foze euer after the order of Melchisedech. And for that cause was Iesus a stablisher of a better testament.

And amonge them many were made Pre- stes / because they were not suffred to endure by the reason of deeth. But this man / because he endureth euer hath an euerlastinge prest- hod. Wherefore he is able also euer to saue them that come vnto God by him / seynge he euer

Psalm. cix.

Psalm. cix.

The Epistle of S. Paul

ever liueth/ to make intercession for vs.

Christ once
sacrificed
purged all
synnes.

Soche an hye Priest it became vs to haue/ which is wholy/harmlesse/ vndefiled/ separat from synners / and made hyar then heauen. which nedeth not dayly (as ponde hye prestes) to offer vp sacrifice / fyrst for his awne synnes/and then for the peoples synnes. For that dyd he at once for all/when he offered vp him selfe. For the lawe maketh men prestes/ which haue infirmitie: but the worde of the othe that came sence the lawe/ maketh the sonne prest/which is perfecte for euer moze.

The. viij. Chapter.

If the thinges which we haue spoken/ this is the pyth: that we haue soche an hye prest that is sitten on the ryght honde of the seate of maieste in heauen/ & is a minister of holy thinges / and of the very tabernacle which God pyght/ and not mā. For euery hye prest is ordeyned to offer gyftes & sacrifices: wherfore it is of necessitie / that this mā haue somewhat also to offer. For he were not a prest/ yf he were on the erth where are prestes that accorde to the lawe of offer gyftes/ which prestes serue vnto the ensample & shadowe of heauenly thinges: eue as the answer of God was geuen vnto Moyses when he was about to synnise the tabernacle. Take hede (sayde he) that thou make all thinges accorde to the patrone shewed to the in the mount.

Exod. xxv.
Nuu. vii. f

Now hath he obtayned a moze excellent office / in as moche as he is the mediator of a better testament: which was made for better promises. For yf that fyrst testament had bene fautelesse: then shulde no place haue bene sought for the seconde. For in rebukinge the he sayth: Beholde the dayes will come (sayth the Lorde) and I will synnise vpon the house of

Hier. xxxi.

To the Hebrewes Jo. cccviii

se of Israel/ and vpon the house of Juda / a newe testament: not lyke the testament that I made with their fathers at that tyme/ when I toke them by the hondes/ to lede them oute of the lande of Egypte/ for they continued not in my testament / and I regarded them not sayth the Lorde.

Covenants

For this is the testament that I will make with the house of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes / and in their hertes I will write the / and I wilbe their God / and they shalbe my people. And they shall not teache/ euery man his neighbour/ & euery man his brother/ sayinge: knowe the Lorde: For they shall knowe me/ from the lest to the moste of them: For I wilbe mercifull ouer their vnrighewesnes/ & on their synnes and on their iniquities. In that he sayth a new testament/ he hath abrogat the olde. Now that which is disanulled and wered olde/ is redy to vannishe awaye.

The. ix. Chapter.

That fyrst tabernacle verely had ordinaunces/ & seruinges of God/ & wordly holynes. For ther was a soze tabernacle made/ wherein was the candelsticke & the table/ & the shewe bread/ which is called wholy. But with in the seconde bayle was ther a tabernacle/ which is called holiest of all/ which had the golden sencer and the arcke of the testament ouerlapyde roundabout with golde/ wherein was the golden pot with Manna/ and Arons rodde that spronge / and the tables of the testament.ouer the arcke were the Cherubis of glozy shadowynge the seate of grace. Of which thinges we will not now speake particularly.

when these thinges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle

bernacle & executed the seruice of God. But into the seconde went the hye prest alone/once euery yere: and not without blood/which he offered for him selfe/and for the ignorance of the people. Wherewith the holy goost this signified that the waye of holy thinges/was not yet opened/whill as yet the fyrst tabernacle was standinge. Which was a similitude for the tyme then present/and in which were offered gyftes & sacrifices that coulde not make the minister perfecte/as pertayninge to the conscience with only meates and drinches/& diuers washinges & iustifyinges of the fleshe/which were ordeyned vntill the tyme of reformation.

But Christ beinge an hye Prest of good thinges to come/came by a greater and a more perfecte tabernacle/not made with handes: that is to saye not of this maner bildinge/neither by the blood of goates and calues: but by his awne blood he entred in once for all into the holy place/& founde eternall redemption. For yf the blood of oxen & of goates and the ashes of an heifer/when it was sprinkled/purified the vncleane/as touchinge the purifyinge of the fleshe: how moche more shall the blood of Christ (which thowow the eternall sprete/offered him selfe with out spot to god) purge youre consciences from deed workes/for to serue the liuinge God?

And for this cause is he the mediator of the newe testamēt/that thowow deeth which chainged for the redemption of those transgressions that were in the fyrst testamēt/they which were called myght receaue the promes of eternall inheritaunce. For whersoener is a testamēt/ther must also be the deeth of him that maketh the testament. For the testament teth auctoritie when men are deyd: for it is of no

Leui. xvi. c.

i. Petr. i. d.

i. Joh. i. d.

2. Cor. i. d.

i. Petr. iii.

Roma. v. b.

Gala. iii. b.

of no value as longe as he that made it/is a liue. For which cause also/nether that fyrst testament was ordeyned without blood. For when all the commaundementes were redde of Moses to all che people/ he toke the blood of calues and of goates/with water and purple wholl and ylope/and sprinkled both the booke & all the people sayinge: this is the blood of the testament which God hath appoynted vnto you. Moreover/he sprinkled the tabernacle with blood also/and all the ministringe vessels. And also almost all thinges / are by the lawe purged with blood / and without shedding of blood is no remission.

It is then nede that the similitudes of heauenly thinges be purified with such thinges: but the heauenly thinges them selues are purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes/ which are but similitudes of true thinges: but is entred into very heauen/for to appere now in the syght of God for vs: not to offer him selfe oftē/ as the hye prest entreth into the holy place euery yere with straunge blood/for then must he haue often suffered sence the worlde began. But now in the ende of the worlde/hath he appered once/to put synne to flyght/by the offeringe vp of him selfe. And as it is apoynted vnto men that they shall once dye/and then cometh the iudgement/euen so Christ was once offered to take awaye the synnes of many/ & vnto them that loke for him / shall he appeare agayne without synne vnto saluacion.

Gene. xxi. c.

Roma. v. b.

i. Petr. iii. c.

The .x. Chapter.

For the lawe which hath but the shadowe of good thinges to come/ and not the thinges in their awne fashion / can neuer with the sacrifices which they offer

Leui. xvi.

Let yere by yere continually / make the comers
therunto parfayte. For wolde not then those
sacrifices haue ceased to haue bene offered/
because that the offerers once purged / shuld
haue had no moare consciences of synnes. Neuer
thelesse in those sacrifices is ther mention ma-
de of synnes euery yere. For it is vnpoffible
that the bloud of oxen and of goates shuld ta-
ke awaye synnes.

wherfore when he cometh into the worl-
de / he sayth: Sacrifice and offeringe thou wol-
dest not haue: but a bodie hast thou ordeyned
me. In sacrifices and synneofferings thou
hast no lust. Then I sayde: Lo I come / in the
cheffest of the booke it is wrytten of me / that I
shuld do thy will / o God. Aboue when he had
sayed sacrifice and offeringe / and burnt sacri-
fices and synneofferings thou woldest not
haue / nether hast allowed (which yet are offe-
red by the lawe) and then sayde: Lo I come to
do thy will / o God: he taketh awaye the fyrst
to stabliffhe the latter. By the which will we
are sanctified / by the offeringe of the body of
Iesu Christe once for all.

And euery prest is redy dayly ministringe /
nd ofte tymes offereth one maner of offe-
ringe which can neuer take awaye synnes.
But this man after he had offered one sacri-
fice for synnes / sat him doune for euer on the
right honde of God / and from hence forth sa-
rieth till his foes be made his fote stole. For
with one offeringe hath he made perfecte for
euer / the that are sanctified. And the holy goost
also beareth vs recorde of this / euen when he
tolde before: This is the testament that I
will make vnto them: after those dayes sayth
the Lorde. I will put my lawes in their hertes
and in their mynde I will wryte them / their
synnes and iniquities will I remember no
moare.

moare. And where remission of these thinges
is / ther is no moare offeringe for synne.

Seynge brethre that by the meanes of the
bloud of Iesu / we maye be bolde to enter in-
to that holy place / by the newe and lyvinge
waye / which he hath prepared for vs / through
the vayne / that is to say / by his fleshe. And
seynge also that we haue an hye Priest which
is ruler ouer the housse of God / let vs drawe
nye with a true herte in a full fayth synche-
led in oure hertes from an euill conscience / &
washed in oure bodies with pure water / and
let vs kepe the profession of oure hope / with
out waueringe (for he is saythfull that pro-
mised) & let vs consyder one another / to prouo-
ke vnto loue / & to good workes: & let vs not
forsake the felishippe that we haue amonge ou-
re selues / as the maner of some is: but let vs
exhorte one another / & that so moche the mo-
re / because yee se that the daye draweth nye.

For yf we synne willingly after that we ha-
ue receaued the knowledge of the trueth / ther
remayneth no moare sacrifice for synnes / but
a fearfull lookinge for iudgement / and violent
fyrre / which shall deuoure the aduersaries. We
that despiseth Moyses lawe / dieth without
mercy vnder two or thre witnesses. Of how
moche forer punishment suppose yee shall be
becounted worthy / which treadeth vnder fo-
te the sonne of God: and counteth the blou-
de of the testament as an vnholp thinge wher
with he was sanctified / & doth dishonoure to
the wyete of grace. For we knowe him that
hath sayde: vengeance belongeth vnto me /
I will recompence sayth the Lorde. And agay-
ne: the Lorde shall iudge his people. It is a
fearfull thinge to faule into the hondes of
the lyvinge God.

Call to remembraunce the dayes tht it are pas-
sed

Here folow
we / oure
dutie / yf we
will be part
taken of
the mercy
before reher-
sed.

we ought to
care eche
for others
saluacion /
as we shuld
yf we trulye
loue eche
other.

Deut. x. vii.
Math. x. vii.
Joh. vii. c
ii. Corin. xiii.

Deut. x. xxi.
Roma. xii.

sed / in the which after ye had receaved lyght /
ye endured a greatesight in aduersities / part
ly whill all men wondred and gased at you
for the shame and tribulacion that was done
vnto you / and partly whill ye became compa-
nyons of the which so passed their tyme. For
ye suffered also with my bondes / and toke a
worth the spoylinge of youre goodes / & that
with gladnes knowinge in youre selues how
that ye had in heauen a better and an endurin-
ge substance. Cast not awaye therfore youre
confidence which hath great rewarde to reco-
pence. For ye haue nede of paciēce / that after
ye haue done the will of God / ye myght recea-
ue the promes. For yet a very litell whyle / &
he that shall come will come / and will not ta-
re. But the iust shall liue by fapth. And yf he
withdrowe him selfe my soule shall haue no
pleasure in him. We are not which withdrowe
oure selues vnto dampnaciō / but partayne
to fapth / to the winninge of the soule.

The xi. Chapter.

Fapth is a sure confidence of thinges
which are hoped for / & a certayntie of
thinges which are not sene. By it the
elders were well reported of. Thow
fapth we understonde that the worlde was or-
dained by the worde of God : & that thinges
which are sene / were made of thinges which
are not sene. By fapth Abel offered vnto God
a more plēteous sacrifice then Cayn : by which
he obteyned witnes that he was righteous /
God testifyinge of his gyftes : by which also
he beinge deed / yet speaketh.

By fapth was Enoch translated that he shul-
de not se with : nether was he founde : for God
had taken him awaye. Befoze he was taken
awaye / he was reported of / that he had plea-
sed God : but with out fapth it is vnpossible
to plea-

Abra. ii. a
Rom. i. b
Galat. iii. b

Fapth and
trust in Ch-
rist only / is
the lyfe and
quyeteness of
the conscien-
ce / and not
trust in wor-
kes / how ho-
lye soeuer
they appere

Math. xxiii.
Gene. v. c
Eccle. xliii.

to please him. For he that cometh to God /
must beleue that God is / and that he is a re-
warder of them that seke him.

By fapth Noe honored God after that he
was warned of thinges which were not sene /
and prepared the arche to the sauinge of his
householde / thow the which arche / he con-
demned the worlde / and became heyre of the
reghewelnes which cometh by fapth.

Gene. vi. e
Eccle. xliii.

Gene. xii. a.

By fapth Abraham / when he was called obey-
ed / to go out into a place / which he shulde af-
terwarde receaue to inheritaunce / and he went
out / not knowinge whether he shuld go.

By fapth he remoued in the londe that was
promised him / as into a straunge countre / and
dwelt in tabernacles : & so dyd Isaac & Jacob
heyres with him of the same promes. For he
loked for a cite hauinge a foundacion / whose
bylder and maker is God.

Thow fapth Sara also receaved strenght
to be with chylde / & was deliuered of a chyl-
de when she was past age / because she iudg-
ed him fapthfull which had promised.

Gene. xxi.

And therfore spronge ther of one (& of one
which was as good as deed) so many in mul-
titude / as the starrs of the skye / & as the sond
of the see shore which is innumerable.

Gene. xlii.
and. xliii.

And they all dyed in fapth / & receaved not
the promes : but sawe them a farre off / & be-
leued them / and saluted them : and confessed
that they were straungers and pilgryms on
the erthe. They that saye soche thinges / de-
clare that they seke a countre. Also yf they had
bene myndfull of that countre / from whence
they came oute / they had leasure to haue retur-
ned agayne. But now they desyre a better / that
is to saye a heauenlye. Wherefore God is not
ashamed of them / euē to be called their God :
for he hath prepared for them a cite.

The Epistle of S. Paul

In faith Abraham offered up Isaac / when he was tempted / & he offered him beinge his only begotten sonne / which had receaued the promises of whō it was sayde / in Isaac shall thy seed be called: for he considered that God was able to raise up agayne frō death. Wherefore receaued he him / for an ensample. In faith Isaac blessed Jacob and Esau / concerning things to come.

By faith Jacob when he was a dynging / blessed both the sonnes of Joseph / & bowed him selfe towards the toppe of his cepter.

By faith Joseph when he dyed / remembred the departinge of the chyldren of Israel / and gaue commaundement of his bones.

By faith Moses when he was bozne / was lpyd thre monethes of his father & mother / because they sawe he was a proper chyld: nether feared they the kynges commaundement.

By faith Moses when he was great / refused to be called the sonne of Pharaos dought / & chose rather to suffre aduersitie with the people of God / then to enioye the pleasures of synne for a season / and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

By faith he forsoke Egypt / and feared not the scarcenes of the kyng. For he endured / euen so he had sene him which is inuisible.

Therow faith he ordeyned the ester lambe / and the effusion of blood / lest he that destroyed the first borne / shulde touche them.

By faith they passed therow the red see as by drye lande which when the Egyptians had assayed to do / they were drownd.

By faith the walles of Jerico fell downe after they were compassed about seven dayes.

By faith the harlot Raab perished not with the vnbelleuers / when she had receaued the

To the Hebrewes Fo. cccvii

the spyes to lodgyng peacefully.

And what shall I moze saye / the tyme wolde be to short for me to tell of Gedeon / of Barak / & of Samson / & of Jephthae: also of Dauid & Samuel / & of the Prophets: & which thowse faith subdued kingdomes / wrought righteousness / obteyned the promises / stopped the mouthes of Lyons / quenched the violence of fyre / escaped the edge of the swerde / of weake were made stronge / waxed valient in fight / turned to flight the armies of the alienes. And the women receaued their deed rewarded to lyfe agayne.

Other were rached / & wolde not be deliuered / that they myght receaue a better resurrection. Other tasted of mockynges & scourginges / mozcouer of bondes & pzelonmet: were stoned / were hewen a sunder / were tēpted / were slayne with swerdes / walked up and downe in shepes skynnes / in gotes skynnes / in ned / tribulacion & veraciō which the worlde was not worthy of: they wandred in wilderness / in many paynes / in dennes and caues of the erth.

And these all thowse faith obtayned good reporte / & receaued not the promises / God prouidinge a better thinge for vs / that they with out vs shulde not be made perfecte.

The xij. Chapter.

Wherfore let vs also (seyng that we are compassed with so great a multitude of witnesses) laye a waie all that pzelath downe / & the synne that hangeth on / & let vs runne w ith patience vnto the battaile that is set before vs / lookinge vnto Iesus the auctor and finisher of oure faith / which for the ioye that was set before him / abode the crosse / & despised the shame / & is set downe on the right honde of the trone of God. Consider therfore how that he endured suche

o. iij. spea

Roma. vi. a
Collo. iii. b
Ephes. iii. c.
i. Petr. ii. a.
and. iii. a
we be called
to soffre.
For with ou
re sufferin
geno man
can be the
sonne of
God.

The Epistle of S. Paul

If anye loz
ue the law
of god & be
chastised of
god: it is a
comfort.

For thereby
he is sure th
at god loz
ueth him &
hath chosen
him to his
sonne & he
re of uerifi
finge lyfe

why god ch
astiseth.

Rom. xlii.

speakinge agaynst him of synners/lest ye shul
de be wried & saynte in poure myndes. For
ye haue not yet resisted vnto bloudsheddinge/
struuinge agaynst synne. And haue forgotten
the consolacion/which speaketh vnto you/as
vnto chyldre: my sonne despise not the chaste
ninge of the Lorde/ nether saynt when thou
arte rebuked of him: For whom the Lorde lo
ueth/him he chasteneth: yee/ & he scourgeth
euerie sonne that he receaueth.

If ye endure chasteninge/ God offereth
him selfe vnto you as vnto sonnes. What son
ne is that whom the father chasteneth not? If
ye be not vnder correccio(where of all are part
takers) then are ye bastards and not sonnes.
If yeeouer seyng we had fathers of oure fles
he which corrected vs/and we gaue them re
uerence: shulde we not moche rather be in sub
iection vnto the father of spretuall gyftes/
that we might liue? And they verely for a fea
we dayes/ nurtred vs after their awne plea
sure: but he leaueth vs vnto that which is
proffitable/that we myght receaue of his ho
lynes. No manner chastisinge for the present
tyme seemeth to be sopeous/but greuous: ne
uerthelesse afterwarde/ it bringeth the quyet
frute of rightewesnes / vnto them which are
therin exercysed.

Stretch forth the therfore agayne the hondes
which were let doune/ & the weake knees & se
that ye haue straght steppes vnto poure fe
te/lest eny haltinge turne out of the wape: yee
let it rather be healed. Embrace peace with all
men & holynes: with out the which no man
shall se the Lorde. And loke to/ that no man
be destitute of the grace of God/ & that no ro
te of bitterness spryng by & trouble/ & thereby
many be defiled: and that ther be no fornicato
r/ or vnclene person/ as Esau/ which for one
breake

To the Hebrewes

Jo. cccxiii

breakfast solde his byrthright. Ye knowe how
that afterwarde when he wolde haue inherited
the blessinge/ he was put by/ and he founde no
meanes to come thereby agayne: no though he
desyred it with teares.

For ye are not come vnto the mounte that
can be touched/ and vnto burnyng fyr: nor
yet to myst and darchnes and tempest of wed
der/ nether vnto the sounde of a trompe and the
voyce of wordes: which voyce they that hear
de it/ wished awaye/ that the communicacion
shuld not be spoken to them. For they were not
able to abyde that which was spoken. If a
beast had touched the mountayne/ it must haue
bene stoned/ or trust thow we with a darte: euen
so terreble was the syght which appered. Mo
ses sayde/ I feare and quake. But ye are come
vnto the mounte Syon/ and to the cite of the
lyuynge God/ the celestiall Ierusalem: and to
an innumerable syght of angels and vnto the
congregation of the fyrst borne sonnes: which
are witten in heuen/ and to God the iudge of
all/ and to the spretes of iust and perfecte men/
and to Iesus the mediator of the newe testa
ment/ and to the sprynklynge of bloud that
speaketh better then the bloud of Abel.

So that ye despyse not him that speaketh.
For yf they escaped not which refused him
that spake on erth: moche moze shall we not es
cape/ yf we turne awaye from him that spea
keth from heuen: whose voyce then shouke the
erth/ and now declareth sayinge: yet once moze
will I shake/ not the erth only/ but also heuen.
No dout that same that he sayth/ yet once mo
re/ signifieth the remouynge awaye of those
thynges which are shaken/ as of thynges which
haue ended their course: that the thynges which
are not shaken/ maye remayne. Wherefore yf we
receaue a kyngdome which is not moued/ we
o. v. haue

Genes. xxv.
Genes. xxvi.

Exod. xix.
and. xx. c.

Exod. xix. e.

* fyrst bor
nes sonnes/
that is / sh
sonnes of
god because
the fyrst bo
ne were dedi
cated vnto
god.

Agge. ii. b.

The Epistle of S. Paul.

Deut. iii. d.

Oure dutye
yf we will
haue oure
part with
Christ.

Iosua
Psal. cxxviii.

Num. xii.

Mich. ii. c

haue grace / wherby we maye serue God and please him with reuerence and godly feare. For oure God is a consuming fyre.

The .xiiij. Chapter.

Let brotherly loue continue. Be not forgetfull to lodge straungers. For thereby haue diuers receaued angels into their houses vnwares. Remember them that are in bondes / euen as though ye were bounde with them. Be myndfull of them which are in aduersitie / as ye which are yet in youre bodyes. Let wedlocke be had in pryce in all poyntes / and let the chamber be vndefiled: for whose keepers and aduoutrars God will iudge. Let youre conuersacion be without coueteousnes and be content with that ye haue all redy. For he verely sayd: I will not faile the / neither forsake the: that we maye boldly saye: the Lorde is my helper / and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you / which haue declared vnto you the worde of God. The ende of whose conuersacion is that ye looke vpon / and followe their sayth:

Jesus Christ yesterdaye and to daye / and the same continueth for ever. Be not carped aboute with diuers and straunge learninge. For it is a good thinge that the herte be stablished with grace / and not with meates / which haue not profited them that haue had their pastyme in them. We haue an altre wherof they maye not eate which serue in the tabernacle. For the bodys of those beastes whose blood is brought into the holy place by the hye prest to purge synne / are burnt with out the tentes. Therfore Jesus / to sanctifie the people with his awne blood / suffered with out the gate. Let vs goo forth therfore out of the tentes / and suffer rebuke with him. For here haue we

no con

To the Hebrewes

Ho. cccxiii

no continuynge cite: but we seeke one to come.

For by him offer we the sacrifice of laude all wayes to God: that is to saye / the frute of thoselippes / which confesse his name. To do good and to distribute forget not / for with suche sacrifices God is pleased. Obeie them that haue the ouersyght of you / and submit youre selues to them / for they watch for youre soules / euen as they that must geue a comptes: that they maye do it with ioye / and not with greefe. For that is an vnprofitable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges / and desyre to lyeue honestly. I desyre you therfore somewhat the moare abundantly / that ye so do / that I maye be restored to you quickly.

The God of peace that brought agayne from death oure Lorde Jesus / the gret shepperde of the shepe / thowow the blood of the euerlastynge testament / make you perfect in all good woorkes / to do his will / woorkynge in you that which is pleasaunt in his syght thowow Jesus Christ. To whom be prayse for euer whyll the worlde endureth: Amen. B

I beseeche you brethren / suffre the wordes of exhortacion: For we haue written vnto you in fewe wordes: knowe the brother Timothee / whom we haue sent from vs / with whom (yf he come shortly) I will see you.

Salute them that haue the ouersyght of you / and all the sayn-
des. They of Italy sal-
ute you. Grace be
with you all:
Amen.

Sent from Italy by
Timotheus.

The prologe vpon the epistles of S. James and Judas:



Though this epistle were refused in the olde tyme and denyed of manye to be the epistle of a verye Apostle/ and though also it laye not the foundation of the fayth of Christ/ but speaketh of a generall fayth in God/ nether preacheth his death and resurrection/ ether the mercye that is layde vpon in store for vs in him/ or euerlastyng couenaut made vs in his bloude/ which is the office and dutye of a verye Apostle/ as Christ sayeth. Jo. x. ye shall testifie of me: yet because it setteth vpon no maner doctrine/ but cryeth to kepe the lawe of God/ & maketh loue which is withoute parcialite/ the fulfillyng of the lawe/ as Christ and all the Apostles dyd/ & hath thereto manye good and godlye sentences in it: and hath also nothinge that is not agreeable to the rest of the scripture/ yf it beloked indifferentlye on: me thinketh it ought of ryght to be taken for holye scripture. For as for that place for which haply it was at the begynnyng refused of holye men (as it ought/ yf it had meane as they toke it/ and for which place only/ for the false vnderston dyng/ it hath been chesely receaued of the Papistes) yet yf the circumstances be well pondered/ it will apere that the auctors entent was farre other wyse then they tooke him for.

For where he sayth in the. ii. Chap. sayth withoute dedes is dede in it selfe/ he meaneth none other thinge then all the scripture dothe: how that that sayth which hath no good dedes folowynge/ is a false sayth and no sayth that iustifieth or receaueth forgiveness of synnes. For God promised them onlye forgiveness of their synnes which turne to God/ to kepe his lawes. wherfore they that purpose to continue styll in synne/ haue no parte in that promise: but because the felues/ yf they beleue that God hath forgiven them their olde synnes for Christes sake. And after when he sayth that a man is iustified by dedes and not of sayth onlye/ he will no more then that sayth dothe not so iustifie euery where/ that nothinge iustifieth saue sayth. For dedes also do iustifie. And as sayth onlye iustifieth before God/ so do dedes onlye iustifie before the worlde/ wherof is ynough spoken/ partlye in the prologe on Paule to the Romanayns

Of S. James

ffo. cccc. v

mayns/ & also in other places. For as Paule affirmeth Roma. iii. that Abraham was not iustified by workes afore God/ but by sayth onlye as Gene. beareth recorde/ so will James that dedes onlye iustified him before the worlde/ & sayth wrought with his dedes: that is to saye/ sayth wherwith he was ryghteous before God in the hert/ dyd cause him to worke the will of God outwards/ by wherby he was ryghteous before the worlde/ & wherby the worlde perceaued that he beleued in God/ loued & feared God. And as Hebre. xi. the scripture affirmeth that Rahab was iustified before God thorow sayth/ so doth James affirme that thorow workes by which she shewed hyr sayth/ she was iustified before the worlde/ and it is true.

And as for the epistle of Judas/ though men haue & yet do doute of the auctoure/ & though it seme also to be drawen out of the. ii. epistle of S. Peter/ & therin alledgeth scripture that is no where founde/ yet seinge the matter is so godly and agreynge to other places of holye scripture/ I se. not but that it ought to haue the auctore of holye scripture.

The epistle

of saynct James.

The fyrst Chapter.



James the seruaunt of god & of the lord Iesus Christ/ sendeth gretyng to the. xij. tribes which are scattered here and there. My brethren/ count it: xcedinge tope when ye faule into diuers temptacions/ for as moche as ye knowe how that the tryng of youre fayth bringeth pacience: and let pacience haue her perfeccion

The Epistle

fest worke/that ye maye be perfecte and sounde/lackynge nothinge.

Math. lii. a
and. xxi. c
Mar. xi. x.
Luke. xi. b
Joh. xvi. b
and. xvi. c.

* In Christ
we be all ly-
ke good/and
euen seruants
resche to
other for chis-
ristes sake/
every man
in his office
And he that
taketh more
on him then
that of wh-
at fouer de-
gre he be of/
is a false ch-
risten/and
an apostate
from
Christ.

If eny of you lacke wysdome/let him aske of
God which geueth to all men indifferentlye/
a casteth no man in the teth:and it shalbe geuen
him. But let him aske in fayth & wauer not. For
he that douteth/is lyke the waues of the see/
tost of the wynde and carped with violence.
Nether let that man thinke that he shall rece-
aue eny thinge of the Lorde. A wauerynge myn-
ded man is vnstable in all his wayes.

* Let the brother of lowe degre reioyce in
that he is exalted / and the ryche in that he is
made lowe. For euen as the flower of the gras-
se/shall he vanyshe awaye. The sonne ryseth
with heate / and the grassee wydereth / and his
flower falleth awaye / and the beautie of the
fassion of it perissheth: euen so shall the ryche
man perissh with his aboundance.

Happy is the man that endureth in tempta-
cion/for when he is tryed/he shall receaue the
croune of lyfe/which the Lorde hath promysed
to them that loue him. *

Let no man saye when he is tempted /that he
is tempted of God. For God tempteth not vnto
euill/nether tempteth he anye man. But eue-
ry man is tempted/drawne awaye/and entysed
of his awne concupiscence. Then when lust hath
conceaued/she bringeth forth synne/and synne
when it is fynished/bringeth forth deeth.

Be not my deare brethren. * Every good
gyfte/and euery parfayt gyft / is from aboue
and commeth doune from the father of lyght/
with whom is no variableness / nether is he
chainged vnto darknes Of his awne will be-
gat he vs with the worde of lyfe/that we shuld
be the fyrstfrutes of his creatures.

Wherefore deare brethren/let every man be
swifte to heare/lowe to speake/and slowe to
wraath.

Of S. James

ffo. cccc. vi

wraath. For the wraath of man worketh not
that which is ryghteous before God.

Wherefore laye a parte all filthynes / all su-
perfluyte of malicioulnes / and receaue with
meeknes/the worde that is graffed in you/which
is able to saue poure soules. * And se that
ye be doers of the worde and not hearers on-
ly/deceaynynge poure awne selues with sophis-
trye. For yf eny heare the worde/and do it not/
he is lyke vnto a man that beholdeth his bo-
dyly face in a glasse. For as sone as he hath lo-
ked on him selfe/he goeth his waye / and for-
getteth immediatlye what his fassion was.
But who so loketh in the parfayt lawe of li-
bertie / and continueth ther in (yf he be not a
forgetfull hearer/but a doer of the worde)the
same shalbe happye in his dede.

If eny man amonge you seme deuoute /
and refrayne not his tonge : but deceaue his
awne herte/this mannes deuocion is in bayne.
Pure deuocion and vndefiled before God the
father/ is this: to visyt the faderlesse and wid-
dowes in their aduersite/and to kepe him selfe
vnspeckled of the worlde. *

The. ii. Chapter. *

Brethren haue not the sayth of oure lord
de Jesus Christ the Lorde of glory in
respekte of persons. If ther come into
poure company a man with a golden
rynge and in goodly aparell/and ther come in
also a poore man in bylerapment/and ye haue
a respecte to him that weareth the gaye clothyn-
ge/and saye vnto him. Syt thou here in a good
place:and saye vnto the poore/stande thou he-
re or syt here vnder my fote stole: are ye not
parciall in poure selues/and haue iudged after
euill thoughtes?

Darken my deare beloued brethren. Hath not
God chosyn the poore of this worlde / which
are ly-

* To worke
of feare and
compulsion
is bondage/
but to loue
is libertie &
the fullfillin-
ge of the lawe
we before
god / and
maketh

a man merciful to woe
he of his awne accorde.
And to the merciful
hath god bounde him selfe to shew mercie. And contrary vnto the merciful he threatneth iudgement withoute mercie. And mercie reioyseth a triumphet ouer iudgement. For where mercie is there hath damnacion no place by godes promise. God hath promised all mercie to the merciful onlye. Now yf a man that is not mercie full be leues to haue mercie of god he deceiuet himselfe: because he hath no Goddes

are ryche in fayth/ and heyrers of the kyngdomme which he promised to them that loue him? But ye haue despyled the poore. Are not the ryche they which opresse you: & they which drawe you before iudges? Do not they speake euill of that good name after which ye be named.

If ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalt loue thyne neighbour as thy selfe/ye do well. But yf ye regarde one person more then another/ye commit synne/ & are rebuked of the lawe/as transgressours. Whoso euer shall kepe the whole lawe/ & yet fayle in one voynt/ he is gylty in all. For he that sayd. Thou shalt not commit adulterie/ sayed also: thou shalt not kyll. Though thou do none adulterie yet yf thou kyll/ thou arte a transgressor of the lawe. So speake ye/ and so do/ as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement merciles to him that sheweth no mercy/ & mercie reioyleth agaynst iudgement.

What auarlet it my brethren/ though a man saye he hath fayth/ when he hath no dedes? Can fayth saue him? If a brother or a syster be naked or destitute of dayly fode/ and one of you saye vnto them: Departe in peace/ God sende you warmnes and fode: not withstandinge ye geue them not tho thinges which are nedfull to the body: what helpeth it? Euen so fayth/ yf it haue no dedes/ is deed in it selfe.

Ye and a man myght saye: Thou hast fayth/ & I haue dedes: Shewe me thy fayth by thy dedes: & I will shewe the my fayth by my dedes. Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

Wilt thou vnderstonde & thou vayne man/ that fayth with out dedes is deed? Was not Abraham our father iustified thowow wozkes when he offered Isaac his sonne vpon the altar?

tre: Thou seist how that fayth wrought with his dedes and thzough the dedes was the fayth made parfede: and the scripture was fulfilled which sayth: Abraham beleued God/ & it was reputed vnto him for rightewesnes: and he was called the frende of God. Ye se then how that of dedes a man is iustified/ and not of fayth only. Lyncypse also was not Raab the harlot iustified thowow wozkes/ when she receaued the messengers/ and sent them out another waye? For as the body/ with oute the sprete is deed/ euen so fayth with out dedes is deed.

The. iij. Chapter.

My brethren/ be not euery man a master/ rememberinge how that we shall receaue the more damnacion: for in many thinges we synne all. Yf a man synne not in wo:de/ the same is a parfede man/ and able to tame all the body. Beholde we put bittes into the horses mouthes that they shuld obepe vs/ and we turne aboute all the body. Beholde also the shippes/ which though they be so gret/ and are dyruen of ferece wyndes/ yet are they turned about with a verie smale helme/ whyther soeuer the violence of the gowerners will. Euen so the tonge is a lyttell member/ and boasteth great thinges.

Beholde how gret a thinge a lyttell fyre kyndleth and the tonge is fyre/ and a wo:de of wychednes. So is the tonge set amonge oure membris/ that it defileth the whole body/ and setteth a fyre all that we haue of nature/ and is it selfe set a fyre euen of hell.

All the natures of beastes/ and of byrdes/ and of serpentes/ and thinges of the see are meked and tamed of the nature of man. But the tonge can no man tame. It is an vnruefully euill full of deadly popson. Therwith blesse we God the father/ and therwith curse we men which

wo:de for him. For goddes promise parayneth to the mercie full onlye/ & true fayth therefore is knowne by his dedes. Josue. ii. c.

What auctorite to rebuke other of this at wherein he synneth him selfe/ the same shall haue the greater damnacion. We must be without synne that will cast the fyre ste stone.

6

are made after the similitude of God. Out of one mouth proceedeth blessing and cursing. My brethren these things ought not so to be. Doth a fountain send forth at one place sweet water and bitter also? Can the fig tree my brethren bear olive berries: either a vine bear figges? So can no fountain geue both the salt water and fresh also. A fey man be wise and endued with learning among you/let him shewe the workes of his good conversation in meeknes that is coupled with wisdom.

But if ye have bitter envying and strife in your hearts/relieve not: neither be liars against the truth: This wisdom descendeth not from above: but is earthly/and natural/and diabolical. For where envying and strife is/there is instability and all manner of evil workes. But the wisdom that is from above/ is first pure/then peaceable/gentle/and easy to be entreated full of mercy and good fruites/withoutudging/and without simulation: peevish/and the fruit of righteousness is sown in peace/of them that maintain peace.

The. iiij. Chapter.

From whence cometh warre and fighting among you: come they not here/ hence? even of your voluptuousnes/ that rayne in your members. Ye lust/ and have not. Ye envie and have indignation/ cannot obtaine. Ye fight and warre and have not/ because ye are not. Ye are and receive not/ because ye are a mysse: even to consume it upon your voluptuousnes. Ye adulterers/ & women that beke matrimony: know ye not how that the friendship of the world is enmity to godward? Whosoever will be a frende of the world/ is made the enemy of God. Either do ye thinke that the scripture sayth in

wayne

wayne. The spirit that dwelleth in you lusteth even contrary to envie: but geueth more grace.

Submit your selues to God/ and resist the devill/ and he will flye from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands ye synners/ and pourdege your hearts ye wauering in mynd. Suffer afflictions: sorrowe and wepe. Let your laughter be turned to mourning/ and your ioy to heavyness. Cast downe your selues before the Lord/ & he shall lift you up. Each byt not one another/ brethren. He that backbiteth his brother: he that iudgeth his brother/ backbiteth the lawe/ and iudgeth the lawe. But and ye thou iudge the lawe/ thou art not an observer of the lawe: but a iudge. There is one lawe generall/ which is able to save and to destroye. What art thou that iudgeth a nother man?

Go to now ye that saye: to daye and to morrow let us go into soche a cite and continue there a yere and bye and sell/ and wyne: and yet cannot tell what shall happen to morrowe. For what thinge is your lyfe? It is even a vapour that apereth for a lytell tyme/ and then vanisheth away: for that ye ought to saye: if the Lord will and if we lye/ let us do this or that. But now ye relye in your boasting. All soche relyinge is evill. Therefore to him that knoweth how to do good/ and doth it not/ to him it is synne.

The. v. Chapter.

Go to now ye ryche men. Wepe/ and howle on your wretchednes that shall come upon you. Your ryches is corrupte/ your garmentes are motheaten. Your golde and your silver are cankered/ and the rust of them shall be a witness unto you/ & shall rate your fleshe/ as it were fyre. Ye have heaped treasure togedder in your last dayes:

p. ij. Beholde.

* Christes spirit (which is in all that be his) resisteth haereticall and all synne. whose story on few to low grace increaseth in the end. Iudas my synner/ and therefore he sayth. Curb my your selues to god

* Ye that backbite/ or iudgeth his brother dothe iudge the lawe to be euill/ for the lawe forbiddeh to do so

Ye that knoweth & yet doth not/ is without excuse. For god hath promysed no mercie/ but to him that will do his godly will.

* wisdom. All meeknes and obedience: must be accordinge to the will of God.

* Natural that is all that a man doth wish oute the spirit of god.

Godly wisdom how it is known.

Serue/ whence is cometh.

why men obeye not.

We that is loved of the world/ is hated of God.

* Slaught-
er: as whe
men kill be
sties to make
there with
all / as the
Jewes dyd
in their sha-
ke offerin-
ges &c.

(Two spe-
cial raynes)
haue they /
the one as so-
wenge tyme
& the other
as blominge
tyme / of wh-
ich yf they
lacke either /
all is frute
lesse.

* whether
ye saye ye or
naye: fr it be
so. For if ye
haue one th-
ing in the
harte & ano-
ther in the
mouth or de-
daim bestu-
re or geslu-
re: it is ypo-
cresie or dis-
simulation.

Beholde the hyre of the labourers which haue
reped doune poure felde (which hyere is of
you kept backe by fraude) cryeth: and the cryes
of them which haue reped are entred into the
eares of the Lorde. Sabbath. Ye haue lyued
in pleasure on the erth and in wantannes.
Ye haue noysshed poure hertes / as in a daye
of slaughter. Ye haue condemned and haue
kylled the iust and he hath not resisted you.

* Be patient therfore brethren vnto the
commynge of the Lorde. Beholde the husban-
de man waiteth for the precious frute of the
erth / and hath longe pacience ther vpon / vntill
he receaue (the erly and the latter rayne.) Be
ye also patient therfore and settle poure her-
tes / for the commynge of the Lorde draweth
npe. Brodge not one agaynst another brethren /
lest ye be dampned. Beholde the iudge ston-
deth before the doore. Take (my brethren) the
Propheces for an ensample of sufferynge aduer-
sitie and of longe pacience / which spake in the
name of the Lorde. * Beholde we counte
them happy which endure. Ye haue hearde of
the pacience of Job / and haue knowen what
ende the Lorde made. For the Lorde is very
pitifull and mercifull.

But aboue all thinges my brethren / weare
not / nether by heuen / nether by the erth / nether
by any other othe. Let poure ye be ye / and you.
re nape naye: lest ye faule into ypoecry. If any
of you be euill vexed / let him praye. If any of
you be mery / let him singe Psalmes. If any be
deseased amonge you / let him call for the el-
ders of the congregacion / and let them praye
ouer him / and anoynte him with oyle in the na-
me of the Lorde: and the prayer of fayth shall
saue the sicke / & the Lorde shall raise him vp:
and if he haue committed synnes / they shalbe
forgiuen him. *

* Know

* Knowledge poure fautes one to another:
and praye one for another / that ye maye be hea-
led. The prayer of a ryghteous man auayleth
moche / yf it be feruent. Helias was a man mo-
tall euen as we are & he prayed in his prayer /
that it myght not rayne: & it rayned not on the
erth by the space of thre yeres and sixe monethes.
And he prayed agayne / & the heuen gaue
rayne and the erth brought forth her frute.

Brethren yf any of you erre from the trueth
and another conuert him / let the same knowe
that he which conuerted the synner from goyn-
ge a straye out of his waye / shall saue
a soule from deeth / and shall hyde
the multitude of synnes.

The ende of the pistle of
Saynt James.

The epistle of saynt Judas.



Wdast he seruaut
of Iesus Christ / the
brother of James.
To them which are
called and sanctified
in God the father /
and preserued in Je-
su Christ. Mercy vnto
you / & peace and lo-
ve be multiplied.

Beloued / when I gaue all diligence to wyte
vnto you of the comen saluacion: it was
needfull for me to wyte vnto you / to exhorte
you / that ye shuld continually labour in the
fayth which was once geuen vnto the sayntes

p. iij. For

For ther are certayne craftely crept in/of which it was writen a fore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantānes/and denye God the only Lorde/and oure Lorde Iesus Christ.

Why mynde is therfore to put you in remembrance/for as moche as ye once knowe this/how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. The angels also which kept not their fyrst estate: but leste their awne habitation: he hath reserued in euery lastynge chaynes vnder darchnes vnto the iudgement of the greates daye: euen as Sodoma and Gomorrah/and the cities aboute them (which in lyke maner defiled them selues with fornicacion/ & folowed strange fleshe) are set forth for an ensample/and suffer the vengeance of eternall fyre. Lyke wyse these dyemysers despyle the fleshe/despyle rulers and speake euill of them that are in authority.

Strange fleshe that is / turnynge the naturall use vnto the vnnaturall. Ro. i.

Gene. iii. Num. xvi. a. Jude. xii.

i. Petr. ii.

Yet Michael the archangel when he stroue agaynst the deuyll/and disputed about the body of Moses/ durst not geue raylinge sentence/ but sayde: the Lorde rebuke the. But these speake euill of those thinges which they knowe not: and what thinges they knowe naturally/as bestes which are without reason/in the thinges they corrupte them selues. Wo be vnto them/for they haue folowed the waye of Cayn and are vnterly geuen to the erreure of Balaam for lukers sake/and peryshe in the treason of Lorde.

These are spottes which of youre hyndnes feast to gedder / with out feare/ fedynge them selues. Cloudes they are with outen water/caryed about of wyndes/and trees with out fruite at gadynge tyme/ twyle deede and plucked vnto by the rotes. They are the ragynge waves of the see/

the see fomyng out their awne shame. They are wan'rynges starres to whom is reserued the myll of darchnes for euer.

Enoch the seventh from Adam prophesied be fore of such saying: Beholde/ the Lorde shall come with thousandes of sayntes/to geue iudgement agaynst all men/and to rebuke all that are vngodly amonge them of all their vngodly dedes/which they haue vngodly comitted/and of all their cruell speakynges/which vngodly synners haue spoken agaynst him.

These are murmurers/complainers walkynge after their awne lusts/whose mouthes speake proude thinges: They haue men in greates reuerence because of a vauntage. But ye beloved/remember the wordes which were spoken be fore of the Apostles of oure Lorde Iesus Christ/ how that they tolde you that they shalde be begylers in the last tyme/which shuld walke after their awne vngodly lustes. These are makers of sedes / fleshye / haupnge no spete.

i. Timo. iiii. ii. Tim. iii. i. Petr. iii.

But ye derlye beloved / edyfie poure selues in poure most holy fapth/prayinge in the holy goost/and kepe poure selues in the loue of God/lokyng for the mercy of oure Lorde Iesus Christ vnto eternall lyfe. And haue compassion on some/separatynge them: and other saue with feare/pullynge them out of the fyre/and hate the fylthy vesture of the fleshe.

Vnto him that is able to kepe you/that ye faile not/and to present you faultlesse before the presence of his glozy with ioye that is to saye/to God oure saueour which only is wyse/

be glozy/maicste/dominion/and power/nou and for euer.

A M E N.

p. liij.

The reuelacion

cion of Saynt Iohn
the diuine.



The fyrst Chapter.

Of S Iohn

fo.cccxxi



He reuelacion of Iesus
Christ/ which God gaue vn-
to him/ for to shewe vnto his
seruautes thinges which mu-
ste shortly come to passe.
And he sent and shewed by
his angell vnto his seruante
Iohn/ which bare recorde of
the worde of God/ and of the testimony of Je-
sus Christ/ & of all thinges that he sawe. Hap-
py is he that redith/ & they that heare the wo-
des of the prophesie/ & kepe the thinges which
are writen therein. For the tyme is at honde.

Iohn to the. vii. congregacions in Asia. Gra-
ce be with you & peace/ from him which is/ and
which was/ & which is to come/ & from the. vii.
spretes which are present before his trone/ and
from Iesus Christ which is a faythfull wit-
nes & fyrst begottē of the deede: & Lorde ouer
the kynges of the erth. Vnto him that loued
vs and washed vs from synnes in his awne
bloud/ & made vs kynges & prestes vnto
God his father be glory & dominion for euer
more. Amen. Beholde he cometh with clou-
des & all eyes shall se him: & they also which
peerced him. And all kindes of the erth shall
waille. Euen so. Amen. I am Alpha & Omega/
the beginninge and the endinge/ sayth the
Lorde almyghty/ which is & which was and
which is to come.

I Iohn youre brother & companion in tribula-
cion/ & in the kyngdome & paciece which is in
Iesu Christ/ was in the yle of Pathmos for
the worde of God/ & for the witnessinge of Je-
su Christ. I was in the sprete on a sondaye/ &
herde behinde me a gret voyce/ as it had bene
of a trompe sayinge: I am Alpha & Omega/
the fyrst and the laste. That thou seist/ write
in a booke/ and sende it vnto the congregacions
p. v. which

The seven
churches in
Asia.

Colloos. i. c
i. Cor. x. b.
Hebre. ix. d
i. Petr. i. b
i. Jo. i. b
Esa. iii. d
Math. xxiii.
Iude. i. c

The Revelation

which are in Asia / vnto Ephesus / and vnto Smyrna / and vnto Pergamos / & vnto Thiatira / and vnto Sardis / and vnto Philadelphia / and vnto Laodicia.



The fyrst fy
ghre.

Seuen gol
den candel
stickes.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe. vij. goldē candelstickes / & in the middes of the candelstickes / one lyke vnto the sonne of mā / clothed with a linnē garmēt doune to the ground / & gyrd about the pappes with a goldē gyrdle.

Of S. John

fo. ccc. xviij

his heed / & his heares were whyte / as whyte woll / & as inowe: & his eyes were as a flame of fyre: & his fete lyke vnto brasse as though they vrent in a forname: and his voyce as the sounde of many waters. And he had in his right honde. vij. starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

Seuen star
res.

And when I sawe him / I fell at his fete / euen as deed. And he layde his right honde vpon me / sayinge vnto me: feare not. I am the fyrst and the laste / and am a lyue / and was deed. And beholde I am a liue for euermore / and haue the keyes of hell and of deeth. write therfore the thinges which thou hast sene and the thinges which are / & the thinges which shalbe fulfilled here after: & the mystery of the .vij. starres which thou sawest in my right honde / & the .vij. golden candelstickes. The .vij. starres are the messengers of the .vij. congregacions: And the .vij. candelstickes which thou sawest are the .vij. congregacions.

Esai. xlii. b
and. xliiii.

The starres
are the prea
chers.
The candel
stickes are
the congre
gacions.

The .ij. Chapter.

Unto the messenger of the congregacion of Ephesus write: these thinges sayth he that holdeth the .vij. starres in his right honde / & walketh in the middes of the .vij. goldē candelstickes. I knowe thy workes / & thy labour / & thy patience / & how thou cannest not forbear them which are euill: and examinedst them which saye they are Apostles / & are not: and hast founde them lyars and dydest wasshe thy selfe. And hast patience: and for my names sake hast labored and hast not fainted. Neuerthelesse I haue somewhat agaynst the / for thou haste lefte thy fyrst loue. Remember therfore from whence thou art fallen / and repēt / and do the fyrst workes. Or elles I will come vnto the shortly

Messenger
is the prea
cher of the
congregacis

Shortly / and will remoue thy candlestiche out of his place / excepte thou repēt. But this thou haste because thou hatest the dedes of the Nicolaitans / which dedes I also hate. Let him that hath eares heare / what the spirete sayth vnto the congregacions. To him that ouercometh / will I geue to eate of the tree of lyfe / which is in the myddes of the Paradise of God.

The congregacion of Smyrna.

And vnto the angell of the congregacion of Smyrna wyte: These thinges sayth he that is fyrst / and the laste / which was deed and is aliue. I knowe thy workes and tribulacion & pouerte / but thou art ryche: And I knowe the blasphemy of them which call them selues Jewes and are not; but are the congregacion of sathan. Feare none of the thinges which thou shalt soffre. Beholde / the deuyll shall caste of you into prison / to tempte you / and ye shall haue tribulacion .x. dayes. Be faythfull vnto the deeth / & I will geue the a crowne of lyfe. Let him that hath eares / heare what the spirete sayth to the congregacions: He that ouercometh / shall not be hurte of the seconde deeth.

The congregacion of Pergamos.

And to the messenger of the congregacion in Pergamos wyte: This sayth he which hath the sharpe swerde with two edges. I knowe thy workes & where thou dwellest / euen where Sathans seatis and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne / which was slayne amonge you / where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there / them that mayntayne the doctrine of Balam which taught in Balake / to put occasion of syn before the chyl-dren of Israel / that they shulde eate of meate dedicat vnto ydoles / and commit fornicacion. When so hast thou them that mayntayne the doctrine

Rumc. xliiii

doctrine of the Nicolaitans / which thinge I hate. But he conuerted / or elles I will come vnto the shortly / & will fyght agaynst them with the swearde of my mouth. Let him that hath eares / heare what the spirete sayth vnto the congregacions. To him that ouercometh will I geue to eate of the tree of lyfe / and will geue him a whyte stone / and in the stone a newe name writte / which no man knoweth / sauinge he that receaueth it.

And vnto the messenger of the congregacion of Theatira wyte. This sayth the sonne of God / which hath his eyes lyke vnto a flame of fyre / whose fete are lyke brasse: I knowe thy workes & thy loue / seruite / and fayth / and thy paciēce / & thy dedes / which are mo at the last then at the fyrst. Notwithstandinge I haue a fewe thinges agaynst the / that thou sufferest that woman Iesabel / which called her selfe a Prophetesse / to teache & to deceane my seruantes / to make them commit fornicacion / & to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion / & she repented not. Beholde / I will caste her into a bed / & them that commit fornicacion with her / into gret aduersitie / excepte they tourne from their deades. And I will kylle her chyl-dren with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geue vnto euery one of you accordinge vnto poure workes.

The congregacion of Theatira

Fornication is a synne abominable

Hiery. lii. d.

Vnto you I saye / & vnto other of them of Theatira / as many as haue not this lerninge & which haue not knowen the depnes of Sathā (as they saye) I will put vpon you none other burthen / but that which ye haue alreddy. Holde fast tyll I come / & whosoever ouercometh and kepeth my workes vnto the ende / to him will I geue power ouer nacions / and he shall rule

Isalm. ii. c

rule them with a rodde of yron: & as the vessels of a potter/ shall he breake them to shewers. And as I receaved of my father/ so will I geue him the morninge starre. Let him that hath eares/ heare what the sprete sayth to the congregacions.

The .ix. Chapter

The congregacion of Sardis.

i. Thes. v. 11.
ii. Pet. iii. 11.

And wyte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of God and the vij. starres. I knowe thy workes: thou haste a name that thou lyuest/ & thou arte deed. Be awake & strength the thynges which remayne/ that are redy to dye. For I haue not founde thy workes perfayte before God. Remēber therfore how thou hast receaved and heard/ and hold faste/ & repēt. If thou shalt not watch/ I will come on the as a thefe/ & thou shalt not knowe what houre I will come vpon the. Thou haste a fewe names in Sardis/ which haue not despyled their garmentes: & they shall walke with me in whyte/ for they are worthy. He that ouercometh shalbe clothed in whyte arape/ & I will not put out his name out of the booke of lyfe/ and I will confesse his name before my father/ and before his angels. Let him that hath eares/ heare/ what the sprete sayth vnto the congregacions.

Isai. xlii. 1.
and. Job. xlii.

The congregacion of Philadelphia.

And wyte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy & true/ which hath the keye of Dauid/ which openeth & no man shutteth/ & shutteth & no man openeth. I knowe thy workes. Beholde I haue set before the an open doze/ & no mā can shut it for thou hast a litell strengthe & haste kept my saynges: & haste not denyed my name. Beholde I make them of the congregacion of Bathan/ which call them selues Jewes and are not/ but do lye: Beholde/ I will

I will make them that they shall come and worshyppe before thy sete: and shall knowe that I loue the.

Because thou hast kept the wordes of my paciēce therfore I will kepe the fro the houre of tēptacion which will come vpo all the worlde/ to tēpte them that dwell vpo the erth. Beholde I come shortly. Holde that which thou haste that no mā take awaye thy croune. Him that ouercometh/ will I make a pylar in the temple of my God/ & he shall go no more oute. And I will wyte vpon him/ the name of my God/ & the name of the cite of my God/ newe Ierusalem: which cometh doune out of heauen fro my God/ & I will wyte vpo him my newe name. Let him that hath eares/ heare/ what the sprete sayth vnto the congregacions.

And vnto the messenger of the congregacion which is in Laodicia wyte: This sayth (amē) the saythfull & true witnes/ the beginninge of the creatures of God. I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. So then because thou arte bitwene bothe/ and nether couldest neyther hot/ I will spew the oute of my mouth: because thou arte riche and increasyd with goodes/ and haste nede of nothyng/ and knowest not how thou arte wretched and miserable/ poore/ blinde and nakyd. I counsell the to bye of me golde tryed in the fyre/ that thou mayste be riche: and whyte raymēt that thou mayste be clothed/ that thy filthy nakednes do not appere: and anoynt thine eyes with eye salue/ that thou mayste se.

As many as I loue/ I rebuke and chasten. Beferuent therfore and repēt. Beholde I stoode at the doze and knocke. If eny man heare my voyce and open the doze/ I will come in vnto him and will suppe with him/ & he with me.

The congregacion of Laodicia.

whom god loueth them he chasteneth.

me. To him that ouercōmeth/ will I graunte to syt with me in my seate euen as I ouercame & haue sytten with my father/ in his seate. Let him that hath eares / heare what the sprete sayth vnto the congregacions.

The.iiij. Chapter

After this he looked/ and beholde a doore was open in heauē and the fyrste voyce which I hearde/ was as it were of a trompet talkinge, with me which sayde: come

The seconde figure.



vphyd

vp hydder/ & I will shewe the thinges which must be fulfilled here after. And immediatly I was in the sprete: and beholde a seate was put in heauen/ and one sate on the seate. And he that sat/ was to loke vpo/ lyke vnto a sasper stone & a sardyne stone. And there was a rayne bowe aboute the seate/ in syght lyke to an emeralde. And aboute the seate were. xliij. seates. And vpon the seates. xliij. elders sitte: The secde tinge clothed in whiterayment/ and had on their heddes crownes of gold.

Rayne bes we.

The secde tinge clothed in whiterayment/ and had on their heddes crownes of gold.

And out of the seate proceded lightnings/ and thundringes/ and voyces / and ther were viij. lampes of fyre/ burninge before the seate/ which are the viij. spretes of God. And before the seate ther was a see of glasse lyke vnto cristall/ and in the myddes of the seate/ and rounde aboute the seate were. iij. bestes full of eyes before and behinde. And the fyrst best was lyke a lyon/ the seconde beste lyke a calfe / & the thyrde beste had a face as a man/ and the fourthe beste was lyke a flyinge eagle. And the. iij. bestes had eche one of them. vi. winges about him/ and they were full of eyes with in. And they had no reste daye nether nyght sayinge: Holy/ holy/ holy/ Lorde God almighty/ which was / and is / and is to come.

Seuen lams pres.

Four bes ites.

And when those bestes gaue glory and honour and thanks to him that sate on the seate/ which liueth for euer and euer: the. xliij. elders fell doune before him that sat on the throne/ and worshipped him that liueth for euer/ and caste their crownes before the throne sayinge: thou arte worthy Lorde to receaue glory and honour/ and power/ for thou haste created all thinges/ and for thy willes sake they be/ and were created.

The. v. Chapter.

And I

The booke
sealed with
seuen seales.

And I sawe in the ryght honde of hym/
that sat in the trone/a boke wrytten with
in and on the backside/ sealed with .vij.
seales. And I sawe a stronge angell
which cried with a lowde voyce: Who is wor-
thy to open the boke/ & to lose the seales ther
of. And no man in heauē ner in erth/ nether vn-
der the erth, was able to open the boke/ nether
to loke thereon. And I wepte moche/ because
no man was founde worthy to open and to re-
de the boke/ nether to loke thereon.

A lyon ob-
tayned to o-
pen the booke.

And one of the elders sayde vnto me: wepe
not: Beholde a lyon beinge of the tribe of Ju-
da/ the rote of Dauid/ hath obtayned to open
the boke/ and to lose the .vij. seales ther of.
And I behelde/ and lo in the myddes of the
seate/ and of the .iij. bestes/ and in the myddes
of the elders/ stode a lambe as though he had
bene killed/ which had .vij. hornes & .vij. eyes/
which are the spietes of God/ sent into all
the worlde. And he came and toke the boke ou-
te of the ryght honde of hym that satte vpon
the seate.

And when he had take the boke/ the .iij. be-
stes and .xiiij. elders fell doune before the la-
be/ hauinge harpes and golden vialles full of
odoures/ which are the prayers of sayntes &
they songe a newe songe saynge: thou art wor-
thy to take the boke/ & to open the seales ther
of: for thou wast killed/ & haste redeemed vs
by thy blood out of all kynnedes/ & tonges/
and people/ and nacions/ and haste made vs
vnto oure God/ kynges and prestes/ and we
shall raygne on the erth.

And I behelde/ and I herd the voyce of ma-
ny angels about the trone & about the bestes
& the elders/ & I herde thousand thousandes/
saynge with a lowde voyce: worthy is the la-
be that was killed to receaue power/ & riches/
& wylde

San. vii. c

& wysdome/ & strenghte/ & honour/ & glozy/ &
blessinge. And all creatures which are in hea-
uen/ & on the erth/ & vnder the erth/ & in the
see/ & all that are in them/ herd I saynge: bles-
singe/ honour/ glozy/ and power be vnto hym
that sitteth vpon the seate/ and vnto the lam-
be for euermore. And the .iij. bestes sayd: Amen
And the .xiiij. elders fell vpon their faces/ &
worshipped hym that liueth for euer more.

The .vi. Chapter.



q. 4.

And

The Reuelacion

The lambe
opened the
seales.

whit horffe.

Redhorfe

Black horfe

Grene horfe

Soules in
der the altar

AND I sawe when the labe opened one of the seales / and I herde one of the .iiij. bestes saye / as it were the noyse of thunder / come & se: and I sawe. And beholde ther was a whyte horffe / and he that sat on him / had a bowe / & a croune was geuen vnto him / and he went forth conqueringe & for to ouer come. And when he opened the seconde seale / I herde the seconde beste saye: come & se. And ther went out another horffe that was red / & powers was geuen to him that satte thereon: to take peace from the erth / & that they shuld kyll one another. And ther was geuen, vnto him a great swearde.

And when he opened the thyrde seale / I herde the thyrde beste saye: come and se. And I behelde / and lo / a blacke horse: and he that satte on him / had a payre of balances in his honde. And I herd a voyce in the myddes of the .iiij. bestes saye: a measure of whete for a peny / and .iiij. measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe seale / I herde the voyce of the fourthe beste saye: come and se: and I looked. And beholde a grene horse / and his name that satte on him / was deeth / and hell folowed after him / and power was geuen vnto them ouer the fourthe parte of the erth / to kyll with swearde / and with hunger / & with deeth that cometh of vermen of the erth.

And when he opened the fyste seale / I sawe vnder the aultre / the soules of them that were kyllled for the worde of God / and for the testimony which they had / and they cried with a lowde voyce sayinge: How longe tarrest thou Lozde help and true / to iudge and to auenge oure bloud on them that dwell on the erth / And longe whyte garments were geuen vnto euery one of them. And it was sayde vnto the that

Of. S. John

fo. ccc. x. vii



The fourth
figure.

that they shuld reste for a lytle season vntyll the number of their felowes / and brethren / & of them that shulde be kyllled as they were / were fulfilled.

And I behelde when he opened the sixte seale / and lo ther was a great erth quake / and the sunne was as blacke as sacke clothe made of beare. And the mone waxed euē as bloud: and the starres of heauen fell vnto the erth euen as a figge tree casteth fro her her figges / whē
q. iij. she is

Esai. ii. b
Oze. vi. and
Luc. xlii.

The .v. figures
re:

The Revelacion

The. v. figu
96.



he is shaken of a mighty winde. And heauen
vanished away/as a scroll when it is rolled
to gether. And all mountayns and yles/ we-
re moued out of their places. And the kynges
of the erth/and the gret men/ & the ryche men/
& the chiefe captaynes / and the mighty men/ &
euery bond man/ & euery free man / hyd them
selues in denues / & in rockes of the hylls: &
sayde to the hylls and rockes: fall on vs / &
hyde vs from the pzeence of hym that sitteth
on the

Esaye. ii. b.
Osee. x. b.
Luc. xxiii.

Of. S. Iohn. fo. cccxxviii

on the seate/and from the wrath of the lam-
be/for the grette daye of his wrath is come / &
who can endure it.



The. vii. Chapter.

And after that I sawe. iiii. angels ston-
de on the. iiii. corners of the erth/ hol-
dinge the. iiii. wyndes of the erth/ that
the wyndes shuld not blowe on the erth/ nether
on the see/ nether on eny tree. And I sawe
q. iiii. a no-

Angell is a grene worde a signifieth a messenger And all the angels are called messengers/ because they are sent from god to man on message: eue so prophetez/ preach ers & the pre lates of the church/ are called angel les: that is to saye messengers/ because their offyce is to bringe the message of god vnto the people The good angelles her in this booke are the true byshoppes and preachers/ and the euell angelles are the heretikes and false preachers which euil falsifie gods worde with which the

a nother angell ascende from the risinge of the sunne: which had the seale of the liuinge God/ and he cried with a loude voyce to the .iiij. an gels (to whom power was geuen to hurt the erth & the see) saying: hurt not the erth nether the see/ nether the trees / tyll we haue sealed the seruautes of oure God in their foreheades.

And I herde the nombze of them which were sealed/ & ther were sealed an C. and. xliij. Of all the tribes of the chyldzen of Israel. Of the tribe of Iuda were sealed. xij. Of the tribe of Ruben were sealed. xij. Of the tribe of Gad were sealed. xij. Of the tribe of Aser were sealed. xij. Of the tribe of Neptalim were sealed. xij. Of the tribe of Manasses were sealed. xij. Of the tribe of Symeon were sealed. xij. Of the tribe of Leuy were sealed. xij. Of the tribe of Issacar were sealed. xij. Of the tribe of Zabulon were sealed. xij. Of the tribe of Joseph were sealed. xij. Of the tribe of Benjamin were sealed. xij. thousande.

After this I behelde/ and lo a gret multitude (which nomā coulde nombze of all naciōs and people/ and tonges/ stode before the seate/ and before the lambe/ clothed with lōge whyte garmentes/ and palmes in there hondes/ & cryed with a lowde voyce/ sayinge: saluacion be ascribed to him that sitteth vpon the seate of oure God/ and vnto the lambe. And all the angels stode in the compase of the seate/ & of the elders/ & of the .iiij. bestes/ and fell before the seat on their faces/ and worshipped God/ sayinge/ Amen: Blessinge and glozy wylsome and thanks/ & honour/ & power/ & myght/ be vnto oure God for euermore. Amen.

And one of the elders answered/ sayinge vnto me: what are these which are arrayed in long white garmentes/ and whence came they?

And

And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they which came oute of gret tribulacion and made their garments large / and made them whyte in the bloud of the lambe: therfore are they in the presence of the seate of God and serue him daye and nyght in his temple and he that sitteth in the seate will dwell amonge them. They shall hunger no more nether thurst/ nether shall the sunne lyght on them/ nether eny heate: For the lambe which is in the myddes of the seate/ shall fede them/ and shall ledde them vnto fountaynes of lyuynge water/ and God shall wype awaye all teares from their eyes.

The .viij. Chapter.

And when he had opened the seuenth seale/ ther was silence in heauen aboute the space of halfe an houre. And I sawe angelles stondynge before God/ & to them were geuen. viij. trompettes. And another angel cam and stode before the aultre hauynge a golden censur/ & moche of odours was geuen vnto him / that he shulde offre of the prayers of all sayntes apou the golden aultre / which was before the seate. And the smoke of the odours which came of the prayers of all sayntes/ ascended vppe before God out of the angelles honde. And the angel toke the censur and filled it with fyre of the aultre and caste it into the erth/ and voyces were made/ and thondynges and lyghtnynges and erth quake.

And the .viij. angels which had the .viij. trompettes prepared the selues to blowe. The fyrst angel blewe/ and there was made hayle and fyre/ which were myngled with bloud/ and they were caste into the erth/ and the thyrde parte of trees was burnt/ & all grene grasse was bzent. And the seconde angel blewe/ and as it were a gret mountayne burnynge with fyre was caste

q.v. into

church of Christ shall be thus miserablye plagued vnto the ende of the worlde / as is paynted in these figures.

The .liij. figure.

The. iii.
figure.



into the see/and the thyrde parte of the see turned to bloud/and the thyrde parte of the creatures which had lyfe/dyed/and the thyrde part of shippes were destroyed.

And the thyrde angel blew/and ther fell a grett staire from heuen burnynge as it were a lampe/and it fell into the thyrde parte of the ryuers/and into fountaynes of waters/ & the name of the starre is called wormwood. And the thyrde part was turned to wormwood. And many men

men dyed of the waters because they were made bytter. And the fourth angel blew/ & the thyrde parte of the sunne was smytten/ & the thyrde parte of the mone/and the thyrde part of starres: so that the thyrde parte of them was darchned. And the daye was smytten that the thyrde part of it shulde not shyne/and lyke wyse the nyght. And I behelde and herd an angel flynge thozowe the myddes of heauen/ sayinge with a lowde voyce: Woe/ woe to the inhabiters of the erth because of the voyces to come of the trompe of the .iij. angels which were yet to blowe.

The. ix. Chapter.

And the fyfth angel blew/ and I sawe a staire fall from heuen vnto the erth. And to him was geuen the hape of the bottomlesse pytt. And he opened the bottomlesse pytt/and ther arose the smoke of a grett fornaice. And the sunne/and the ayer were darchned by the reason of the smoke of the pytt. And thre came out of the smoke locustes vpon the erth: & vnto them was geuen power as the scorpions of the erth haue power. And it was comaunded them/that they shuld not hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which haue not the seale in their forhedes. And to the was comaunded that they shulde not kyll the/ but that they shulde be vexed. v. monethes/and their payne was as the payne that cometh of a scorpion/ when he hath stonge a man. And in those dayes shall men seke deeth/ & shall not fynde it/ & shall desyre to dye/and deeth shall flye from them.

And the similitude of the locustes was lyke vnto horses prepared vnto battayll/ & on their heddes were as it were crownes/ lyke vnto golde: and their faces were as it had bene the faces of men. And they had heare as the heare of women.

The. viii.
figure.

Esai. ii. d.
Osee. x. b.
Luc. xiii.
Sapi. xvi.

The Reuelacion

The. viii. fy-
gure.



of women. And their tethe were as the tethe
of lyons. And they had habbergions/as it were
habbergions of yron. And the sounde of their
wynges/was as the sounde of charettes when
many hozles runne to gedder to battayle.
And they had tayles lyke vnto scorpions / and
there were stynges in their tayles. And their po-
wer was to hurt men. v. monethes. And they
had a kynge ouer them/which is the angel of
the bottomlesse pyt / whose name in the he-
brew

Of S. Iohy

ffo. cccc. xxi

brew tonge/is Abaddon: but in the Greke tonge/
Apollion. One woo is past/and beholde two
woors come after this.

And the sixte angel blewe/and I herd a voy-
ce from the .iiij. corners of the golden aultre/
which is befoze God/saying to the sixte angel/
which had the trompe: Loose the.iiij. angelles/
which are bounde in the gret ryuer Eufrates.
And the.iiij. angelles were loosed which wer
prepared for an houre/for a daye/for a moneth/

Abaddon is
as moche
to saye as
a destroyer.

The. ix. fy-
gure.



The. ix. figu-
re.

and for

The .ix.
1. ure.

and for a yere/for to see the .iij. part of men.
And the nobre of hoismē of warre were .xx. ty-
mes. x. M. And I herde the nobre of the: & thus
I sawe the hoises in a vision & the that sate on
the/haupnge fyre habergides of a scarlate colou-
re/ & byrmstony/ & the heeddes of the hoises we-
re as the heeddes of lydes. And out of their mou-
thes wēt forth fyre & smoke & byrmstone. And
of these .iij. was the .iij. part of men kyled: that
is to saye/ of fyre/ smoke/ & byrmstone/ which pro-
ceded out of the mouthes of them: for their vo-
wer was in their mouthes & in their tayles: for
their tayles were lyke vnto serpetes/ & had hee-
des/ & with the they dyd hurt: And the remnaūt
of the men which were not kyled by these pla-
ges/ repented not of the dedes of their hondes
that they shulde not worshippē deuyls/ & yma-
ges of golde/ & siluer/ and brasse/ & stone/ and of
wood/ which nether can se/ nether heare/ nether
go. Also they repented not of their murther/
& of their soxcery/ nether of their fornicacion ne-
ther of their thefte: **The .x. Chapter.**

The .x.
figure.

And I sawe another myghtye angel come
doun fro heuen clothed with a cloude/
& the rayne bowe upon his heed. And his
face as it were the sunne/ & his fete as it were
pyllars of fyre/ & he had in his honde a lytell bo-
ke oppn: & he put his ryght fote upon the see/ &
his lyfte fote on the erth. And cryed with a low-
de voyce/ as whē a lyon roareth. And whē he had
cryed seven thondres spake their voyces. And
whē the .vij. thondres had spoken their voyces/
I was aboute to wyte. And I herde a voyce fro
heaven saynge vnto me/ seale by tho thynges
which the .vij. thondres spake/ & wyte the not.
And the angel which I sawe stonde upon the
see/ & apō the erth lyfte vpye his honde to heuē
& swoze by him that liueth for ever moze/ which
created heuē/ & the thynges that ther in are/ & the
see/

Danie. xii. c



The .x. fygu-
re.

see/ & the thynges which ther in are: that there
shulde be no lenger tyme: but in the dayes of the
voyce of the seuēthe angel/ whē he shal be begyn-
to blowe: euen þe mystry of god shal be finished
as he preached by his seruañtes the prophetes.

And the voyce which I herde from heuen/
spake vnto me agayne/ and sayde: go and take
the lytle boke which is open in the honde of
the angel which stondest upon the see / & upon
the erth. And I went vnto the angel/ and say-

De to

Ezech. iii. c

de to him: geue me the lytle boke / and he sayd vnto me: take it / and eate it vp / and it shall make thy belly bytter / but it shall be in thy mouth as swete as honny. And I toke the lytle boke out of his honde / and eate it vp / and it was in my mouth as swete as honny / and as sone as I had eaten it / my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people / and nacions / and tonges / and to many kynges.

The. xi. Chapter.

The. xi. figure.

And then was geuen me a rede lyke vnto a rode / and it was sayd vnto me: Ryse / and mete the temple of God / and the aultre / and them that worshippe therein / and the quyre which is with in the temple / cast oute and mete it not: for it is geuyn vnto the Gentyles / and the holy cite shall they treade vnder fote. xliij. monethes. And I will geue power vnto my two witnesses / and they shall prophesy a y thousande / two hundred and. lx. dayes / clothed in sacke cloth. These are two olyue trees / and two candlestyckes / stondynge before the God of the erth.

And yf eny man will hurt them / fyre shall procede out of their mouthes / & consume their enemyes. And yf eny man will hurt them this wyse muste he be kylled. These haue power to shut heauen / that it rayne not in the dayes of their prophesyinge: and haue power ouer waters to turne them to bloud / and to smyte the erth with almaner plagues / as often as they will.

And when they haue fynysshed their testimony / the beste that cam oute of the bottomlesse pyt / shall make warre agaynst them and shall overcome them / and kyll them. And their bodies shall lye in the stretes of the greate cite / which spiritually is called Zodom and Egypte / where



The. xi. figure.

where oure word was crucified. And they of the people and kynredes / and tonges / and they of the nacions / shall se their bodies. iij. dayes and an half / and shall not suffre their bodies to be put in graues. And they that dwell upon the erth / shall reioyce ouer them and be glad / and shall send gyftes one to another for these two prophetes vexed them that dwell on the erth.

And also

And after. iij. dayes and an halffe the spere
of lyfe from God/entred into them. And they
stode vpon their fete: and greafeare came
apon them which sawe them. And ther herdes
greafe voyce from heauen / saying vnto them.
Come vp hydder. And they ascended vp into
heauen in a cloude / and their enemyes sawe
them. And the same houre was ther a grette
erth quake/and the tenth parte of the cite fell/
and in the erth quake were slayne names of
men seuen. And the remnaunt were feared/
and gaue glory to God of heauen. The secon-
de woo is past/and beholde the thyrde woo will
come anon.

And the seuenth angel blew/and ther were
made great voyces in heauen/sayinge: the kyng-
doms of this worlde are oure lordes and his
Christes / and he shall raygne for ever more.
And the. xxiij. elders/which syt before God
on their seates/fell apon their faces/and wor-
shipped God sayinge: we geue the thanke lord
God almygh'te: which arte and wast/and art
to come / for thou haste receaued thy great
myght/and hast rayned. And the nations we-
re angry/and thy wyath is come/and the tyme
of the dreed that they shuld be iudged and that
thou shuldest geue rewarde vnto thy seruaun-
tes the Prophetes and Sayntes/and to them
that feare thy name small and great/and shul-
dest destroye them / which destroye the erth.
And the temple of God was opened in heuen/
and ther was sene in his temple / the arche of
his testament: and ther folowed lyghtnynges/
and voyces/and thondynges and erth quake/
and moche hayle.

The. xij. Chapter.

And ther



The. xlii.
figure

And ther appered a gret wonder in hea-
uen: A woman clothed with the sunne/
and the moone vnder her fete / and apon
her heed a crowne of. xij. starres. And she
was with chylde & cryed trauayllinge in byrth/
and payned redy to be deliuered. And ther appe-
red another wonder in heauen / for beholde a
gret Red dragon haupnge. viij. heddes/and ten
hoyes and crounes vpon his heddes: and his
t. ij. tayle

The. xlii. fig-
ure.

The Reuelacion

taile due the thyrdeparte of the starres / and cast them to the erth.

And the dragon stode before the woman / which was redde to be deliuered: for to deuoure her chylde as sone as it were borne. And she brought forth a man chylde / which shulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God / and to his seate. And the woman fled into wilderness / where she had a place / prepared of God / that they shulde fede her there a .xiiij. hundred .xl. dayes.

And ther was a gret battayll in heauen / Michael and his angels fought with the dragon / and the dragon fought and his angelles / and preuailed not: nether was their place founde eny more in heauen. And the gret dragon / that olde serpent called the deuyll and Sathanas was cast out. Which deceaueth all the worlde. And he was cast into the erth / and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heuen is now made saluacion and strengthe and the kyngdome of oure God / and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the bloude of the lambe / and by the worde of their testimony / and they loued not their lyues vnto the deeth. Therfore reioyce heuens / and ye that dwell in them. Woo to the inhabytors of the erth / and of the see: for the deuyll is come doune vnto you which hath greet wyath / because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth / he persecuted the woman / which brought forth the man chylde. And to the woman were geuen two wynges of a great eagle / that she myght flye into the wilderness / into her place / where she is now: shyd for a tyme /

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me / tynes / and halfe a tyme / from the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryuer / because she hulde haue bene caught of the floud. And the erth holpe the woman / and the erth opened her mouth and swallowed vp the reuer which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr seide / which kepe the comynauementes of God / and haue the testimony of Iesus Christe. And I stode on the see sonde.

The .xiii. Chapter.

And I sawe a beste ryse out of the see / haupnge .viij. heddes / and .x. hornes / and upon his hornes .x. crownes / & upon his heed / the name of blasphemy. And the beast which I sawe / was lyke a catt of the mountayne / and his fete were as the fete of a beare / and his mouth as the mouthe of a lyon. And the dragon gaue him his power and his seate / and grett auctorite: and I sawe one of his heeddes as it were wounded to deeth and his dedly wounde was healed. And all the worlde wondred at the beast / and they worshypped the dragon which gaue power vnto the best / and they worshypped the best sayinge: who is lyke vnto the best: who is able to warre with him?

And ther was geuen vnto him a mouth / that spake great thynges and blasphemies / and power was geuen vnto him / to do .xliij. monethes. And he opened his mouth vnto blasphemy agaynst God / to blasphemie his name / and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the Sayntes / and to ouercome them. And power was geuen him ouer all kynned /

The .xiii.
figure.

r. iij. tonge

The .xiii. fy
gure.



longe/and nation:and all that dwell upon the
erth worshippe him:whose names are not writ-
ten in the booke of lyfe of the lambe/which was
kylled from the begynnyng of the worlde.
If eny man haue an eare/let him heare. He
that leadeth into captiuite/ shall go into cap-
tiuite:he that kylleth with a swearde/must be
kylled with a swearde. Heare is the patience/
and the fayth of the sayntes.

And

And I behelde a nother best commynge vp
oute of the erth/and he had two hornes lyke a
lambe/and he spake as dyd the dragon.And he
dyd all that the fyrste best coulde do in his pre-
sence/and he caused the erth/and them which
dwell therein/to worshippe the fyrst best/who
se dedly wounde was healed. And he dyd grett
wonders / so that he made fyre come doune
from heauen in the syght of men.And deceaued
them that dwell on the erth by the meanes of
those signes which he had power to do in the
syght of the best/sayinge to them that dwell
on the erth:that they shuld make an ymage vn-
to the best/which had the wounde of a swear-
de/and dyd lyue.

Gene. ix. a
Math. xxvi.

And he had power to geue a sprete vnto the
ymage of the best/and that the ymage of the
best shuld speake / and shuld cause that as
many as woldenot worshippe the ymage of
the best/shuld be kylled. And he made all bo-
thesmale and gret/ryche and poore/fre & bond/
to receaue a marke in their ryght hondes oz in
their forheddes.And that no man myght by oz
sell/saue he that had the marke/oz the name of
the best/other the nombze of his name. Here
is wysdome. Let him that hath wytt count
the nombze of the best. For it is the nombze
of a man/and his nombze is sixe hondzed/thre
hoze and sixe.

The .xiii. Chapter.

And I lokyd/and lo a lambe stode on the
mount Syon/with him an Land .xliiiij
thousande haupnge his fathers name
written in their forheddes. And I her-
dia voyce from heuen/as the sounde of many
wytters/and as the voyce of a grett thoundze/
And I herde the voyce of harpers harppnge
wth their harpes. And they songe as it we-
re i newe songe / before the seate / and before
r. liij. the

The .xiii. fy
gure.



The. xlii. fy
gure

the foure beestes / and the elders / and no man
coude learne that songe / but the hondred and
xlii. which were redemed from the erth.
These are they / which were not defyled with
women / for they are virgyns. These folowe the
lambe whither soeuer he goeth. These were re-
demed from men beyng the fyrste frutes vi-
to God and to the lambe / and in their mou-
thes was founde no gyle. For they are withou-
ten spott befoze the trone of God. x

And

And I sawe an angell flye in the middes of
heaven hauinge an everlastinge gospel / to
preache vnto them that sit and dwell on the
erth / and to all nacions / kynnedes / & tonges
and people / sayinge with a loude voyce: Feare ^{Isa. m. xlv.}
God and geue honour to him / for the houre of ^{Reu. xliii.}
his iudgement is come: and worshyppe him / ^{Isai. xxi.}
that made heauē and erth / & the see / and foun ^{Jer. li. a}
taines of water. And ther folowed a nother
angell / sayinge: Babylon is fallen is fallen
that grete cite / for she made all nacions drin-
ke of the wyne of hir fornicacion.

And the thyrde angell folowed them sayin-
ge with a loude voyce: If eny man worshyppe
the beest & his ymage / & receaue his marke in
his forhed / or on his honde / the same shall
drinke the wyne of the wrath of God which
is powzed in the cuppe of his wrath. And he
shal be punished in fyre and brimstone / befoze
the holy angels / and befoze the lambe.

And the smoke of their turment ascendeth
vpeuermore. And they haue no rest daye ner
nyght / which worshyppe the beest & his yma-
ge / and whosoever receaueth the prynt of his
name. Here is the pacience of sayntes. Heare
are they that kepe the commaundementes &
the sayth of Iesu.

And I herde a voyce from heauen sayinge
vnto me: write. Blessed are the ded / which he
re after dyc in the Lorde / euē so sayth the spre-
te: that they maye rest fro their laboures / but
their woikes shall folowe them. And I looked
and beholde a whyte clowde / and vpon the
clowde one sittinge lyke vnto the sonne of
man / hauinge on his heed a golden crowne / &
in his honde a sharpe sylle. And another an-
gell came oute of the temple / cryinge with a
loude voyce to him that sat on the clowde.
Thruste in thy sylle and repe for the tyme is

r. v.

come

The. xv. fy
gure. |

Joel. iii. c.



The. xv. fye
gure.

come to reape / for the corne of the erth is ripe.
And he that sate on the clowde / thrust in his
spyke on the erth / and the erth was reaped.

And another angell came oute of the tem-
ple / which is in heauen / hauinge also a sharpe
spyke. And another angell came oute from the
aultre / which had power ouer fyre / and cryed
with a lowde crye to him that had the sharpe
spyke / and sayde: thrust in thy sharpe spyke / and
gaddre the clusters of the erth / for her grapes
are

are ripe. And the angell thrust in his spyke
on the erth / and cut doune the grapes of the
pyneparde of the erth: and cast them into the
gret wynefat of the wyath of God / and the
wynefat was troden with out the cite / and
bloud came oute of the fat / euē vnto the hoys
byddes by the space of a thousande .c. vij. l.
furlonges.

The. xv. Chapter.

And I sawe another signe in heuē gret
& meruellous. vij. angels hauinge the
seuen laste plagis / for in them is fulfil-
led the wyath of God. And I sawe as
it were a glassye see / mingled with fyre / & the
that had gottē victoꝝy of the beest / and of his
ymage / and of his marke / and of the nombꝛe
of his name / stonde on the glassye see / hauinge
the harpes of God / & they songe the songe of
Moses the seruaunt of God / & the songe of
the lambe / sayinge: Gret and maruelous are
thy woꝝkes Lorde God almyghty / iuste and
true are thy wayes / hynges of sayntes. who
shall not feare o Lorde / & glorify thy name:
for thou only arte holy / & all gentyls shall
come and woꝝhippe before the / for thy iudge-
mentes are made manifeste.

The. xvi. fye
gure.

Wic. x.

And after that / I lohed / & beholde the tem-
ple of the tabernacle of testimony was oppn
in heauen / and the seuen angels came out of
the temple / which had the seuen plagis / clo-
thed in pure & bygght linnen / and hauinge
their bꝛesttes gyꝛded with goldē gerdels. And
one of the fowꝛe beestes gaue vnto the seuen
angels. vij. golden vialles / full of the wyath
of God / which liueth for euer moꝛe. And the
temple was full of the smoke of the gloꝝy of
God and of his power / and no man was able
to entre into the temple / tꝛill the seuen plagis
of the seuen angels were fulfilled.

The. xvi. Chapter

And



The .xvi. fy-
gure.

The .xvi. fy-
gure.

And I herde a great voyce out of the temple sayinge to the .viij. angels: go you & rewarpe/ poure out poure vialles of wrath vpon the erth. And the fyrst went/ and powzed out his viall vpon the erth/ & there fell anoyse & a soze botche vpon the men which had the marke of the best/ & vpon them which worshipped his ymage. And the seconde angell shed out his viall vpon the see/ & it turned as it were into the bloud of a deed man: & euery liuinge

liuinge thinge dyed in the see. And the thyrde angell shed out his viall vpon the ryuers and fontaynes of waters/ & they turned to bloud. And I herde an angell saye: Lorde which arte & wast/ thou arte ryghteous and holy/ because thou hast geue soche iudgementes/ for they shed out the bloude of sayntes/ & Prophetes/ and therfore hast thou geue them bloud to drinke: for they are worthy. And I herde another out of the aultre saye: euē so Lorde God almighty true and righteous are thy iudgementes.

And the fourth angell poured out his viall on the sunne/ and power was geue vnto him to vex men with heate of fyre. And the men raged in gret heate/ & spake euill of the name of God which hath power ouer those plagis/ & they repented not/ to geue him glory. And the fyfte angell poured out his viall vpon the seate of the beste/ & his kyngdome waxed derke/ & they gnawe their tōges for sorowe/ & blasphemed the God of heauē for sorowe & payne of their sores/ & repented not of their dedes.

And the sixte angell poured out his viall vpon the gret ryuer Euphrates/ & the water dyed vp that the wapes of the kynges of the este shulde be prepared. And I sawe thre vnclene spretes lyke frogges come out of the mouth of the dragon/ & out of the mouth of the beste/ & out of the mouth of the false Prophete. For they are the spretes of deupls workinge myzacles/ to go out vnto the kynges of the erth & of the whole worlde/ to gadder the to the battayle of that gret dape of God almighty. Beholde I come as a thefe. Happy is he that watcheth & kepeth his garmentes/ lest he be founde naked/ and men se his filthynes. And he gaddered them to gether into a place called in the Hebrue tonge Armagedon.

And the seuenth angell poured out his viall
all in

all in to the ayre. And ther came a voyce out of heauen from the seate/sayinge: it is done. And ther folowed voyces thondringes / and lightnings / and ther was a gret erthquake / soche as was not sence me were vpo the erth / so mighty an erthquake and so gret. And the greates cite was deuided into thre parties / & the cities of all nacions fell. And gret Babylon came in remembraunce befoze God / to geue vnto hyr the cuppe of the wyne of the fiercenes of his wraath. Euery ple fled awaye / & the mountaynes were not founde. And ther fell a gret hayle / as it had bene talentes / out of heauen vpon the men / and the men blasphemed God / because of the plage of the hayle / for it was gret and the plage of it soze.

The .xviij. Chapter.

The .xviij. fy gur

And ther came one of the seuen angels / which had the seuen vialles: and talked with me / sayinge vnto me: come I will shewe the the iudgemēt of the gret whore that sitteth vpon many waters / with which haue comitted fornicacion the kynges of the erth / so that the inhabitants of the erth / are drunken with the wyne of her fornicacion. And he carped me awaye into the wildernes in the spete. And I sawe a woman syt vpon a rose colozed best full of names of blasphemie which had ten hornes. And the woman was arayed in purple & rose coloure & decked with golde / precious stone / & pearles / & had a cup of golde in her honde / full of abominacions & filthines of her fornicacion. And in her forehead was a name writen / a mystery / gret Babylon the mother of whoredome and abominacions of the erth. And I sawe the wyfe dronke with the bloud of sayntes / and with the bloud of the witnesses of Iesu. And when I sawe her / I wondred with gret meruaile.

And



The .xviij. fy gur.

And the angell sayde vnto me: wherfore maruylest thou? I will shewe the the mystery of the woman / and of the best that berith her / which hath seuen heddes and ten hornes. The best that thou seest / was / and is not / and shall ascende out of the bottomlesse pyt / and shall go into perdition / and they that dwell on the erth shall wondre (whose names are not writen in the boke of lyfe from the beginninge of the worlde) when they beholde the beste

best that was and is not. And here is a mynde that hath wylsome.

The seven heddes are seven mountaynes / on which the woman sitteth: they are also seven kynges. fyue are falle / & one is / and another is not yet come. when he cometh he must continew a space. And the beste that was / & is not / is euen the apght / & is one of the seven / & shall go into destruccion. And the ten hornes which thou seest / are ten kynges / which haue receaued no kyngdome / but shall receaue power as kynges at one houre with the beste. These haue one mynde / and shall geue their power & strenghte vnto the beste. These shall fyght with the lambe / & the lambe shall ouercome them: for he is Lorde of lordes / and kynge of kynges: and they that are on his side / are called / and chosen and saythfull.

And he sayde vnto me: the waters which thou sawest / where the whore sitteth / are people / and folke / and nacions / and tonges. And the ten hornes / which thou sawest vpon the best / are they that shall hate the whore / & shall make her desolate & naked / and shall eat her fleshe & burne her with fyre. For God hath put in their hertes to fulfyll his wyl / and to do with one consent / for to geue hyr kyngdome vnto the beast / vntyll the wordes of God be fulfilled. And the woman which thou sawest / is that great cyte / which raigneth ouer the kynges of the erth.

The. xviii. Chapter.

And after that / I sawe another angell come from heauē / hauinge gret power / and the erth was lychtened with his brightnes. And he cried mightely with a ströge voyce sayinge: Great Babylon is fallen / is fallen: and is become the habitation of deuyls / and the holde of all fowle spretes / and

The. xlii. figure.

a cage



The. xlii. figure.

a cage of all vnclene and hatefull byrdes / for all nacions haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth haue committed fornicacion with her / and her merchautes are waxed ryche of the aboundaunce of her pleasures.

And I herde a nother voyce from heauen / saye: come awaye from her my people / that ye be not partetakers in her synnes / that ye receaue not of her plagues. For her synnes are gon

vp to

vp to heuen/ & God hath remembred her wpe-
kednes. Rewarde her euen as she rewarded
you/ & geue her double accordinge to her woꝛ-
kes. And poure in double to her in the same
cuppe which she filled vnto you. And as mo-
che as she glorified her selfe & liued wantanly/
so moche poure ye in for her of punysshment/
and sorowe/ for she sayde in her selfe: I syt be-
inge a queene & am no wyddowe & shal se no so-
rowe. Therfore shall her plages come at one
daye/deeth/and sorowe/& hōger/ and she shal
be bzent with fyre: for stronge is the Lorde
God which iudgeth her.

Esai. xlii. b.

And the kynge of the erth shalbe wepe her
and wayle ouer her / which haue committed
fornication with her/and haue lyued wantan-
ly with her / when they shall se the smoke of
her burninge/and shall stonde a farre of / for
feare of her punysshment/sayinge: Alas/Alas
that gret cite Babylon/that myghty cite: for
at one houre is her iudgement come. And the
marchauntes of the erth shal wepe and way-
le in them selues / for no man wyll bye their
ware eny moze/ the ware of golde and siluer/
and precious stones/ether of pearle/ and rap-
nes/and purple/& skarlet/and all thyne mod-
de and almaner vessels of puerp/and alman-
ner vessels of most precious wodde/& of bꝛasse
and yron/and synamon/and odours/ & oym-
mentes/and franchynsence/and wyne/and oy-
le/and fyne floure/and wheate/bestes/and she-
pe/ and hōsses/and charretes / and bodies
and soules of men.

And the apples that thy soule lusted after/
are departed from the. And all thinges which
were deyntic/and had in pryce are departed fro
the/ and thou shalt fynde them no moze. The
marchauntes of these thinges which were
wexed ryche/ shall stonde a farre of from her/
for fea-

for feare of the punysshment of her / wepinge
and waylinge/ and sayinge: Alas/ alas/ that
gret cite/that was clothed in rapnes and pur-
ple/and skarlet / and decked with golde / and
precious stone/and pearles: for at one houre
so gret riches is come to nought.

And euery shyppe gouerner/ & all they that
occupied shippes / and shypmen which woꝛke
in the see/stode a farre of / and cried/ whē they
sawe the smoke of her burninge/sayinge: what
cite is lyke vnto this gret cite: And they cast
dust on their heddes/and cried wepinge/ and
waylinge/and sayed: Alas/ alas that greate
cite wherein were made riche all that had shyp-
pes in the see/by the reason of her costlynes/
for at one houre is she made desolate.

Reioyce ouer her thou heauen/ and ye holy
Apostles and Prophetes: for God hath geuen
poure iudgemēt on her. And a myghty angell
toke vp a stone lyke a gret myllstone / and cast
it into the see/ sayinge: with suche violence
shall that gret cite Babylon be cast/ and shal
be founde no moze. And the voyce of harpers/
and musicians/ and of pipers/ & trompetters
shalbe herde no moze in the: and no craftes-
man/ of whatsoeuer craft he be/ shalbe founde
eny moze in the. And the soude of a myll shal-
be herde no moze in the/ and the voyce of the
bydgrome and of the byde/shalbe herde no
no moze in the/ for thy marchauntes were the
gret men of the erth. And with thyne inchant-
ment were deceaued all nations: & in her was
founde the bloude of the Prophetes/ & of the
sayntes/ & of all that were slayne vpo the erth:

The. xix. Chapter

And after that I herde the voyce of mo-
che people in heauen sayinge: Alleluya.
Saluacion and glory & honour & power
be ascribed to the lorde oure God/ for true and
ryghte-

The Reuelacion

righteous are his iudgements / for he hath iudged the great whoze which dyd corrupt the erth with her fornicacion / & hath auenged the bloud of his seruautes of her hond. And agayne they sayd: Alleluya. And smoke rose vpon for evermore. And the .xxiiiij. elders / & the .iiiiij. bestes fell doune / and worshipped God that sate on the seate sayinge: Amen / Alleluya. And a voyce cam out of the seate / sayinge: prayse oure Lorde God all ye that are his seruautes / and ye that feare him both small and great.

And I herde the voyce of moche people / enen as the voyce of many waters / & as the voyce of stronge thondrynges / sayinge: Alleluya / for God omnipotent raigneth. Let vs be glad & reioyce and geue honour to him: for the mariage of the lambe is come / and his wyfe made her selfe redde. And to her was graunted / that she shulde be arayed with pure and goodly raynes. For the raynes is the rightewesnes of sayntes. And he sayde vnto me: happy are they which are called vnto the lābes supper. And he sayde vnto me: these are the true sayynges of God. And I fell at his fete / to worshyppe him. And he sayde vnto me / se thou do it not. For I am thy felowe seruaunt / and one of thy brethren / & of them that haue the testimony of Iesus. Worshyppe God. For the testimony of Iesus is the sprete of prophesye. And I sawe heauen open / and beholde: a whyte horse: and he that sat vpon him was sayth full and true / and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame of fyre: and on his heed were many crownes: and he had a name written / that no man knewe but he him selfe. And he was clothed with a vesture dypt in bloud / and his name is called the worde of God. And the warriors which were in heauen / folowed him vpon whyte horse.

Math. xxii.
Luke. xiiii.

The .xix. fygure.

Isai. lxiij.

Of S. Iohn.

fo. ccc. lxiij



The .xix. fygure.

te horses / clothed with white and pure raynes: and out of his mouthe went out a sharpe swerde / that with it he shulde smyte the heathen. And he shall rule them with a rodde of yron / and he trode the wynefat of fearnes & wrath of almighty God. And hath on his vesture and on his thygh a name written: kynge of kynges / and Lorde of Lordes.

And I sawe an angell stonde in the sunne / and he cryed with a lowde voyce / sayinge to all the

i. Timo. vi.

all the fowles that flye by the middes of hea-
uen/come and gaddre youre selues to gether
vnto the supper of the gret God that ye maye
eate the fleshe of kyniges/and of hye captay-
nes/and the fleshe of mighty men/ & the fles-
she of ho:lls/and of them that sit on them/ &
the fleshe of all free men & bond men/and of
small and gret. And I sawe the beste & the kyn-
ges of the erth/ & their warriors gaddered to-
gedder to make battayle agaynst him that sat
on the horlle and agaynst his souldiers.

And the beste was take and with him that
false Prophet that wrought myracles before
him/with which he deceaued them that recea-
ued the beestes marke/and them that worship-
ped his ymage. These both were cast into a pye
of fyre burninge with byrnystone: & the rem-
nant were slayne with the swearde of him
that sat vpon the horlle/which swearde proce-
ded out of his mouth/and all the foules were
fulfilled with their fleshe.

The .xx. Chapter.

The .xx. fy-
gure.

And I sawe an angell come doune from
heauē/hauinge the keye of the bottom-
lesse pyt/ & a gret chayne in his honde.
And he toke the dragon that olde ser-
pent which is the deuyll & Satanas/ & he bou-
de him a thousand yeaues: and cast him into
the bottomlesse pit/and he bounde him/ and
set a seale on him/that he shulde deceaue the
people no moare/tyll the thousand yeres be
refulfilled. And after that he muste be loosed
for a lytell season.

And I sawe seates & they sat vpon them &
iudgement was geuen vnto them: and I sa-
we the soules of them that were behedded for
the witnes of Jesu/ & for the worde of God:
which had not worshipped the beste/ nether
his ymage/nether had taken his marke vpon
their



The .xx. figu-
re.

their forheddes/or on their hondes: and they
liued/and raygned with Christ a .x. yere: but
the other of the deed mē lyued not agayne/ vn-
tyll the .x. yere were finished. This is that
fyrst resurreccion. Blessed and holy is he that
hath parte in the fyrst resurreccion. For on su-
che shall the seconde deeth haue no power for
they shalbe the prestes of God & of Christ/ &
shall raygne with him a .x. yere.

f. iiij.

And

The Revelation

Rea. xxxviii.
nd. x. lxx.

And when the .vii. yeares are expired / Satan shalbe lowsed out of his prison / and shall go oute to deceaue the people which are in the foure quarters of the erth Gog and Magog / to gadder them to gedder to batayle / whose nombze is as the sonde of the see : and they went vp in the playne of the erth / and compassed the tentes of the sapntes about / & the beloued cite. And fyre cam doune from God / out of heauen / and deuoured them : and the deuyl that deceaued them / was cast into a lake of fyre & brimstone / where the beest and the false prophet were and shalbe toymnted daye and nyght for euet moze.

And I sawe a greete whyte seate and him that satte on it / from whose face fled awaye both the erth and heauē and their place was no moze founde. And I sawe the deed / both gret and small stonde before God : And the booke were opened / & another booke was opened / which is the booke of lyfe / and the deed were iudged of tho thinges which were writen in the booke accordinge to their dedes : and the see gaue vp her deed / which were in her / and deeth and hell delyuered vp the deed / which were in them : and they were iudged euery man accordinge to his dedes. And deeth and hell were cast into the lake of fyre. This is that second deeth. And whosoever was foude written in the booke of lyfe / was cast into the lake of fyre.

The .xxi. Chapter

Isai. lxv. c.
nd. lxvi.
Deir. iii.
The .xxi. fy
gure.

AND I sawe a newe heuē & a newe erth. For the fyrst heuē / and the fyrst erth were vaniss hed awaye / & ther was no moze see. And I John sawe that holy cite newe Ierusalem come doune fro God oute of heauē prepared as a bypde garnished for her husband. And I heide a gret voyce out of hea

Of S. Iohy.

fo. cccv. b



The .xxi. fy
gure.

of heauen sayinge : beholde / the tabernacle of God is with men / and he will dwell with them. And they shalbe his people / and God him selfe shalbe with them and be their God. And God shall wpye awaye all teares from their eyes. And there shalbe no moze deeth / nether sorowe nether cryng / nether shall ther be eny moze payne / for the olde thinges are gone. And he that satte upon the seate / sayde : Behold I make all thin

Isai. lxv.

The .xxi.
figure.

sa. xlii.
Cor. v.

all thinges newe. And he sayde vnto me: wryte/for these wordes are saythfull and true.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the beginninge/ and the ende. I will geue to him that is a thyrt of the well of the water of lyfe/ fre. He that ouercometh/ shall inheret all thinges/ & I will be his God/ and he shalbe my sonne. But the fearefull and vnbeleupnge/ and the abhominable/ and murderers/ and whoremongers/ and sorcerers/ & ydolaters / and all lyars shall haue their parte in the lake which burnyth with fyre and brimstone/ which is the seconde deeth.

And there cam vnto me one of the. vii. angels which had the. vii. vials full of the. vii. laste plagues: and talked with me sayinge: come hydder/ I will shewe the the byrde/ the lambes wyfe. And he carped me awaye in the sprete to a grett and an hie mountayne/ and he shewed me the grett cite/ holy Ierusalem descendynge out of heauen from God/ haupnge the byghtnes of God. And her synnyng was lyke vnto a stone mooste pccious/ euen a Iaspas cleare as Cristall: and had walles grett and hie. and had xij. gates/ and at the gates. xij. angels: and names wrytten/ which are the. xij. trybes of Israel: on the est parte. iij. gates/ and on the north syde. iij. gates and to wardes the south. iij. gates/ and from the west iij gates: and the wall of the cite had. xij. foundations/ and in them the names of the lambes. xij. Apostles.

And he that talked with me/ had a golden rede to measure the cite with all and the gates therof and the wall therof. And the cite was bylt. iij. square and the lenth was as large as the bredth of it/ and he measured the cite with the rede. xij. furlonges: & the lenth and the bredth/ and the heyth of it/ were equall. And he measured the wall therof. an. c. xliij. cubittes: the mea-

the measure that the angel had was after the measure that man vseth. And the byldynge of the wall of it was of Iaspas. And the cite was pure golde lyke vnto cleare glasse/ & the foundations of the wall of the cite was garnished with all maner of pccious stones. The fyrste foundation was Iaspas/ the seconde Saphyre/ the thyrde a Calcedony/ the fourth an Emerald: the fyft Sardonix: the sixt Sardens: the seventh Crysolite: the eyght Berall: the nynta Topas: the tenth a Crysolrasos: the eleuenth a Iacynth: the twelue an Amatis.

The. xij. gates were. xij. pearles/ euey gate was of one pearle/ and the strete of the cite was pure golde/ as thozowe synnyng glasse. And ther was no temple therin. For the lord God allmyghty and the lambe are the temple of it/ and the cite hath no nede of the sonne ne- ther of the mone to lyghten it. For the byghtnes of God dyd lyght it: and the lambe was the lyght of it. And the people which are saued shall walke in the lyght of it: and the kynges of the erth shall bryng their glozy vnto it. And the gates of it are not shut by daye. For ther shalbe no nyght there. And ther shall entre into it none vnclene thynge: nether what soeuer worketh abhominacion: or maketh lyces: but they only which are wrytten in the lambes boke of lyfe.

Isai. lx. c.

The. xiiij. Chapter.

And he shewed me a pure ryuer of water of lyfe cleare as Cristall: procedynge oute of the seate of God and of the lambe. In the myddes of the strete of it/ and of ether syde of the ryuer was ther wode of lyfe: which bare. xij. manner of frutes: and gaue frute euey moneth: and the leues of the wode serued to heale the people with all. And ther shalbe no moze curse/ but the seate of God and the lambe

The Newe facion

lambe shalbe in it: and his scruauntes shal
serue him. And they shall se his face/and his
name shalbe in their foreheades. And there shall
be no nyght there / and they nede no candle/
neither lyght of the sunne: for the Lorde God
geueth them lyght / and they shall raygne for
euermore.

And he sayde vnto me: these sayinges are
saythfull and true. And the Lorde God of
Daynes and Propheies sent his angel to shew
vnto his scruauntes/ the thinges which mu
ste shortly be fulfilled. Beholde I come short
ly. Happy is he that kepeth the sayinge of the
prophecy of this boke. I am Iohn which sawe
these thinges and herde them. And when I had
herde and sene/ I fell doune/ to worshippe be
fore the fete of the Angel which shewed me
these thinges. And he sayd vnto me: se thou do
it not/ for I am thy felowe seruaunt and the
feloweseruaunt of thy brethren the prophetes
and of them which kepe the sayinges of this
boke. But worshippe God.

And he sayde vnto me: seale not the sayinges
of the prophecy of this boke. For the tyme is
at hande. He that doeth euyll/ let him do euyll
still: and he which is fylthy/ let him be fylthy
still: and he that is ryghteous/ let him be more
ryghteous: and he that is holy/ let him be mo
re holy. And beholde I come shortly/ and my
rewarde with me/ to geue every man accordyn
ge as his dedes shalbe. I am Alpha and Ome
ga the beginnyng and the ende: the fyrst and
the last. Blessed are they that do his commaun
dementes / that their power maye be in the tree
of lyfe/ and maye entre in thow the gates in
to the cite. For without shalbe dogges and in
chauntes/ and whoremongers / and mothe
rers/ and ydolaters and whosoever loueth or
maketh lyes.

I Ies

Of S. Iohn

No. ccc. lvi

D I Iesus sent myne angel/ to testifie vnto you
these thinges in the congregacions. I am the ro
te and the generacion of Dauid/ and the bryght
mornynge starre. And the spete and the byrde
sayde come. And let him that heareth/ saye also
come. And let him that is athyrt/ come. And let
whosoever will/ take of the water of lyfe/ fre.

I testifie vnto every man that heareth the
wordes of the prophecy of this boke: yf any
man shall adde vnto these thinges/ God shall
adde vnto him the plagis that are wrytten in
this boke. And yf any man shall mynyshe of the
wordes of the boke of this prophecy/ God shall
take awaye his parte out of the boke of lyfe/
and oute of the holy cite/ and from the thin
ges which are wrytten in this boke. He which
testifieth these thinges sayth: be it/ I come
quychly/ Amen. Euen so: come lorde Iesu.

The grace of oure Lorde Iesu Christ
be with you all: Amen.

The ende of the newe testament:

Here folowe

the Epistles taken oute of the olde
testament/ which are red in the church after the
vse of Salburge vpon certen dayes of the yere.

The fyrst sondaye in Aduent/
the Epistle.

Erken vnto me/ ye that folowe rygh
teousnes and seke the Lorde. Loke vnto
the rocke ye were cut oute of and to
the caue and pyt ye were dygged oute
of. Look vnto Abraham your father and vnto
Sara that bare you: how I called him on lyfe/
a blessed him and multiplied him. For the Lorde

De bath

The Pistles of the

he hath comforted Syon and hath comforted all that is decayed therein and will make hyz wilderness as Paradyse and hyz desert as the garden of the Lorde. Joye and gladnes shalbe founde therein / with thankesgeyunge and the voyce of prayse. Herken vnto me my people / & turne youre eares to me / my folke. Ther shall a lawe go oute from me / & my iudgement will I stablish / to be a lyght vnto nacions. My ryghteousnes is nye / and my saluacion shall go oute / and myne armes shall iudge nacions / & plondes shall loke for me and shall tarpe after myne arme. Lyste vp youre eyes to heauen and behold the erth beneth. For heauen shall vanyshe awaye as smoke / and the erthe shall weare awaye as a vesture / and the inhabyters therof shall perishe awaye after the same maner: but my saluacion shall endure euer and my ryghteousnes shall not perishe. Herken vnto me ye that knowe ryghteousnes / and so let the people that haue my lawe in their hertes. Feare not the rebukes of man / nether faynte for their blasphemys. For wormes shall eate them as a garment / and mothes shall deuoure them as it were woll. But my ryghteousnes shall con-
tynue euer / and my saluacion from generation to generation.

¶ The wensdape in the seconde weke
of Adurmt: the Epistle.

Thus sayth the lorde: I will returne to Syon and will dwell in the myddle of Ierusalem. And Ierusalem shalbe called the city of trouthe and the hyl of the lorde Sabaoth and an holy hyl. Thus sayth the lorde Sabaoth: yet ther shall syt bothe olde men and olde women in the stretes of Ierusalem / & men with staves in their handes for the multitude of dayes. And the stretes of the cite shalbe filled with boyes and wenches playenge in the

ch. viii. a

Olde Testament fo. cccc. lvi

in the stretes therof. Thus sayth the lorde Sabaoth / though it shall seme harde in the eyes of the remnant of the people that shalbe left in those dayes / shall it seme harde in myne eyes / also sayth the lorde Sabaoth: Thus sayth the lorde Sabaoth: beholde / I will deliuer my people from the east contre / and from the lande of the goynge downe of the sonne / and will bringe them / that they shall dwell in the myddes of Ierusalem. And they shalbe my people / & I will be their God in truthe and ryghteousnes.

¶ The fedyape next folowynge:
the Epistle.

Thus sayth the Lorde: vpon the walles of Ierusalem / I haue set keepers which shall neuer cease nether by daye ner yet by nyght. And ye that stee by the remembrance of the Lorde / se that ye pause not / neither let him haue rest vntyll he haue prepared and made Ierusalem glorious in the erth. The Lorde hath sworne by his ryght honde / and by his stronge arme / that he will not geue thy corne anye moare to be eaten of thynne enemies: and that alpyentes shall not drinke thy new wyne for which thou hast laboured. But they that set it to housse / shall eate it and shall prayse the Lorde: and they that gathered it / shall drinke it in the courte of my holpe temple. Go from gate to gate / and prepare the waye for the people / cast vp grauayle and make the waye hie and clense it of stones / & set vp a baner for the people. Beholde the Lorde will make it knowne vnto the endes of the worlde. And saue ye vnto the daughter of Syon: beholde he that is thy saupoure / cometh / and his rewarde with him and his worke before him. And they shall be called a people of holynes redeemed of the Lorde. And thou shalt be called an haunted cite and not forsaken.

Isa. lxi. c

¶ The

The Pistles

On the wensdave in the thyrde
weke of Advent/the Epistle.

Isai. xi. a

The word that Esaias the sonne of Amos sawe in a vision/concernynge Juda and Jerusalem. It shall come to passe in the last dayes that the mount of the house of the lord/shalbe set in the tope of the mountaynes/ & shalbe lyfte vpon aboue the hylles: & all nations shall resoite therto. And manche people shall go and saye: come and let vs go vnto the hill of the lord: & vnto the house of the God of Jacob: that he maye teache vs his wayes/ and that we maye walke in his pathes. For oute of Syon shall come the lawe/ & the worde of God oute of Jerusalem. And he shalbe iudge amonge the hethen and tell manye nations their fautes / and they shall tourne their swordes into mattoches and their speares into spithes. One nation shall not lyfte vpon a swearde agaynst another/ nether shall they learne to warre anye moare. O house of Jacob come and let vs walke in the lyght of the lord.

The frydave in the. iij. weke of
Advent/the Epistle.

Isai. ii. a

Ther shall come a rodde oute of the stocke of Jesse/ and a brauche shall sprynge out of his rote. And on him shall lyght the spirite of the Lord: the spirite of wysdome and of vnderstandynge/ the spirite of counsell and of strenath/ the spirite of knowledg and of the drede of the lord: & it shall make him sauer of the feare of the lord. And he shall not iudge after the syght of his eyes: nether shall rebuke after the hearynge of his eares. But he shall iudge the causes of the poore with ryghteousnes/ and shall rebuke with equytte for the vnable of the erthe. And he shall smyte the erth with the rodde of his mouth / and with the bryeth of his lippes shall sleve the wyched. And dry-

The Testament Jo. ccc. li. d.

And ryghteousnes shalbe the gyrdle of his loynes and faythfulnes the gyrdle of his raynes.

The wensdave in the fourthe weke
of Advent; the Epistle.

This sayth the Lord. Chyldren of Syon be glad and reioyse in the Lord your God. For he hath geuen you the teacher of ryghteousnes/ and will make descende vnto you the fyrst rayne and the later/ as at the begynnyng. And the barnes shalbe full of corne/ and the wyne presses shall flowe ouer with wyne and oyle. And ye shall knowe that I the Lord poure God/ dwell in Syon my holye mounte. And Jerusalem shalbe holpe/ and ther shall no straunger passe thozow there anye moare. And at that daye the mountaynes shall droppe swete wyne/ and the hylles shall flowe with mylke/ and all the brokes of Juda shall runne with water. And a fountayne/ shall go oute of the house of the Lord/ and water the ryuer of Bittim. Egypt shall go to rypne/ & Edom shalbe a desert and a wildernes/ which oppressed the chydren of Juda/ & which shed innocent bloude in their lande. And Juda shall cōtinue ever/ and Jerusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lord shall dwell in Syon.

Joel. ii. f

Joel. iii.

The frydave in the. iij. weke
of Advent: the Epistle.

Shoue and be glad daughter of Syon for beholde I come and dwell in the myddes of the/ sayth the lord. And manye nations shall cleave vnto the Lord at that daye and shalbe my people. And I will dwell in the myddle of the/ and thou shalt knowe that the Lord Sabaoth hath sent me vnto the. And the Lord shall inheret Juda/ which is his parte in the holpe grounde/ & he shall chose Jerusalem yet agayne. Let all fleshe hol-

Zach. ii. 6.

the holde their peace before the lord: for he is
rysen oute of his holpe temple.

¶ On saynt John the Euangelistes
daye: the Epistle.

saies. xvi. a.

He that feareth God/will do good: & he
that kepeth the lawe / shall obtayne
wysdome: & she will come agaynst him
as an honorable mother: as a woman
yet a virgen shall she receaue him. She shall fe-
de him with the breade of lyfe and vnderston-
dyng: & the water of wholsome wysdome she
shall geue him to drinke. Upon hye he shall sa-
ken him selfe: & shall not be bowed/and on hye
he shall holde him selfe: & shall not be confoun-
ded. And she shall exalt him amonge his neybo-
res: and shall open his mouthe euen in the thye
kest of the congregacion. And she shall fyl him
with the spirite of wysdome and vnderston-
dyng: and with the garment of glorie shall ap-
parell him. She shall make him ryche with ioye
and gladnes and shall enheret him with an ever
lastyng name.

¶ The. xij. daye: the Epistle.

saies. i. a.

And receaue lyght Jerusalem: for
thy lyght is come / & the glorie of the
lorde is vp ouer the. For beholde/
darknes shall couer the erth/ and a
thick myst the nations. But the lord shall ry-
se as the sonne ouer the/ and his glorie shall be
sent vpon the. And the hethen shall walke in
thy lyght/ & the kynges in the bryghtnes that
is rysen ouer the. Lyfte vp thine eyes rounde
about and se. All these are gathered to gether
and are come vnto the. Thy sonnes shall come
from farre / and thy daughters shall be euer by
thy syde. Then thou shalt se / and shalt haue
plentye: thine harte shall wonder and break
oute in ioye/ when the multitude of the see is
turned to the / and the armyes of the hethen
are

are come vnto the. The aboundance of La-
mells shall couer the/ with the dyomadaryes of
Madian and Ephraim/ and all they of Saba shall
brynge golde and frankysence/ and shall prea-
che the prayse of the lord.

¶ The next sondaye after the. xij.

daye: the Epistle.

saies. xli. a.

I will prayse the O Lord/ that though
thou were angrey with me / yet thine
anger is turned/ and thou hast comforted
me. Beholde God is my saluacion:
I will be bolde therfore and not feare. For the
lord God is my strenght and my prayse whe-
rof I synge: & is become my sauoure. And ye
shall drawe water in gladnes oute of the wel-
les of saluacion. And ye shall saie in that daye:
geue thankes vnto the lord: call on his name:
make his dedes knowne amonge the hethen:
remember that is name is hye. Lyfte vp an hye
synge vnto the lord/ for he hath done excel-
lentye / and that is knowne thowow oute all
the worlde. Trye and shewe thou inhabiter
of Syon / for great amonge you is the holpe
of Israel.

¶ On Althe wensdaye:
the Epistle.

And now therfore sayth the Lord: Tur-
ne to me with all poure hertes / in fa-
stynge/ wepyng and lamentacion. And
teare poure hertes/ and not poure garmentes/
& turne vnto the Lord poure God. For he is
full of merce and compassion/ longe yet he be
angrey/ & great in merce and repenteth when
he is at the poynte to punishe. Who can tell
whether the Lord will turne and haue com-
passion and shall leaue after him a blessing &
sacrifice and drinke offeryng vnto the Lord
poure God. Blowe a trompet in Syon/ proclay-
me fastyng/ & call a congregacion. Gather the
t. ij. people

Zent.
Joel. iij. a.

people to gether / & holde a congregation / bringe the elders to one place / gather the younge chylidren and them that sucke the brestes / to gether. Let the byrdgrome come oute of his chamber / & the byrde oute of hyr parloure. Let the prestes that minister vnto the Lorde / wepe betwene the porche and the alter / and saye: spare (Lorde) thy people / & deliuer not thyne enheritaunce vnto rebuke / that the hethen shuld raygne ouer the. Why shuld they saie / amonge the nacions / where is their God? And the Lorde enuyed for his londes sake and had compassion on his people. And the Lorde answered and sayde vnto his people. Beholde / I send you corne / new wyne and oyle / that ye shalbe satisfied therewith. Neither will I let you be anye moare in shame amongest the hethen.

On the frydaye next folowynge: the Epistle.

sa. lviij. a

Lyste with the throte and spare not. Lyfte vp thy voyce as a trompet / and tell my people their offenses and the house of Jacob their synnes. For me they seke daye by daye / and will knowe my wayes / as a people that doth ryghteousnes / and hath not forsaken the equitie of their God. They seke of me ryghteous iudgements and will drawe nye vnto God. Why haue we fasted and thou hast not looked vpon it / haue vmbled oure soules / & thou woldest not wryte it. Beholde when ye fast / ye can fynde youre awne lustes / & can call cruellye on all youre detters. Refast to lawe & stryue and to Smyte with fyre wychedlye. Fast not as ye now do / to make youre voyce to be harde by an hye. Shuld it besocher maner of fast that I shuld chose a daye that a man shuld hurte his soule? Or to bowe downe his heed lyke a bulle / & to sprede sack cloth and ashes vnder him? Shuldest thou call this a fast / & a daye

daye acceptable vnto the Lorde? Or is not this rather the fast that I haue chosen? To lose weked bondes / & to vnbrynde bondpylles of oppres- sion / And to let the byrused go fre: And that ye shuld breake all maner pokes / & to breake the byred to the hunger / and to bringe the pooze that are harbourlesse vnto house / and when thou seest a naked / that thou cloth him / & that thou shuldest not with drawe thy selfe from helppynge thyne awne fleshe? Then shuld thy lyght breack oute / as dothe the daye springe / and thyne health shulde shoute bud oute. And thy ryghteousnes shuld go before the / and the gloze of the Lorde wolde come apou the. Then shuldest thou call / & the Lorde shuld answer: thou shuldest crye / & he shuld saye / lo here am I. For I the Lorde thy God am mercifull.

On the wensdaye after the fyrst son- daye in lent: the Epistle.

And the Lorde sayde vnto Moyses: come vp to me into the hyll / and be there / & I will geue the tables of stone and a lawe and commandementes / which I haue wrytten / to teache them. Then Moyses rose vp & his minister Josue / and Moyses went vp into the hyll of God / & sayde vnto the elders: tarpe ye here / vntill we come agayne vnto you: & beholde here is Aaron & Hur with you. If anye man haue anye matters to do / let him come to the. When Moyses was come vp into the moun- te / a cloude couered the hyll / & the gloze of the Lorde abode vpon mounte Sina / and the Lorde couered it. viij. dayes. And the seuenth daye he called vnto Moyses oute of the cloude. And the fashion of the gloze of the Lorde was lyke con- suminge fyre on the tope of the hyll in the syght of the chylidren of Israel. And Moyses went in to the mountayne. And Moyses was in the moun- taye fourtye dayes and fourtye nyghtes.

Exod. xxxij. c. iij. Can

The Pistles of the

ii. Reg. xix.

Another for the same daye: the Epistle.

In those dayes came Elias to Barlabee that is in Iuda/ and lefte his lad there. And he went into the wildernes a dayes iorneye/ & came and sat vnder a genasper tree/ & wysshed to his soule that he myght dye/ & sayde: it is now ynough lord/ take my soule/ for I am not better then my fathers. And as he laye and slepte vnder a genasper tree: beholde/ an angel touched him/ & sayde vp/ and ate. And he looked vp: and beholde there was at his heed a cake baken on the coles and a cruse of water. And he ate and dranke and layde him doune agayne. And the angel of the lord came agayne the seconde tyme/ and touched him: and sayde: vp and ate: for thou hast a great waye to go. And he arose and ate and dranke and walked thow the strength of that meate fourtye dayes and fourtye nyghtes/ euen vnto the mounte of God Hozeb.

The frydaye next folowynge: the epistle.

Eze. xlii. c.

This sayth the lord. The soule that synneth/ she shall dye. The sonne shall not beare parte of the fathers wyckednes. The ryghteousnes of the ryght shalbe vpon him/ & the wyckednes of the wycked shalbe on him. And yet the wycked yf he turne from all his synnes which he dyd/ & kepe all mynecordinaunces/ and do iustlye and ryghteouslye/ he shall lyue & not dye. None of the synnes that he hath done/ shalbe reckoned vnto him: In the ryghteousnes that he hath done. he shall lyue. For I desyre not the deeth of a synner (sayth the lord Iehouah) but rather that he shuld tourne from his waye/ & lyue. And so yf a ryghteous tourne from his ryghteousnes and do wyckednes/ & shall do lyke vnto all the abominacions which a wycked doth/ shall he lyue: No/ none of those ryghteousnes that he dyd shalbe remem

Of the Testament

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remembred. But in the wyckednes which he wrought/ & in the synne which he dyd/ in them shall he dye. But you will saye/ the waye of the lord is not equall. Here I praye you ye house of Israel. Is not my waye equall/ and poure wayes rather vnequall/ Yf a ryghteous tourne from his ryghteousnes and do wyckedlye/ and dye therfore: in this wyckednes which he dyd/ he shall dye. And when a wycked turneth from his wyckednes and doth iustlye and ryghteouslye/ he shall saue his soule: because he feared/ and turned from all his wyckednes which he dyd/ he shall lyue and not dye/ sayth the lord allmyghtye.

The wensdaye after the seconde son daye in lent: the Epistle.

In the dayes of Hester / Mardocheus prayed the Lord/ beyng myndfull of all his workes and sayde: Lord/ lord hyng allmyghtye: for in thy power all thinges are put/ nether is there anye that can resist thy will/ yf thou haue determined to saue Israel. Thou madest heauen and erth/ & whatsoever is contayned with in the compasse of heauen: thou art lord/ of all/ nether is there anye that can resist thy maiesty. Thou knowest all thinge/ & wottest that it was not of pryde or of spyte/ or anye desyre of glorie that I dyd not worship moost proude Amou: for I wolde haue been readye/ and that gladlye (for the sauyng of Israel/ to haue hyst euen the steppes of his fete. But I feared lest I shuld tourne the glorie of my God vnto a man/ and feared to worship anye man saue my God. And now Lord hyng and God of Abraham/ haue mercey on thy people: for our enemyes are mynded to destroye vs and to bringe thyne inheritaunce utterly to nought. Despise not the porcion which thou deliueredest for thy selfe oute of Egypt.

Hester. xiii.

t iij. Heare

The Pistles of the

Hearre my prayer & be mercyfull vnto the parte
and inheritaunce/and tourne oure sorrow into
Ioye: that we maye lyue and prayse thy name.
O lord/ and stoppe not the mouthes of them
that prayse the. And all Israel with hym
de and prayer cryed vnto the lord/ because that
present death was not farre from them.

¶ The frydaye next folowyn-
ge: the Epistle.

Gen. xxxvii

At that tyme Joseph sayde vnto his bro-
ther. Hearre I praye you a dreame that
I dreamed. Beholde we were makyn-
ge of sheues in the feld: and se/ my sheffe aro-
se and stode bypyght / and poure sheues stode
rounde aboute and made an obeysance vnto
my sheffe. Then sayde his brethren vnto him:
what/ shalt thou be oure kynge/ or shalt thou
raynge ouer vs? And they hated him the more
for his dreame and for his wordes. And he drea-
med yet another dreame and tolde it his bre-
thren. And he sayd: beholde / I dreamed yet
another dreame / We thought the sonne and
the mone and eleuen starres byd worship me.
And when he had tolde it his father and his
brethren / his father rebuked him and sayde
vnto him: what meaneth this dreame which
thou hast dreamed? shall I come and thy mo-
ther and thy brethren and fall befoze the on
the grounde? And though his brethren hated
him: yet his father kept the thinge in mynde.
And when his brethren were gone to pasture
their fathers shepe at Sychem / Israel sayde
to Joseph: do not thy brethren fede the shepe at
Sychem: come that I maye sende the to them.
And he sayde: here am I. And he sayde: go good
sonne and se whether it be well with thy bre-
thren and with the shepe/ and bringe me wor-
de agayne. And he sent him oute of the va-
le of Hebron for to goo to Sychem. And a
man

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Jo. ccclii

man founde him wanderinge in the felde/ and
axed him sayinge: what seke st thou? And he
sayde/ I seke my brethren: tell me I praye the/
where fede they? And the man sayde: they are
departed hence. For I harde them saye: let vs
go to Dothan. And when they sawe him a far-
re of/ & per he due nye them/ they cotruied to
fle him. And they sayd one to another: behol-
de/ this dreamer cometh. But now come & let
vs kyll him & cast him into some pitte & saye
some cruell beast hath deuoured him/ & let vs
se wherto his dreames wil come. when Ru-
ben hearde that/ he wolde haue ryd him oute
of their hondes/ & sayde: let vs not kyll him.
And Ruben sayde more ouer/ shed not bloude/
but cast him into yonder pyt that is in the wil-
dernes/ and laye no hondes vpon him: for he
wolde haue ryd him out of their hondes/ and
deliuered him to his father agayne.

¶ The wensdaye after the thyrde sondaye
in lent. The epistle.

Thus sayth the Lord God. Honour thy
father & mother/ that thy dayes maye
be prolonged in the londe which thy
Lord God geueth me. Thou shalt not kyll.
Thou shalt not breake wedlocke. Thou shalt
not steale. Thou shalt beare no false wytnes
gaynst thy neyboure. Thou shalt not couet
thy neybours house: nether shalt thou couet
hey neybours wyfe/ his manseruaunt / his
mayde/ his oxe his asse or ought that is his.
And all the people sawe the thundringe and
the lighteninge / & the noyes of the hozne/ &
how the moūtayne smoked. And whē the peo-
ple sawe it/ they remoued & stode a farre of/ &
sayde to Moses: talke thou with vs & we will
heare: but let not God talke with vs/ least we
dye. And Moses sayde vnto the people/ feare
not. For God is come to proue you/ & that his
t.v. feare

Exod. xx.ii

The Pistles of the

feate maye be amōge you/ that ye synne not. And the people stode a farre of/ & Moyses wēt into the cloude where God was. And the Lord sayde vnto Moyses: thus thou shalt saye vnto the chyl dren of Israel. Ye haue sene how I haue talked with you oute of heauē. Ye shall not make therfore with me Gods of golde: in no wise shall ye do it. An alter of erth shalt thou make vnto me/ and there offer thy burnt offeringes and thy peace offeringes/ and thy shepe and thyne oxē. And vnto all places where I shall put the remembraunce of my name/ thither will I come vnto the and blesse the.

The fridaye next folowing. Epistle.

Num. xx. 4.

In those dayes when there was no water for the multitude/ they gathered them selues to gether agaynst Moyses & agaynst Aaron. And the people dyd chyde with Moyses/ & spake sayinge: wold God we had perished when oure brythers perished before the Lord. Why haue ye brought the congregation of the Lord into this wildernes/ that bothe we and oure catell shuld dye here/ wherfore leed ye vs oute of Egypt/ to bringe vs vnto this vngenerous place/ which is no place of seed/ ner of figges/ ner of vynes/ ner of pome garnardes/ nether is ther any water to drinke. And Moyses & Aaron wēt fro the congregation vnto the doore of the tabernacle. And they fell on their faces: & the glorie of the Lord appered vnto the. And the Lord spake vnto Moyses sayinge: take the staffe/ & gather thou & thy brother Aaron/ the congregaciō to gether/ & saye vnto the rock before their eyes/ that he geue forth his water. And thou shalt bringe them water out of the rock/ and shalt geue the cōpanie drinke/ and their bestes also. And Moyses tooke the staffe from before the Lord

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Lord as he commaunded him. And Moyses & Aaron gathered the congregacion to gether before the rock/ and he sayde vnto them/ heare ye rebellious/ must we fet you water oute of this rock? And Moyses lifte vp his hand with his staffe/ & smote the rock two tymes/ & the water came oute aboundantly/ and the multitude dranke/ and their bestes also. And the Lord spake vnto Moyses and Aaron: because ye beleued me not/ to sanctifie me in the eyes of the chyl dren of Israel/ therfore ye shall not bringe this congregacion into the lande which I haue geuen them. This is the water of strife/ because the chyl dre of Israel stroue with the Lord/ & he was sanctified vpon the.

The wensdaye after the. iij. sondaye in lent. The epistle

This sayth the Lord God. waſhe & *Isa. l. c.*
be cleane: put awaye the wickednes of your ymaginacions oute of my sight. Cease to do euill and learne to do well. Doe dye to do righteouslye and helpe the oppressed. Aduenge the fatherlesse and defende the cause of widowes. Come/ let vs shewe eche his grete to other and make an atonement sayth the Lord. And so though your synnes be lyke to purple/ they shall be made as whyte as snow/ and though they be as reed as skarlet/ they shall be made lyke whyte woll. If ye will agree and herken/ ye shall eate the best of the lande sayth the Lord God.

Another for the same daye.

Thus sayth the Lord. I will sanctifie *ezec. xxxv.*
my name that is defiled amōge the he then. Which ye haue defiled amonge the: that the hethē maye knowe that I am the Lord (sayth the lord Jehouah) when I am sanctified vpon you in their syght. And I will take you from the hethen/ and will gather

The Pistles of the

ther you oute from all landes / and will bring
he you in to oure awne contre. And I will
poure pure water vpon you / and ye shall be clen
sed from all vncleannes / & fro all youre ydo
les. I will clense you. And I will geue you a
new harte / and will put a new sprete in you.
And will take awaye that stony harte out of
youre fleshe / & geue you a fleshy herte. And
I will put my sprete in you / & will make that
ye shall walke in myne ordinaunces and kepe
my lawes & do them. And ye shall dwell in the
lande which I gaue youre fathers. And ye
shall be my people / and I wil be youre God.

The fridaye after the. iij. sondaye in lent.

The epistle.

1. Re. xlii. b

In those dayes it chaunced that the son
ne of the wyfe of the housle was sicke / &
the sickness was so great that there re
mayned no bzyeth in him. Then he say
de to Helias : what haue I to do with the /
thou man of God? Wydest thou come to me /
that my synne shulde be kepte in mynde & to
me my sonne? And he sayde vnto hir: geue me
thy sonne / & he toke him oute of hir lappe / &
caried him vpon his backe / where he
him selfe dwelt / & layde him on the bed. And
he cal led vnto the Lorde & sayde: O Lorde my
God / hast thou dealt so cruelly with the wy
dowe with whom I sugourne / as to kylle his
sonne. And he measured the chyld. iij. tymes /
& calle d vnto the Lorde & sayd: Lorde my God
let this chyldes soule come agayne into him.
And the Lorde hearkened vnto the voyce of He
lias and the chyldes soule come agayne vnto
him / & he reuiued. And Helias toke the chyl
de and car. led him doune oute of the chamber
into the ho. use / and deliuered him to his mo
ther. And Helias sayde: se / thy sonne is a liue.
Then sayde the woman to Helias : now I
knowe

Olde Testament Jo. ccc. lvi

knowe that thou arte a man of God / & that
the Lorde is truly in thy mouth.

The wensdaye after the. v. sondaye in
lent. The epistle.

At that tyme the Lorde spake to Mo
ses sayinge: speake vnto the hole mul
titude of the chyldren of Israel / & saye
to the: I am the Lorde youre God. Ye
shall not steale ner lye / ner deale falsly one
with another. Ye shall not swere by my name
falsly / that thou desyle not the name of thy
God: I am the Lorde. Thou shalt not begyle
thy neybour with caullaciōs / ner robbe him
violently: nether shall the workmans laboure
abyde with the vntill the morninge. Thou
shalt not curse the deffener put a stomblinge
blocke before the blinde: but shalt feare thy
God. I am the Lorde. Ye shall do none vn
righteousnes in iudgemēt. Thou shalt not fa
uer the poore ner honoure the mightie / but
shalt iudge thy neybour righteously. Thou
shalt not go vp & doune a false pzeuie accusar
amonge the people / nether shalt thou helpe to
shed the bloude of thy neybour. I am the Lor
de. Thou shalt not hate thy brother in thyne
harte / but shalt in anye wise rebuke thyne ney
bour / that thou beare no synne for his sake.
Thou shalt not aduēge thy selfe ner beare ha
te in minde agaynst the chyldren of thy peo
ple / but shalt loue thyne neybour euē as thy
selfe. I am the Lorde. Myne ordinaunces shall
ye kepe sayth the Lorde almighty.

The fridaye after the. v. sondaye in lent.

The epistle.

Jeremyas sayde: Lorde all that forsake
the / shall be ashamed. And they that
departe from the / shall be written in the
erth. For they haue forsaken the Lorde
that is the fountayne of the waters of life. Hea
le me

Leuit. xix. a

Jer. xlii. b.

le me Lorde/ & I shalbe whoale: saue me Lorde
 & I shalbe safe/ for thou arte he that I pray-
 se. Beholde they saye vnto me: where is the
 worde of the Lorde? Let it come to passe/ & I
 enforced not to be a sheparde that shuldenot
 folowe the: & the daye of destruccion haue I
 not desyred/ thou knowest. And that proce-
 ded oute of my mouth was right in thy sight.
 Be not terrible vnto me Lorde/ for thou arte
 my trust in the euyl daye. Let them that per-
 secute me be confounded/ & let not me be con-
 founded. Let their hertes fayle them/ and let
 not myne herte fayle. Bynge vpon them an
 euyl daye/ & bryse them agayne and agayne.
 The wedsdaye after palme sondaye. Epistle.

Isai. llii. b.

Erasaynges/ & the arme of the Lorde/ to
 whos it opened: he came vp as a spraye
 before him/ & as a rote oute of a drye lande.
 There was nether fasson or bewtie on him.
 And whē we looked on him/ there was no good
 lynnes that we shuld lust after him. He was de-
 spised & cast oute of mēnes cōpanie/ & one that
 had suffered sorowe/ & had experyence of infir-
 mitie: & we were as one that had byd his face
 fro him. He was so despicable/ that we esteemed
 him not. Cruely he toke vpo him oure deseas-
 es/ & bare oure sorowes. And yet we counted
 him plagued/ & beaten & humbled of God. He
 was wounded for oure transgression/ and bry-
 sed for oure iniquities. The correccion that
 brought vs peace/ was on him/ & with his stri-
 pes we were healed. And we went all of vs as
 strave as shepe/ & turned euery mā his waye:
 & the Lorde put on him the wychednes of vs
 all. He suffered wrōge/ & was euyl entreated/
 & yet opened not his mouth: he was as a shepe
 ledde to be slayne: & as a lambe before his she-
 rer/ he was doune & opened not his mouth.
 By the

By the reason of the affliction/ he was not este-
 med: and yet his generacion who can nombre?
 Though he be takē fro the erth of liuinge mē.
 For my peoples trasgression he was plagued.
 He put his sepulchre with the wicked/ & with
 the riche in his deth: because he dyd none ini-
 quitie/ nether was gyle founde in his mouth.
 And yet the Lorde determined to bryse him
 with infirmities. His soule ge uinge hyz selfe
 for transgression/ he shall se seed of lōge conti-
 nuance/ & the will of the Lorde shall prospere
 in his hande. Because of the labour of his sou-
 le/ he shall se and be satisfied. With his know-
 ledge/ he beinge iust/ shall iustifie my seruants
 and that a great nombre: and he shall bea-
 re their iniquities. Therfore I will geue him
 his parte in many/ and the spoule of the migh-
 tie he shall deuyde: because he gaue his soule
 to death/ and was nombred with the trespas-
 sers/ and he bare the synne of many/ and made
 intercession for transgressors.

On good fridaye the Epistle.

And the Lorde spake vnto Moyses & A-
 ron in the londe of Egypt sayinge: this
 moneth shalbe poure chese moneth: euē
 the fyrst moneth of the pere shall it be vnto
 you. Speake ye vnto all the felowshipe of Is-
 rael sayinge: that they take the tenth daye of
 this moneth to euery household a shepe. If the
 household be to few for a shepe then let him &
 his neyboure that is next vnto his housse/
 take accordinge to the nōbre of soules/ & colite
 vnto a shepe accordinge to euery mānes eatin-
 ge. A shepe with outspot & a male of one ye-
 re olde shall it be/ & from amonge the lambes
 & the goates shall ye take it. And ye shall kepe
 him inwarde vntyll the .xiiij. daye of the same
 moneth. And euery man of the multitude of
 Israel shall kyl him aboute euen. And they
 shall

Exod. xlii. a

The Pistles of the

shall take of the bloude & stryck it on the ff. fy-
de postes & on the vpperdore post of the hou-
ses/wherin they eate him. And they shall eate
the fleshe the same nyght / roste with fyre / &
with unleuened breade / & with soure erbes
they shall eate it. Se that ye eate not therof
sode in water / but rost with fyre : both heed /
fete & purtenaunce to gether. And se that ye let
nothinge of it remayne vnto the morninge: yf
ought remayne / burne it with fyre. Of this
maner shall ye eate it: with youre loynes gird-
ed / & shooes on youre fete / & youre staues in
your hands. And ye shall eate it in hast for
it is the Lordes passe ouer.

The last sondaye after Trinite sondaye.
The epistle.

Jer. xxxiii. 6

Behold the dayes will come sayth the
Lorde / that I will steepe vnto Dauid
a righteous braunche / & he shall raygne
a kynge / & shall be wyse / & shall do equi-
tie & iustice in the erth. And in his dayes Ju-
da shall be safe / & Israel shall dwell without
fear. And this is the name that they shall call
him the Lorde oure righteousness. wherfore
beholde the dayes will come sayth the Lorde /
ye shall no more saye / as sure as the Lorde li-
ueth that brought the chyldre of Israel oute
of the lande of Egypt. But as sure as the Lor-
de liueth which deliuered & brought the seed
of the house of Israel oute of the lande of
the north and from all landes whither I
thrust them. And they shall dwell in their aw-
ne lande sayth the Lorde God almightye.

On the wechsdaye in the ember weke afore
Mighelmas.

Amos. ix. 14

Thus sayth the Lorde God / beholde the
daye will come sayth the Lorde / that
the earer shall ouertake the reaper & the
treader of grapes / the sower of seed. And the moun-

Olde Testament Jo. ccc. vi

mountaynes shall drop sweetnes / & the hilles
shall be herable. And I will turne the captiuite
of my people Israel: & they shall buyld the
cities that are fallen in deserte / & shall inhabyte
them / & shall plant vineyardes / & drinke of
the wyne of them / & shall make gardens and
eate the frutes of them. And I will plant the
in their awne lande / & they shall not be anye
more plucked oute of their lande which I ha-
ue geuen them sayth the Lorde thy God.

The fridaye in the Ember weke befoze
mighelmas. The epistle

Turne Israel vnto the lorde thy God:
for thou art fallen for thy wychednes-
ses sake. Take wordes with you and
turne vnto the Lorde. And saye vnto

Osee. xiii.

him: remitte all wickednes & geue good thinges /
& we will paye the openly that we haue promi-
sed with oure lippes. Assure shall not saue vs /
neither will we ryde on horses: neither will we
saye to the workes of oure awne handes / ye are
oure Goddes / for thou hast compassion on the fa-
therlesse. I will heale their disobedience / & will
loue the of myne awne accorde: for my wrath
is ceased fro them. I wilbe as dew to Israel /
& he shall flourish as a lilee / & stretch oute his
rotes at Libanon. His braunches shall rane ou-
te abroad / & as an oliue tree shall his glorie
be / & his sauoure as Libanon. They that shall
turne & sit in his shadow / shall liue with corne /
& flourish as a vine. His renoune shall be as
the wine of Libanon. Ephraim / what haue I
anye moare to dowith ydoles? I haue heard
him & looked on him. I wilbe as a grene fyre
tree / & of me shall thy frute be founte. Who is
wise to vnderstonde these thinges & hath wit
to perceyue the? For the wayes of the Lorde
are stryght / & the righteous shall walke in
them: but the wyched shall stumbe in them.

Here after foloweth the Epistles of
the sayntes which are also taken oute
of the olde Testament.

On saynt Nicolas daye. The epistle.

Eccl. xliiii. c
Behold an excellent preste which in his
dayes pleased God/ & was founde righ-
teous/ & in tyme of wrath made an ato-
nement: Lyke to him there is not founde
de/ that kept the lawe of the moost hest. And
he was in couenaunt with him/ & in his fleshe
he wrote the couenaunt/ & in tyme of tempta-
cion he was founde faythfull. Therfore he ma-
de him a couenaunt with an oth/ that nacions
shuld be blessed in his sight/ & that he shulde
be multiplied as the dust of the erth. He knew
him in his blessings/ and gaue him an inheri-
taunce. And he kept him thowow his mercie/
that he founde grace in the eyes of God. An
euerlastinge couenaunt dyd he make him/ & ga-
ue him the office of the hiepreste. He made him
happy in glozpe. In fayth & in his softenes/ he
made him holy/ & chose him oute of all fleshe.

On the cōception of oure ladye. The epist.

Eccl. xxliii. c
As a vyne/ so brought I forth a sauoure
of swetnesse. And my flowres are the
frute of glorie and riches. I am the mo-
ther of bewtifull loue & of feare/ & of knowled-
ge of holpe hope. In me is all grace of lyfe
and truthe. And in me is all hope of lyfe & ver-
tue. Come vnto me all that desyer me/ & be
filled with the frutes that sprynge of me. For
my sprete is sweter then honye/ & myne inhe-
ritance passeth honye or honye combe. The
remembraunce of me / is for euer and euer.
Then that eate me shall hunger the moare/
and they that drinke me/ shall thirst the moare.
He that hearkeneth to me/ shall not be asha-
med/ & he that worketh by my counsell/ shall
not sinne. And they that bzing me into light/
shall haue eternall lyfe.

¶

Olde Testament

¶ ccc. xlii

On candelmas daye. The epistle

Behold/ I sende my messenger which
shall prepare the waye before me. And
lodely shall the Lorde whome ye seke/
come vnto his temple/ & the messenger
of the couenaunt whome ye desyer. Beholde
he cometh sayth the Lorde Saboth. Who
shall endure in the daye of his comminge/ or
who shall stonde to beholde him? For he is as
trynge syer/ and as the erbe that fullers scou-
re with all. And he shall sit trynge & purginge
siluer / & shall purifie the sonnes of Levi/
and shall syne them as gold and siluer. And
they shall bzing vnto the Lorde an offerin-
ge with righteousnes. And the sacrifice of Iu-
da and of Ierusalem shalbe delicious vnto
the Lorde as in the olde tyme and in the yeres
that were at the beginninge.

On the Annunciacion of oure ladye which
is oure ladye daye in lent. The epistle.

And the Lorde spake to Achas sayinge:
Are the a signe of the Lorde thy God/
fro alowe beneth/ or fro an hye aboue. *Esa. vii. 8.*
But Achas answered: I will not axe ne
ther will tēpte the Lorde. And the Prophet
sayde: Herke ye of the housse of Dauid: Is it
so small a thinge for you/ to be greuous to me/
but that ye shulde also be paynfull vnto my
God? Neuerthelater yet the Lorde/ he will
geue you a signe. Beholde a virgyn shalbe
with chylde and shall beare a sonne/ and shall
call his name Emanuel. He shall eate butter &
honye/ that he maye haue vnderstandinge to
refuse euill and to chose good.

On saynt Philips & Jacobs daye. Epistle.

Then shall the righteous stonde with
great constancie agaynst the that vexed
the/ & toke awaye that they had labou-
red for. Whe the wicked shall se that/ they shal
v. ij. be trou-

Sapi. xii. 2

be troubled with horrible seare / & shall wonder at the soden & vnlooked for victorie / & shall saye in them selues / repentinge & sorowinge for anguyllhe of hert. These be they which we sometyme mocked & tested on. we were oute of oure wittes / & thought their liuinge madnes / & their ende to be without honoure. But beholde / how they are counted amonge the chyldren of God / and haue the inheritance amonge the sayntes.

On the natiuite of S. John Baptistes daye. The epistle.

Isa. xlix. a

Thus sayth the Lorde. Herken ye ples vnto me / & geue hede ye people that are afarre. The Lorde called me out of the wombe / & made mencion of my name when I was in my mothers bowels. And he made my mouth lyke a sharpe swerde. In the shadowe he hyd me with his hande. And he made me as an excellent arrow / and hid me in his quiver. And as he sayd to me: thou art my seruant O Israel / in whome I wil be glorified. And I sayde: I labour in vayne & spende my strenght for nought / & vnprofficably. Now be it my cause I comit to the Lorde & my trauayle vnto my God. And now sayth the Lorde that formed me in the wombe / to be his seruant to bryge Iacob agayne vnto him: but they wolde not be brought. And I was glorified in the sight of the Lorde / & my God was my strenght. And he sayd / it is a small thinge that thou shouldest be my seruant to steepe vp the tribes of Iacob / and to restore agayne the desolate of Israel. But I haue made the alyght to the gentyles that my saluacion maye go vnto the ende of the worlde. Thus sayth the Lorde the redeemer & his holpe of Israel vnto the despised soule & abhorred gentyle & to the seruant of rulers: hynges shall se / & rulers shall stande by & shall

shall worship / because of the Lorde which is saythfull / & of the holpe of Israel which hath chosen the.

On the visitacion of oure lady the Epistle.

In the floure of the felde / and lylles of the valeyes. As the lylle amonge the thornes / so is my loue amonge the daughters. As the appletre amonge the trees of the wood / so is my beloued amonge the sonnes. In his shadow was my delyce / to syt / for his frute was swete to my mouth. He brought me into his wyne seller: and his behaue to me warde / was louely. Beholde my beloued sayde to me: vp and hast my loue / my bewtifull and come me / for now is wynter gone and rayne departed and past. The floures apere in oure contree & the tyme is come to cut the vyues. The voyce of the turtle doue is harde in oure lande. The fygge tre hath brought forth hyz fygges / & the vyue blossoms geue a sauoure. Vp my loue and bewtifull and come my loue / in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce / for thy voyce is swete & thy fasson bewtifull.

On saynt Marye Magdalens daye the Epistle.

A Woman of power and vertue / yf a man coulde fynde: the valew of hyz were farre a boue perles. The harte of hyz husband trusteth in hyz / that he nedeth not spoyles. She rendereth him good and not euell all the dayes of hyz lyfe. She sought woll and flax and dyd as hyz handes serued hyz. She is lyk a marchauntes ship that bringeth hyz vitayles from farre. She ryseth yee daye and geueth meate to hyz household / & fode to hyz maydens. She consydred a grounde and bought it / and of the frute of hyz handes planted a vyue. She gyrded hyz loynes with strenght & couaged hyz armes.

Cant. l. a

Prout

mes. She perceaued that hyr huswiferye was profitabyl/and therfore dyd not put oute hyr candle by nyght. She set hyr fyngers to the spynndle/ & hyr handes caught holde on the distaffe. She opened hyr hand to the pooze/ & stretched oute hyr handes to the wynde. She feared not least the colde of snowe shuld hurt hyr house/ for all hyr household were double clothed. She made hyr gaye ornamētes: of bisse and purple was hyr apparell. Hyr husband was had in honoure in the gates/ as he sat with the elders of the lande. She made lynnē and sold it/ & deliuered gyrdelles to merchauntes. Strenght: and glozie were hyr rayment/ and she laughed in the later dayes. She opened hyr mouth with wysdome/ and the lawe of ryghteousnes was on hyr tonge. She had an eye to hyr household and eate not breed ydlye. Hyr chyldren arose and blessed hyr/ & hyr husband commended hyr. Many daughters haue done excellentlye/ but thou hast passed them all. Fauoure is a deceauable thinge/ and beuotie is vanytie. But a woman that feareth God/ she shal be praysed. Geue hyr of the frute of hyr handes/ and let hyr worship prayse hyr in the gates.

On the assumption of oure ladye: the epistle.

xiii. **I**n all those thinges I sought rest: and in some mannes inheritaunce wolde haue dwelt. Then the creator of all thinges commaunded / and sayde vnto me: and he that created me/ dyd set my tabernacle at rest/ & sayd vnto me/ dwell in Iacob and haue thyne inheritaunce in Israel/ & rote thy selfe amonge myne elect. From the begynnyng and before the worlde/ was I created/ and vnto the worlde to come/ will I nor cease: & before him haue I ministered in the holpe habitation. And so in Syon was I settled/ and in the holpe cite lyke wise

wyse I rested/ and in Ierusalem was my power. And I rote my selfe in an honourable people/ which are the lordes parte/ and he their inheritaunce: and amonge the multitude of sayntes I helde me fast. As a Cedar was. I lyfe vp in Libanon: and as a Cypress tree in mounte Hermon. As a palm tree was I exalted in Iades/ and as roseplantes in Iericho. As a beuotifull olyue tree in the felde/ and as a plantayne tree was I exalted vpon the waters. In the stretes I gaue an odoure as synnaimon and balme that smelleth well: and gaue an odoure of swetnes as perfect myrrer.

On the Natyuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastici. xxiij.

On S. Mathewes daye the Apostle the epistle.

The similitude of the faces of the foure beastes: the face of a man and the face of a lyon on the ryght hand of the foure of them. And the face of an ore and the face of an eagle on the lyfte hand of the foure of them. And their faces & their wynges stretched oute aboue an hye. Eche had two wynges coupled to gether & two that couered their bodyes. And they went all strayght forwarde. And whether they had lust to go / whether they went / and turned not back agayne in their goynge. And the similitude of the bestes and the fashion of them / was as burnynge coles of fyre / and as fyre brandes / walkynge betwene the beastes. And the fyre dyd myne / and oute of the fyre proceeded lyghtenynge. And the beastes ranne and returned after the fashion of lyghtenynge.

On saynt Luke.

The Epistle as is aboue on saynt Mathewes daye the Apostle. Ezechi. i.

On saynt Mathewys daye: the Epistle. Ecclesiastici. l. &

I Wall

The Pistles of the

I shall prayse the (o Lorde my kynge)
 & extoll the my God and sauyour. I shall
 magnifie thy name/for thou art become
 my helper and defender/deliueryng me
 from destruction & from the snare of the
 slaunderous tonge & from lyenge lypes thou
 art my helper agaynst myne enemyes. And thou
 hast deliuered me accordynge to the ryches of
 thy glorious mercede from the torpunge lypis
 gapyng for their praye / euen from the handes
 of men sekynge my lyfe & from the open mouth
 of stronge tribulaciōs which compassed me abou
 te/from the myddes of the consumynge flame
 that closed me in so that in the myddes of the
 fyre was I not bzent. From the depe belly of
 hell and from a wycked and lyenge tonge. From
 an vnyghteous kynge and from a fylthyre ton
 ge. My soule therfore shall prayse the Lorde vnto
 to my death / for I was almost in my graue.
 They came compassyng rounde aboute me / & the
 re was none to helpe me / I looked for mannes
 helpe / but there was none. Then remembred I
 thy mercede (o Lorde) and thy workes from the
 begynnynge / for it is thou lorde that deliuerest
 men accordynge the takynge them vp out of the
 handes of the Gentylis.

Here ende the Pistles of the
 olde Testament.

This is the

Table / where in ye shall fynde the
 Epistles and the Gospels / after the
 vse of Salisbury.



To fynde them the fo
 ner: so shall ye seke after the
 se Capitall letters by name:
 A. B. C. D. which stande by
 the syde of this booke / alwayes
 On or vnder the letter ther
 shall ye fynde a rosse & where
 the pistle or the Gospell beginneth / & where the
 ende is / there shall ye fynde an halffe crosse &
 And the fyrste lyne in this table alwaye is the
 Pistle / & the seconde lyne is alwaye the Gospell
 On the fyrst Sondaye in the Advent.
 This also we knowe. Roma. xij. D
 When they drew nye vnto. Mat. xij. I
 On the wensdaye.
 Be patient therfore brethren. Iaco. v. B
 The begynnynge of the Gospell. Mar. i. I
 On the frydaye.
 Etate the. li. Chapter. I
 In those dayes John. Mat. xij. I
 On the. ij. Sonday in the Advent.
 Whatsoeuer thing is are written. Rom. xv. I
 And there shalbe signes. Luc. xxi. C
 On the wensdaye.
 Zacharie the. viij. Chapter. I
 Merely I saye vnto you. Mat. xij. B
 On the frydaye.
 Etate the. lxxij. Chapter. I
 John bare witness of him. Ioh. ij. B
 On the. iij. Sonday in the Advent.
 Let men this wyse esteeme vs. I. Corin. xij. I
 When John beinge in prison. Mat. xij. A
 On the

The table.

On the wendsdage.
 Esai the .ij. chapter.
 And in the .vi. moneth the.
 On the frydage.
 Esai the .xj. chapter.
 Mary arose in those dayes.
 On the .iiij. Sondage in the Advent.
 Retorne in the lordes all waye.
 And this is the recorde of Iohn.
 On the wendsdage.
 Iohel the .ij. and .iiij. chapter.
 And this rumoz of him went.
 On the frydage.
 Zacharie the .ij. chapter.
 Take heede/beware of the leuen.
 In the Christmas euen.
 Paul the seruante of Iesus.
 When his mother mary was.
 In the Christmas nyght at the .masse.
 For the grace of God.
 It folowed in those dayes.
 At the .ij. masse.
 But after that the kynnes.
 The shepheters sayde one to.
 At the .iiij. masse.
 God in tyme past diuersly.
 In the begynnyng was that.
 On saynt Steuens dave.
 Steuen full of fayth and power.
 wherfore beholde I sende
 On saynt Iohn Euangeliste.
 Ecclesiast. the .xv. chapter.
 Folowe me Peter turned.
 On the chyltermasse dave.
 And I lohed/s lo a lambe.
 In the angel of the lordes ape.
 On the Sondage after christmasse
 And I saye that the heye as.
 And his father and mother mer.

Lu. j. A
 Lu. j. D
 Phil. iiij. A
 Ioh. j. A
 Lu. vij. A
 Mar. viij. B
 Rom. j. A
 Mat. j. A
 Tit. ii. A
 Lu. ij. A
 Tit. iij. B
 Lu. ij. A
 Hebr. j. A
 Ioh. j. A
 Idu. vi. A
 Mat. xxiij. D
 Ioh. xxi. C
 Reuela. xiiij. B
 Mat. ij. A
 Gal. iij. C
 Lu. ii. A
 On

The table

On the Newe yeres dave.
 For the grace of God that bring.
 And when the eyght dave was.
 On the twelue euen.
 For the grace of God that bring.
 When Herode was dead.
 On the twelfe dave.
 Esai the .lx. chapter.
 When Iesus was boine.
 On the fyrst Sondage after the twelfe dave
 Esai the .lx. chapter.
 The nexte dave Iohn sawe.
 On the .ij. Sondage after
 twelfe dave.
 I beseeche you therfore brethren.
 And when he was .xij. yere olde.
 On the wendsdage.
 Brethren my hertes desyre.
 When Iesus had herde that.
 On the frydage.
 Let every soule submit him.
 And Iesus retourned by the.
 On the .iiij. Sondage after
 twelfe dave.
 Seynge that we haue diuers.
 And the thyrde dave was the.
 On the wendsdage.
 This is a true sayinge and by.
 And he depa- ted thens: and
 On the frydage.
 For I knowe/and surely bele.
 And he came into Capernaum.
 On the .iiij. Sondage after
 twelfe dave.
 Be not wyle in poure awne opi.
 When Iesus was come doune.
 On the wendsdage.
 I beseeche you brethren for.

Tit. ij. B
 Lu. ij. C
 Tit. ij. D
 Mat. ij. D
 Mat. ij. A
 Mat. ij. A
 Ioh. j. D
 Mat. ij. A
 Rom. xij. A
 Lu. iiij. B
 Rom. xij. A
 Lu. iiij. B
 Rom. xij. B
 Ioh. ij. A
 j. Timo. j. C
 Mar. vj. A
 Rom. xiiij. C
 Lu. iiij. B
 Rom. xij. D
 Mat. viij. A
 Rom. xv. C
 And he

The Table.

And he entred agayne into. **Mat. iij. A**
 On the frydaye. **j. Cor. iij. D**
 Are ye not ware that ye are. **Mat. iij. D**
 And Jesus went aboute all. **Mat. iij. D**
 On the. v. Sondag after the,
 twelfe daye. **Ro. xij. B**
 Owte nothinge to eny man. **Mat. viij. C**
 And he entred into a shippe.
 On the wendsdaye. **j. Cor. vij. A**
 Concernynge the thinges. **Luc. ix. C**
 It chaunced as they went on.
 On the frydaye. **j. Corin. vij. D**
 Let every man abyde in the. **Mar. x. B**
 And they brought chyldren.
 On the. vi. Sondag after
 twelfe daye. **Coloss. iij. B**
 Howe therfore as elect of. **Mat. xij. D**
 The kyngdome of heauen is.
 On the wendsdaye. **j. Timo. ij. A**
 I exhorte therfore that a boue. **Mat. xxi. C**
 A certayne man had two son.
 When the weddrynge goth oute:
 Perceauye ye not how that. **j. Cor. ix. D**
 For the kyngdome of heauen. **Mat. xx. A**
 On the wendsdaye. **j. Cor. iij. A**
 Of oure Gospell he yet hyd. **Mar. ix. C**
 And they departed thens/and.
 On the frydaye. **j. Cor. iij. C**
 Seynge then that we haue. **Mat. xj. C**
 He that is not with me is.
 On the Sondag. lx. **j. Corin. xj. D**
 For ye suffre foles gladly. **Luc. viij. A**
 When moche people were.
 On the wendsdaye. **j. Cor. ij. A**
 I call God for a recorde vnto. **Mar. iij. A**
 And he began agayne to.
 On the frydaye. **j. Corin. v. B**
 Seynge that we knowe. **Luc. xvij. C**
 When he was demaunded.

The Table.

On the Sondag. l. **j. Corin. xij. A**
 Though I speake with the. **Luc. xvij. F**
 He toke vnto him the twelue. **Quinquagesima.**
 On the wendsdaye. **Mat. vi. B**
 Johel the. ij. Chapter
 Whereouer when ye sake be not.
 On the frydaye. **Mat. v. C**
 Esai the. lviij. Chapter
 Ye haue hearde how it is sayde. **Mat. v. C**
 On the. j. Sondag in lent. **j. Corin. vij. A**
 We as helpers therfore. **Mat. iij. A**
 Then was Jesus led awaye.
 On the wendsdaye in the. iij. tymes. **i. ij. Reg. xix. C**
 Exodi the. xxiij. chapter. **Mat. xij. D**
 Then answered certayne. **Embrym-ge.**
 On the frydaye. **Joh. v. A**
 Ezechielis the xviij. chapter
 After that there was a feast.
 On the. ij. Sondag in lent. **j. Thessa. iij. A**
 Furthermore we beseeche. **Mat. xv. C**
 And Jesus went thence and.
 On the wendsdaye. **Mat. xx. C**
 Hester the. xij. chapter.
 And Jesus ascended to Ierusa. **Mat. xx. C**
 On the frydaye. **Mat. xxi. D**
 Genesis the. xxxviij. chapter.
 Herken another similitude. **Mat. xxi. D**
 On the. iij. Sondag in lent. **Ephe. v. A**
 Be ye folowers of God. **Luc. xj. C**
 And he was a castynge out.
 On the wendsdaye. **Mat. xv. A**
 Exodi the. xx. chapter
 Then came to Jesus the. **Mat. xv. A**
 On the frydaye
 Numeri the. xx. chapter
 Then cam he to a cite of Sama. **Joh. iij. A**
 On the. iij. Sondag/half lent. **Gala iij. C**
 For it is witten that Abraham **Joh. vi. A**
 After that went Jesus his. **x. ij. On the**

The Table

On the wensdaye.	
Ezechiel the .xxxvj. chapter / & Esai. i.	E
And as Iesus passed by / he.	Joh. ix. E
On the frydaye.	
ij. Regum the .xviij. chapter.	E
A certayne man was speke.	John. xi. A
On the .v. Sondag in lent.	
But Ch:ist beyng the hye.	Hebr. ix. E
Which of you can rebuke me.	Joh. viij. A
On the wensdaye.	
Leuitici the .xix. chapter.	E
It was at Jerusalem the feast.	Joh. x. E
On the frydaye	
Jeremie the .xviij. chapter.	B
Then gathered the hye prestes.	Joh. xi. A
On the Palme Sondag.	
Let the same mynde be in you.	Phil. ij. A
We knowe that after .ij. dayes.	Mat. xxvj. A
On the wensdaye.	
Esai. the .liij. chapter.	D
The feaste of swete bread dyet.	Lu. xxiij. A
On the good frydaye.	
Exodi the .xij. chapter.	A
When Iesus had spoken.	Joh. xvij. A
On Esteruen.	
Ye be then rylen agayne.	Collos. iii. A
The saboth daye at euen.	Mat. xxviij. A
On Esterdaye.	
Pourge therfore the olde leuen.	j. Cor. v. E
Mary magdalen / and Mary.	Mat. xxvj. A
On the Mondaye.	
Which preachynge was pub.	adu. x. A
And beholde two of them went.	Lu. xxiij. B
On the Tusedaye.	
Ye men and brethren chyldren.	adu. xij. D
Iesus him selfe stode in the.	Lu. xxiij. A
On the wensdaye.	
Ye men of Israel why mar.	adu. iij. B
After that Iesus shewed him.	Joh. xxi. A
On the	

The Table.

On the Thorsdaye.	
The angel of the lord spake.	adu. viij. E
Mary stode without at the.	Joh. xx. E
On the frydaye.	
For as moche as Ch:ist hath.	j. Pet. iij. E
Then the .xj. disciples went.	Mat. xxviij. D
On the Saterdaye.	
Wherefore laye a syde all ma.	j. Pet. ij. A
The morowe after the.	Joh. xx. A
On the .j. Sondag after esterdaye.	
For all that is bozne of God.	j. Joh. v. A
The same daye at nyght which.	Joh. xx. E
On the wensday.	
Ye Ch:ist be preached howe.	j. Cor. xv. E
When Iesus was rylen the.	Mat. xxvj. E
On the frydaye.	
Obeie them that haue the ouer.	Heb. xiiij. E
And they departed quickly.	Mat. xxviij. E
On the .ij. Sondag after esterdaye.	
Ch:ist also suffered for oure.	j. Pet. ij. D
I am a good shepherd / a good.	Joh. x. E
On the frydaye.	
For as moche as ye know how.	j. Pet. j. A
On the morowe after the sab.	Lu. xxiij. E
On the wensdaye.	
Lykewyse then as by the synne.	Rom. v. D
Then came the disciples of John.	Mat. ix. B
On the .iij. Sondag after esterdaye.	
Derely beloued I beseeche you.	j. Pet. ij. E
After a whyle ye shall not se.	Joh. xvi. D
On the wensdaye.	
My lytell chyldren / these.	j. Joh. ij. A
There arose a question bitwe.	Joh. iij. B
On the frydaye.	
Ye are all the chyldren.	j. The sa. v. A
I am come a lyght into the.	Joh. xij. A
On the .iij. Sondag after esterdaye.	
Euery good gyfte / and euery.	Iaco. i. E
But	

The Table

But now go I my way to. Joh. xvi. B
 On the wendsdage. Jaco. ij. A
 Brethren haue not the sayth. Joh. xvij. B
 Holy father kepe in thyne. Jaco. ij. D
 On the frydage. Joh. xij. D
 Ye se then how that of dedes. Jaco. ij. D
 Deare chyliden yet a lytell. Joh. xij. D
 On the. v. sondage in the crofdages. Jaco. j. D
 And se that ye be doares of. Joh. xvj. E
 Verely verely I saye vnto. Jaco. j. D
 On the Mondage. Joh. xvj. E
 Knowledge poure fautes one. Jaco. j. D
 Which of you shall haue a. Joh. xvj. E
 On the Teusdage. Jaco. j. D
 Esate the xix. chapter. Joh. xvj. E
 And Iesus sat ouer agaynst. Jaco. j. D
 On the wendsdage. Joh. xvj. E
 The multitude of them that. Jaco. j. D
 These wordes spake Iesus &c. Joh. xvj. E
 On the ascension dage. Jaco. j. D
 In my fyrst treatyse Deare. Joh. xvj. E
 After that he appered. Jaco. j. D
 On the sondage after ascension dage. Joh. xvj. E
 Be ye therfore discrete/and so. Jaco. j. D
 But when the conforter is. Joh. xvj. E
 On the wilsen euen. Jaco. j. D
 It fortuneth/whyll Apollos. Joh. xvj. E
 If ye loue me kepe my comau. Jaco. j. D
 On the wilsondage. Joh. xvj. E
 When the fyrste dage was come. Jaco. j. D
 If a man loue me and will kepe. Joh. xvj. E
 On the mondaye. Jaco. j. D
 And he comaunded vs to preache. Joh. xvj. E
 God so. loued the worlde/that. Jaco. j. D
 On the Teusdage. Joh. xvj. E
 When the Apostles which we. Jaco. j. D
 Verely verely I saye vnto you. Joh. xvj. E
 On the wendsdage. Jaco. j. D
 Peter stepped forth with the. Joh. xvj. E

The Table.

No man can come to me except. John. vi. E
 On the thursdage. John. vi. E
 Then cam Philip into a cite of. Act. viij. A
 Then called he the. xij. to gether. Lu. ix. A
 On the frydage. Act. ij. D
 Ye men of Israel heare the. Lu. v. D
 And it happened on a certayne. Act. xij. F
 On the saterdage. Lu. iij. F
 And the nexte Saboth dage. Act. xij. F
 And he arose vp & cam oute. Lu. iij. F
 On the Trinite sondage. Act. xij. F
 After this I looked/ & beholde. Reue. iij. A
 There was a man of the Pha. John. iij. A
 On the Corpus Christi dage. John. iij. A
 That which I gaue vnto you. 1. Corin. xi. E
 For my fleshe is meate in de. John. vi. F
 On the fyrst sondage after Trinite sondage. John. vi. F
 For God is loue/ in this ap. 1. John. iij. B
 Ther was a certayne riche. Luke. xvj. E
 On the wendsdage. 1. John. iij. B
 When we opened vnto you the. 1. Pet. j. D
 Ye shall not thinke that I am. Mat. v. B
 On the. ij. sondage after Trinite sondage. Mat. v. B
 Maruayle not my brethren. 1. Joh. iij. C
 A certayne mā ordeyned a gret. Lu. xij. E
 On the wendsdage. Lu. xij. E
 This I saye therfore & testifie. Eph. iij. E
 And when he was come into. Mat. xxi. C
 On the. iij. Sondage after trinite sondage. Mat. xxi. C
 Submit poure selues therfore. 1. Pet. v. B
 Then resorted vnto him all the. Lu. xv. A
 On the wendsdage. Lu. xv. A
 Not withstandinge the Lorde. 1. Tim. iij. D
 Agre with thyne aduersary. Mat. v. D
 On the. iij. Sondage after trinite sondage. Mat. v. D
 For I suppose that the afflic. Rom. viij. D
 Be ye therfore mercifull as you. Luk. vj. F
 On the wendsdage. Luk. vj. F
 And herby we know that we. 1. John. ij. B
 And

The Table.

And his disciples asked of
On the .v. Sondag after trinite sondaye
 In conclusion be ye all.
 It cam to passe as the people
On the wensdaye
 I exhorte therfore that aboue
 It chaunfed on a certayne daye.
On the .vi. sonday after Trinite sondaye.
 Remember ye not that all
 For I saye vnto you except
On the wensdaye
 I wrote not vnto you as
 And when he was come.
On the .viij. Sondag after trinite sondaye.
 I will speake grossly because of
 In these dayes when there.
On the wensdaye
 There is then no damuacion.
 In that tyme went Iesus.
On the .viij. Sondag after trinite sondaye.
 Therfore brethren we are.
 Beware of false Prophetes
On the wensdaye
 But God setteth out his loue
 Master we sawe one.
On the .ix. Sondag after trinite sondaye.
 That we shulde not lust after
 There was a certayne ryche.
On the wensdaye
 Remember ye not how that.
 He that is saythfull in.
On the .x. sonday after Trinite sondaye.
 Ye knowe that ye were.
 and when he was come
On the wensdaye
 All fleshe is not one maner.
 Take hede to poure selues
On the .xi. Sondag after trinite sondaye.
 Brethren as pertayninge
 And

Mat. xvij. A
 j. Pet. ij. B
 Luc. v. A
 i. Tim. ij. A
 Lu. viij. D
 Ro. vij. A
 Mat. v. C
 j. John. ij. D
 Mar. x. C
 Ro. v. D
 Mar. vij. A
 Rom. viij. A
 Mat. xij. A
 Ro. viij. C
 Mat. vij. C
 Ro. v. B
 Mar. ix. F
 j. Cor. x. B
 Lu. xvij. A
 Ro. vij. C
 Lu. xvi. C
 i. Cor. xij. A
 Lu. xix. A
 i. Cor. xv. C
 Luk. xxij. C
 i. Cor. xv. A
 And

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And he put forth this similitude. Luk. xvij. B
On the wensdaye
 Other remember ye not.
 He put forth a similitude
On the .xij. Sondag after trinite sondaye.
 Suche trust haue we.
 And he departed agayne
On the wensdaye
 For we preache not cure.
 Then began he to vpbraid
On the .xij. Sondag after trinite sondaye
 To Abraham & his seede.
 Happy are the eyes.
On the wensdaye
 Ye remember brethren poure
 When the Pharises went.
On the .xij. sonday after trinite sondaye.
 I saye walke in the sprete
 And it chaunfed as he went.
On the wensdaye
 Beare not the yoke with.
 One of the company sayde
On the .xv. Sondag after trinite sondaye
 If we liue in the sprete let vs
 No man can serue two masters
On the wensdaye
 we knowe that the lawe is.
 And it fortunied in one.
On the .xvi. Sondag after trinite sondaye.
 Wherfore I despyre that ye.
 And it fortunied after that
On the wensdaye
 Beware lest eny man come
 And he cam to Bethsaida
On the .xvi. Sondag after Trinite sondaye.
 I ther-

j. Cor. xv. C
 Lu. xvij. A
 j. Corin. iij. B
 Mat. vij. D
 j. corin. iij. B
 Mat. xij. C
 Gala. iij. C
 Lu. x. D
 j. Cor. vj. C
 Lu. xvij. B
 Gala. v. D
 Mat. vj. C
 j. Timo. i. B
 Luke. xx. A
 Eph. iij. C
 Lu. vij. C
 Colos. ij. B
 Mar. viij. C

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I therfore which am in bondes. Ephe. iij. A
And it chaunced that he went in. Lu. xiiij. A

On the wensdaye

For yf by the synne of one. Rom. v. C
When they were come to Capernaum. Mat. xvij. D
On the. xviij. Sondag after trinite sondaye
I thanke my God alwayes on. i. Cor. i. A
When the Pharisees had herde. Mat. xxij. D

On the fridaye

I beseeche you brethren for oure. Rom. xv. B
Another parable he put forth. Mat. xij. C
On the. xix. Sondag after the trinite sonday
And be ye renewed in the spirit. Ephe. iij. C
And he entred into a shyppe. Mat. ix. A

On the wensdaye

Therfore brethren sonde fast. ij. Tes. ij. D
Then sent Jesus the peple awa. Mat. xij. C
On the. xx. Sondag after trinite sonday.
Take hede therfore that ye wal. Ephe. v. C
The kyngdome of heauen is lyke. Mat. xxij. A

On the wensdaye

Thou therfore my sonne be strō. ij. Tim. ij. A
When thou makest a diner of a. Lu. xiiij. C
On the. xxj. Sondag after
trinite sondaye

Finally my brethren be stronge. Ephe. vi. B
And ther was a certayne ruler. John. iij. B
On the wensdaye

Because we knowe brethren. i. Tes. i. B
And it fortunēd in another sab. Lu. vi. B

On the. xxij. sondaye after
trinite sondaye.

And I am surely certified of. Philip. i. A
Therfore is the kyngdome. Mat. xvij. C

On the wensdaye

Ye & we knowe that what so. Rom. xij. C
Swerely I sape vnto you that. Mat. xi. C

On the. xxij. Sondag after
trinite sondaye.

Brethren

The table.

My brethren folowe me/and. Philip. ij. D
Then went the Pharisees and. Mat. xxij. B
On the wensdaye
For yf by the synne of one. Rom. v. C
When they were come to. Mat. xvij. D

On the. xxij. Sondag after
trinite sondaye.

For this cause we also/ sence Colol. i. B
Whyle he this spake vnto them. Mat. ix. C
On the wensdaye

And I wolde not that ye i. Cor. x. C
A certayne man had two. Mat. xxi. C
On the last Sondag after trinite sondaye
Hieremye the. xxij. Chapter.

Then Jesus lyfte vpp his eyes. Job. vi. A
On the wensdaye in the embynge weke
Amos the. ix. Chapter.

And one of the compayne and. Mar. ix. C
On the fridaye
Dree the. xiiij. Chapter.

And one of the Pharisees despyed. Lu. vij. C
On the Saturdaye
For th at fyrst tabernacle was. Heb. ix. A
He put forth this similitude. Lu. xiiij. B

On the dedication of the churche.
And I John sawe that holy. Reue. xxi. A
And he entred in/ and went. Lu. xix. A

Here endeth the Table of the Epistles and
Gospels of the Sondages.

Here after folowe the Epistles and
Gospels of the Dayntes.

On saynt Andrews daye.
For the belefe of the hert. Rom. x. C
As Jesus walked by the see of. Mat. iij. C

On saynt Nicolas daye
Ecclesiastic. xliij. Chapter.
For lyke wyse a certayn man. Mat. xxv. A

On the

The Table.

On the conception of our lady
 Ecclesi. xxiij. Chapter
 This is the boke of the generation. Mat. i. 3
 On S. Thomas the Apostle daye
 Now therfore ye are no more
 Thomas one of the twelue
 In the conuersion of S. Paul
 Saul yet brethinge oute threat
 Then answered Peter & sayde
 On candelmass daye
 Malachie the. iij. Chapter
 And when the tyme of their.
 On S. Mathias the Apostle daye
 And in those dayes Peter
 Then Jesus answered & sayde
 The gretinge of our ladye
 Ecclie. the. viij. Chapter
 And in the. vi. moneth the angel.
 On saynt Georges daye
 My brethren / count it exceedinge.
 I am the true vine / & my father.
 On S. Marke the Euangelist
 Unto every one of you is geuen
 I am the true vine / & my father
 On saynt Philip and James daye
 Sapientie the. v. Chapter
 And he sayde vnto his disciples
 The findinge of the crosse
 I haue trust towarde you in
 There was a man of the
 On the natiuite of S. John Baptist
 Ecclie. the. xliij. chapter
 Elizabeths tyme was come
 On S. Peter & Pauls daye
 In that tyme Herode the kynge
 When Jesus came into
 In the commemoration of S. Paul
 I certifie you brethren that
 Then answered Peter

E
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 E
 E
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 Mat. xix. 2
 A
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 A
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 A
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 B
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 A
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On the visitacion of our lady
 Canticozum the. ij. chapter
 Mary arose in those dayes
 On saynt Mary Magdalen daye
 Proverb. xxxi. chapter
 And one of the Pharises despyed
 On S. James the Apostle
 Now therfore ye are no more
 Then came to him the mother
 Peter ad vincula
 And as he consyded the thinge.
 When Jesus cam into the
 On the transfiguration of our ladye
 For we folowed not deceauable
 And after. vi. dayes Jesus
 On the name of Jesu
 Then Peter full of the
 while he thus thought.
 On saynt Laurens daye
 This yet remember how
 Truly verely I saye
 On the assumption of our ladye.
 Ecclie. the. xliij. Chapter
 As fortun'd as he went
 On saynt Bartholomews daye
 Now therfore ye are no moare
 And ther was a strife
 On the natiuite of our ladye
 Ecclesiast. the. xliij. Chapter
 This is the boke of.
 On the exaltacion of the crosse
 I haue trust towarde you
 Now is the iudgement of.
 On S. Mathew the Apostle
 Ezechiel the. i. Chapter
 And as Jesus passed forth
 On S. Michaels daye
 And he sent & shewed.
 At the same tyme the disciples
 On

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 B
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the four Evangelists

the four Gospels

the four Apostles

the four Evangelists

the four Gospels

the four Apostles

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Mat. 23. 1

Mat. 23. 1

Mat. 23. 1

Mat. 23. 1

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Table.

Handwritten notes and signatures, including a large circular stamp and various initials.